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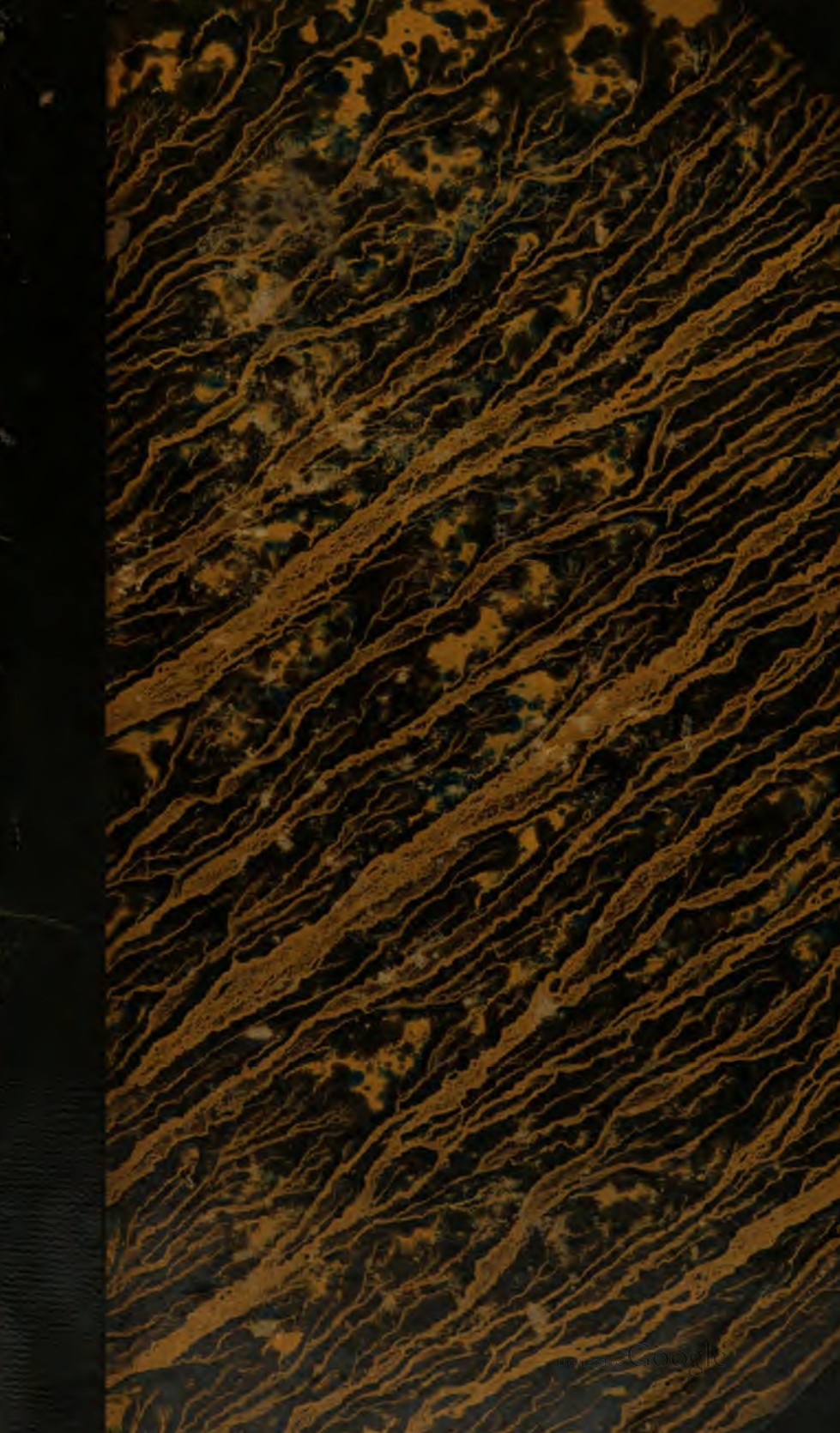
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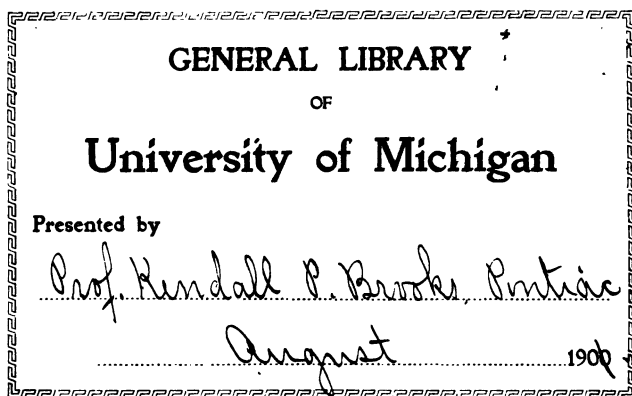
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THE

American Baptist Magazine,

106383

AND

Missionary Intelligencer.

NEW SERIES.

.....
That they all may be ONE. JESUS.
One Lord, one faith, one baptism. PAUL.
.....

—
VOL. IV.
—

THE PROFITS OF THIS WORK ARE DEVOTED TO MISSIONARY PURPOSES.

BOSTON:

PRINTED AND PUBLISHED
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1823.

DISTRICT OF MASSACHUSETTS, to wit :

District Clerk's Office.

BE IT REMEMBERED, That on the twenty-second day of January, A. D. 1817, and in the Forty-first year of the Independence of the United States of America, the Trustees of the Baptist Missionary Society of Massachusetts, of the said District, have deposited in this Office the title of a Book, the Right whereof they claim as Proprietors in the words following, *to wit* :

"THE AMERICAN BAPTIST MAGAZINE, AND MISSIONARY INTELLIGENCER. NEW SERIES. That they all may be **ONE.....JESUS. One Lord, one faith, one baptism.....PAUL."**

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies during the times therein mentioned ; and also to an Act entitled, "An Act supplementary to an Act, entitled, An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies during the times therein mentioned ; and extending the Benefits thereof to the Arts of Designing, Engraving and Etching Historical and other Prints."

JOHN W. DAVIS,

Clerk of the District of Massachusetts.

INTRODUCTION.

IN commencing this fourth Volume of the American Baptist Magazine, the Editors take the liberty to address their friends and patrons on the liberal support and general encouragement they have given to the work.

A primary object in commencing and continuing this work is to promote the cause of missions, both in this and in foreign countries: And from the increasing exertions which we are permitted to witness, we indulge the belief that our labours have not been in vain in the Lord. There are many others labouring in the same field. We have done no more than was our duty; and if our exertions have proved successful, to God be all the glory.

In the missionary cause, especially the foreign mission, it has been our lot, to announce to our readers the pleasing and the painful events which have attended the establishing a Mission in the despotic empire of Burmah. This was indeed a most daring attempt. It required the zeal of an Apostle, united with the wisdom of the serpent and the simplicity of the dove, to accomplish such an undertaking. Such a missionary God was pleased to give us; who, fearless of danger, opened the christian Zayat, and announced to listening heathen the glad news of salvation through a crucified Redeemer. The God of missions has succeeded these labours of love, for the conversion of a number of Burmans, who have turned from their dumb idols to serve the living and true God.

Notwithstanding the many discouragements which have attended this mission, we have reason to hope, that the precious *seed* which has there been sown, will yet spring and rise, and produce a glorious harvest. Thirteen Burmans have given evidence of real conversion to God, and have been solemnly baptized in the name of the Lord Jesus! These all, as far as we can learn, have continued steadfast in the faith. One has been called to a better world.

We have heretofore given the mournful intelligence of the death of Mr. Wheelock, one of the two young brethren who sailed from this port on the 16th of Nov. 1817, to join the Burman mission. We have now the painful task, to announce the death of Mr. Colman. This promising young missionary closed his life and labours at Cox's

Bazar, 60 miles from Chittagong, on the 4th of July last. He died of the *jungle fever*. Mrs. Colman was ill of the same fever at the date of our last accounts.

The Burman mission has been recruited the last year, by the arrival of Dr. Price and family, and by the return of Mr. Hough and his family from Serampore to Rangoon. Our long tried and faithful Missionary, Mr. Judson, remains in health and firm at his post. May God preserve him for a long time to come, and crown his arduous labours with abundant success. Mrs. Judson is now on a visit in this country on account of her health. We offer our sincere prayers to Almighty God, that her visit may not only be conducive to her health, but be happily instrumental in promoting a deeper interest in the Burman mission.

It gives us pleasure to lay before you from time to time, the most interesting articles of intelligence from the missions established among the Indians of this country. It is devoutly hoped that these several missions may excite a more lively interest in the minds of christians than they have hitherto done. While the cause of religion generally, and that of missions in particular, will ever claim preeminence in our columns, it is not our design to exclude such communications as relate to the interests of literature, and the social order and happiness of society.

Well written essays on doctrinal or practical subjects of religion, on the advantages of literature to the rising generation, such in particular as may have a tendency to do away the prejudices that still oppose its progress; and generally whatever may tend to promote knowledge, and purity, and brotherly affection among christians, will be gratefully received by the Editors. It is our sincere aim to avoid giving offence; but we consider it a duty which we owe to ourselves as well as to our readers, to select from the mass of matter before us, what we deem the most useful.

To our old correspondents we tender our grateful acknowledgments, and solicit the continuance of their favours, hoping that new ones will arise to enrich our pages.

As the profits of this Magazine are sacredly appropriated to missionary purposes, we hope our readers will derive both pleasure and advantage from the work, and that they will continue to use their influence to extend its circulation.

EDITORS.

THE
American Baptist Magazine,

AND

Missionary Intelligencer.

NEW SERIES.

No. 1.

JANUARY, 1823.

VOL. IV.

REFLECTIONS OCCASIONED BY THE NEW YEAR.

THE TIME IS SHORT. 1 Cor. vii. 29.

THE commencement of a new year is justly considered an occasion of universal congratulation. To have escaped, for so long a time, the ravages of death, to find ourselves still in a state of probation, to have been favoured with additional opportunities of glorifying God and of preparing for heaven, are subjects not only for mutual rejoicing, but also for deep and devout thanksgiving. We would, therefore, unite with our readers in offering up unto the Giver of every good and perfect gift, our humble tribute of praise for that unwearied care with which he has watched over us since the period of our last Annual Address.

From the multitude of subjects suggested by this interesting occasion, we select *the brevity of time*, as the theme for a few reflections. On a topic to which the moralist has so frequently adverted, we can scarcely hope to offer any thing new. We, however, recollect, that the frequency with which it has been urged upon the attention of mankind, evinces the general conviction of its importance; and that truth of universal importance can rarely be too frequently inculcated.

By *time*, is generally understood that portion of duration

which is measured by the existence of our world. We date its commencement from the moment when the Creator said, "let there be light;" we look for its termination when the Son of Man shall come in the clouds of heaven with power and great glory, and all his holy angels with him. Now considered of itself, this is but a brief period of duration. In a few hours we can bring to mind all the empires which have risen, declined, and fallen, and we can review all the dynasties which have flourished and have faded since this world commenced. It is not a difficult task to recall to our recollection all the mighty deeds with which the page of history has been emblazoned from the time that the second man lifted up his hand against his brother. Passing along over the record of our species, we soon leave behind us those kingdoms which for a few years were considered universal, we converse with David, the Psalmist of Israel, with Abraham the father of the faithful, with Noah, our second great progenitor, with Enoch who walked with God, with Adam in the garden of Eden, until our inquiries are arrested by beholding the earth without form, and void, and

darkness upon the face of the abyss. And if we look forward, our anticipations are as speedily checked. A few more empires will rise and fall, a few more battles will be fought, the earth will perform a few more revolutions in her orbit, and then the angel will stand upon the sea and upon the earth, and lifting his hand to heaven, will swear, by Him that liveth forever and ever, that created heaven, and the things that are therein, and the earth, and the things that are therein, and the sea and the things that are therein, that there shall be time no longer.

But if time be thus brief, when considered of itself, it diminishes almost to a point when compared with that endless duration of which it forms so infinitely small a part. Carry your conceptions backward before the morning stars sang together, or ever the sons of God shouted for joy, before the mountains were brought forth, or ever He had formed the earth or the world, when from everlasting to everlasting Jehovah was God. Nay, carry your conceptions still farther back, before seraphim or cherubim were created, when from eternity God reigned alone; and, having wearied yourself in endeavours to comprehend an eternity that is past, stretch every faculty of your soul to the utmost to comprehend an eternity to come. Think of a duration, which, as it never had a beginning, can never have an end. And having done this, ask what, in comparison with it, are those few moments which we denominate time. They are as a sand to the sea-shore. They are as a drop to the ocean. They are as a single ray of light to that exhaustless flood of brightness which from the first morning of creation has been poured upon

illimitable space from the great luminary of day.

But short as is the whole of time, we are personally interested in a very small part of it. It is divided into an infinite number of lesser portions, of which each generation occupies one.

The generations which have preceded us have each occupied their portion, and have passed away like the shadow of a summer's cloud; we are now occupying ours, and shall in like manner quickly pass away. We look back upon them as upon the leaves of the forest, which in summer flourished, in autumn faded, and have long since mouldered into forgetfulness. We now are flourishing, we as quickly shall fade, and the places which now know us shall know us no more forever. For we are carried away as with a flood. We are as a sleep. In the morning we are like grass which groweth up. In the morning it flourisheth and groweth up, in the evening it is cut down and withereth. The days of our years are threescore years and ten, and if by reason of strength, they be four score years, yet is their strength labour and sorrow, for it is soon cut off, and we fly away. Behold thou hast made our age as an hand-breadth and our years are as nothing before thee. Surely every man in his best estate is altogether vanity.

Or we may bring the subject more immediately to our own experience. What is our life? Let those of us answer, whose heads have been frosted by the snows of many winters. In a few minutes can you not recall all that ever you have seen or known? But few events have transpired since your existence commenced. The sun has performed but few revolutions since you began to be. The clock has told but few hours since its first

stroke fell upon your ear. And every succeeding year seems shorter than its predecessor. The events of the past year seem but as the transactions of a fortnight. It seems but as yesterday since we exchanged our annual congratulations, and called to mind those friends whom the last twelve months had consigned to darkness and the shadow of death.

But brief as is our probationary existence, the consideration of its brevity is still more emphatically impressed upon us, when we consider that a large portion of it has already consumed—To some of us only a year, a month, a day; nay, there may be some to whom only a few moments remain. And this remainder is all that can be improved. The past is forever beyond our control. Whatever has been done is already sealed up for eternity. It is recorded in that book which shall not be opened until the day of judgment. Neither prayers, nor tears, nor penitence, can alter one article which is already recorded. Nothing is within our power, but the few fleeting, lessening moments which remain.

Here let us add one more consideration. This fleeting transitory existence is all the probation that will ever be granted to us. The few moments we spend on earth will decide our destiny for eternity. All beyond the grave is fixed and unalterable as the throne of God. The character which we acquire on earth will be the basis of the character which will attach to us through interminable ages. The only alteration of which it will be susceptible, will be a change from glory to glory, or from shame to shame through the illimitable range of an endless existence. Beyond the confines of time it will be said, "He that is holy,

let him be holy still; and he that is righteous, let him be righteous still; and he that is filthy, let him be filthy still."

If consequences so infinite depend upon our present ephemeral duration, how important is it that every moment of it be rightly improved! How aggravated is the folly of him who squanders so inestimable a treasure! If wealth be squandered, it may be regained; if influence be alienated, it may be recalled; but "time once past, never returns; the moment that is lost, is lost forever."

Let us each, then, at the commencement of a new year ask himself, am I accomplishing the great purposes of my existence? Am I living for eternity? or are my designs all bounded by the narrow limits of three score years and ten? Am I, by patient continuance in well doing, seeking for glory, honor, and immortality? Or am I treasuring up wrath against the day of wrath? Am I, by a life of holiness, preparing to unite in the anthems of cherubim? Or by a continuance in sin am I adding force to those principles of evil which will only render me meet for the wailings of the damned?

Or suppose we have a cheering hope that our names are written in the Lamb's book of life; that, sprinkled with the blood of the atonement, we shall stand accepted in that great day when the secrets of all hearts shall be made manifest,—still much remains for us to do. We are bound to exhibit in our lives the effect of the principles we profess. By a steady cultivation of the grace that is within us we are to add to our "faith, knowledge, to our knowledge temperance, to our temperance patience, to our patience godliness, to our godliness brotherly kindness, and to our brotherly

kindness charity." And we should recollect that it is only by so doing that an entrance will be abundantly administered unto us into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Are we actively engaged in promoting the cause of the Redeemer on earth? This short life is all the time that is allotted to us, in which we may manifest our love to the souls for whom he poured out his soul unto the death. Is it the great end of our existence that *this world shall be the better for our having lived in it*? Are we actively engaged in promoting the great plans of benevolence which in the present age solicit our assistance? Viewed simply in this light, are we wil-

January 1, 1823.

ling to meet the history of the past year at the day of judgment?

*'Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven,
And how they might have borne more welcome news.*

Let us then commence a new year with more serious resolutions to live for eternity. May God grant that the year eighteen hundred and twenty three may by every one of us be devoted unreservedly to God. It will then be a matter of small importance whether the commencement of the next year find us in the visible or invisible world; for if the earthly house of our tabernacle be dissolved, we shall have taken possession of a building of God, a house not made with hands eternal in the heavens.

Biography.

MEMOIR OF REV. SAMUEL NELSON.

We are called, in the afflictive dispensations of the providence of God, to record the death of Elder Samuel Nelson, of Middleborough, Mass. Worn out with labours and years, he calmly resigned his breath, and fell asleep in Jesus, on the morning of the 9th of Sept, in the 78th year of his age.

As "the righteous shall be in everlasting remembrance," we feel it our duty to mention some of the most memorable and interesting features in the character of this pious and devoted servant of God.

He was born in Middleboro', April 6th, O. S. 1748, and was grandson to Mr. Thomas Nelson, whose exertions for the promotion of truth are so respectfully noticed by Backus and Benedict in their histories.

A great and glorious work of the Lord spread through Middleborough and vicinity in 1780, and Mr. Nelson and his wife were made the subjects of the work. They were both brought to taste the joys of pardoned sin, and to rejoice in the Lord within an hour of each other, on the 9th of June. They shortly after made a public profession of their faith in Christ, and were added to the second Baptist Church in said town. Mr. Nelson soon began to exercise his gifts by speaking in conferences and other religious meetings, much to the satisfaction of the hearers. It does not appear at what time he was licensed by the church; but about two years after, we find him preaching statedly a part of the time to a little society in Raynham. These with some other

occasional labours in the ministry continued to employ a part of his Sabbaths till May, 1793, when the third Baptist church, being destitute by the death of their much esteemed and useful pastor, Elder Asa Hunt, applied to him to preach with them. He removed the same month with his family to dwell among that people, with whom God had designed he should spend his days. His labours were immediately owned of God, and blessed to the awakening of many souls. More than thirty were, within a few months, baptised and added to the church. In September they presented him their unanimous request to receive ordination and become their pastor. His diffidence and humble opinion of himself, prevented his signifying his acceptance of their call till the 2d of January following; and on the 16th of the same month, he was solemnly ordained to the pastoral office. He passed the remainder of his life in the service, and enjoying the affections of his people. It has probably fallen to the lot of few men, in his calling, to pass through life so free from the ill will of every one, as Elder Nelson has. This was not because he flattered his hearers with "smooth things," and a cry of "peace, peace," to the wicked; but because such was his meekness, gentleness and evident concern for their welfare, that, how much soever they might dislike the truth which condemned them, they could not be offended with him. Scepticks and infidels, who charged hypocrisy to the generality of professors, though they might pretend to pity his delusion, would admit his sincerity. His glowing piety, added to his native simplicity, gentleness, affability of manners, and affectionate deportment, secured to him, in a remarkable degree,

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the good will and attachment of all that knew him.

As he felt his health and strength declining, which had been greatly impaired by an accidental injury which he received in February, 1816, and which almost cost him his life, he began, four or five years ago, to urge his people to obtain an assistant; which, however, they never did till last year. He continued to supply them, with some temporary assistance, till last December, when their present pastor commenced his labours stately with them. Dec. 23d, 1821, was the last time he attempted to ascend the pulpit stairs, though he generally attended meeting, when the weather was agreeable through the winter, and (in the deacons' seat) would take a part in the exercises. But he gradually lost the use of his limbs, and was soon unable to walk. His bodily strength continued to decline, and for three or four months before his decease, he was nearly as helpless as an infant. He still enjoyed his mental faculties in their full vigour, and evinced the anxiety of his mind for the good of souls, as often as opportunity presented, by giving warm and pathetic exhortations to the people. The last time he attended worship in the Meeting-house, was on the 15th of June; but he continued frequently to have meetings at his own house, as long as he lived, and generally took a part in the exercises. On the Friday evening before his death, after a sermon delivered by his brother, who was then on a visit to him, he added a most feeling exhortation. He, on that occasion, as on some others, stated to the people, that it probably was the last time he should ever address them. Indeed, he might with great pro-

priety use the language of the Apostle: "The time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith," &c. He had appeared for some time like one standing in the portal of heaven, beholding both the glory of God and the degeneracy of man; feeling both the joys of heaven and the miseries of earth; associating both with the angels of God and the children of men; with one hand raised toward heaven, and with the other endeavouring to reach some part of a sinking world.

The next evening about 8 o'clock, he was seized with spasms, and other symptoms of approaching dissolution; after which he languished in a kind of torpor about 36 hours, when without a struggle or a groan he fell asleep in Jesus.

This was the day before the Warren Association convened at New Bedford. The Thursday following, his funeral solemnities were attended. Dr. Gano of Providence, preached on the occasion, from Psalm cxii. 6. "The righteous shall be in everlasting remembrance." It was peculiarly gratifying, that his funeral was at a time when so many of his brethren in the min-

istry could attend, and pay their last tribute of respect to this venerable father in Israel.

Mr. Nelson had been twice married, and had survived the decease of his last wife twelve years. By his first wife, with whom he lived fifteen years, he had eight children; three of whom survive him; by his last, with whom he lived twenty-one years, he had two, who are both living.

In the near prospect of death, which had, for weeks, been apparently at the door, he manifested not the slightest degree of fear; but could converse upon the subject with as little anxiety as upon going to sleep.

He has gone to rest, and has left us the legacy of his instruction and example. He has ascended, and his mantle has fallen among us. And while his successor in the ministry, his bereaved children, and mourning church and congregation, have each one reason to exclaim, "My father! my father! the chariot of Israel, and the horsemen thereof!" may some young Elisha gather up his mantle of fervent charity, and possessing a double portion of his spirit, do wonders in the name of the Lord, in the sight of the people.

Religious Communications.

THOUGHTS ON DEUT. XXXIII. 13, 14.

"And of Joseph he said, blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon."

It is on the latter verse only that we shall make any remarks at present. The word rendered *fruits* in this verse, means all

kinds of precious things. But from the connection of the word, with the land of Joseph, and being associated with the 'dew of heaven, and the deep that coucheth beneath,' there can be no doubt but that the fruits and productions of the earth are intended. How these are produced by the sun is easily understood;

but the question is, what influence has the *moon* on the fruits of the earth? Some writers have contended that the moon has great influence on certain productions.

"Those fruits (says Dr. Gill in loc.) which the moon helps forward by its coolness and moisture, are these, *cucumbers* and *gourds*." And he observes, from Dalechamp, that 'onions when the moon waxes old, increase, and flag when it is young;' and that Pliny says, 'that at the increase of the moon all sorts of corn grow bigger and larger.'

Parkhurst, in his Hebrew Lexicon, under the word *Geresh*, is confident that the moon has great influence on vegetation. And this he calls a point of true philosophy, and says that the effect of the lunar light in vegetation is sung by the ancient poets, both Greek and Roman. He produces quotations from the Orphic hymn, from Horace, Virgil, &c. to shew that they invoked the influence of the moon under the appellation of *Ceres*.

But after all it is very doubtful whether this influence of the moon on the vegetable kingdom is sufficiently manifest to be known to the tillers of the ground generally; and it is equally questionable, (at least in my mind) whether Moses, even if he knew this nice point of philosophy, would have spoken of it in his farewell address to the tribes of Israel.

But let us attend to the words. Moses is speaking prophetically of the land which the tribes of Joseph should possess; and he gives them to understand, that their land should be the choicest of the promised inheritance—That all the rich productions of the earth should be theirs, and these they should enjoy in a rich abundance, and that constantly. Day and night, it is well known,

is an expression made use of in the sacred volume, to represent perpetuity; and by a figure of speech very natural, the sun and moon may be used for day and night.

Again. The word rendered moon, also means a *month*, and is in the plural: would it not be better to say, 'the precious things put forth, or brought forth in the months, (in each revolving month) than to say, the precious things put forth by the moon, or *moons*?'

The cold influence of the moon must certainly be as unproductive as the oblique rays of a winter sun; and could afford but cold praise of the fruitful soil of Ephraim and Manasseh. But if we consider the holy prophet as saying, such shall be the fertility of their soil, and such the excellent temperature of their climate, that they shall have an increase of all precious fruits, not only annually, but even monthly; we shall discover not only a propriety, but a beauty in the phraseology.

I consider, therefore, the expression as a poetic figure, as if he had said:

Abundant harvests every year shall
grow,
And every moon shall some choice
blessing show.

Lector.

ON UNITY IN A SERMON.

ONE of the highest excellencies of any work of art, is, Unity of Design. In the case of painting and of poetry, this has long been considered an established canon. One of the acutest critics of antiquity, after mentioning that the poet and the painter are both amenable to the same laws, observes,

"Denique sit quidvis simplex duntaxat et unum."

Be the subject what it may, let your design be unique

In examining a painting, we look not upon the gilding of the frame, nor the glare of the colouring, but we inquire what was the object of the artist; and we decide upon the question of his success or failure, by considering whether or not he has accomplished that object. And if the painter had not in his mind's eye, one single effect which he intended to produce; or if, notwithstanding his efforts, that effect be not discernible, the man of taste instinctively passes upon his work the sentence of disapprobation.

The same rule applies with equal force to poetry of every kind, but especially to epic and dramatic compositions. Homer, in the commencement of the *Iliad*, announces that he shall narrate the wrath of Achilles and the consequences which resulted from it. The critics have long since remarked that the whole work is summarily comprehended within this announcement. Virgil proposes to sing the woes and the wanderings of Eneas, and to this subject he rigidly adheres. The immortal author of *Paradise Lost*, confines himself to the story

"Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world."

And the reason for such a rule is almost intuitively evident. The mind of the writer cannot be sustained in a tone of vigorous exertion, unless a single object be constantly presented before it. And, on the contrary, the mind of the reader, distracted and perplexed by a continual shifting of purpose, at last, abandons a guide whom he in vain endeavours to follow.

Equally important is this requisite to the character of a good oration. Every man who speaks in publick should have in view a definite effect which he designs to produce. The perfection of his art consists in keeping this object

constantly before him, and so presenting the subject, as to produce that effect. Destitute of object, a speaker may amuse or astonish his hearers. They may admire the volubility of his tongue, or be amazed at the vigour of his lungs; but his words are to them only like a sounding brass, or a tinkling cymbal.

The same rules which apply to publick speaking in general, apply equally to addresses from the pulpit. Nay, we here require a more rigid obedience to them; and we do this with reason, for the preacher is permitted to choose his subject, and is allowed to select the manner in which he will exhibit it.

A sermon has been defined a religious oration. The object of a preacher may be to illustrate something that is obscure, to prove something that is doubted, or to exhort to something that has been neglected. A good sermon may have either of these objects in view; and it can have but one of them. Nay, more, it requires not only a general, but also a particular unity. If its design be to illustrate, it must illustrate but one single topic. If it be argumentative, it must prove only one doctrine. If it be hortatory, it should exhort to only one duty. And it matters not what other excellence a sermon may possess; destitute of this, considered rhetorically, it is radically and capitally defective.

We are well aware that this rule would sweep from our shelves many volumes which have been preached and read with considerable commendation. We are also well aware that at the present day, no one dictate of common sense is more frequently departed from, than the one in question. Either because a syllogism must consist of three terms, or because a sentence

must consist of an agent, an action, and an object; or, for ought we know, because there may be some peculiar virtue in the number three, or from some other cause equally significant, the fact almost universally is, that every man, who attempts to compose a sermon, feels himself as much obliged to divide it into three heads, as he does to take his text from the bible. Frequently these heads are perfectly insulated topics, and have no more connexion with each other, than with any other topic in theology. In most cases they are so adroitly selected, that the leading idea of the text is wholly avoided, or, to an almost inevitable certainty, it is no more than incidentally glanced at in one of them.

We might mention in passing, that this is one of the reasons why preaching ordinarily produces so feeble an effect. The attention of an audience is divided, and thus the effect is diminished, if not absolutely destroyed. The preacher has three distinct and insulated topics, and each of them, perhaps, of primary importance. The brief limits of a discourse allow him to spend but a few minutes upon each of them. He is of course obliged to treat them all cursorily, and only say the things, and say them almost in the very same words which he and every one else had said a thousand times before. The hearer dozes away the time of service, and either returns in silence, careless and unaffected, or else loudly venting his complaints that his minister indulges so much in repetition.

Or let us take a more favourable case. Suppose the preacher has produced some effect by the discussion of the first head of his discourse. As soon as an audience is fairly interested in

the subject, they are summoned away by the ominous phrase, "let us consider secondly," to follow a totally different train of thought. By the time the first impression is effaced, and the second subject is fairly before the mind's eye, it in turn is snatched away, and they are invited to contemplate "the third and last particular." The attention so often baffled cannot be regained. The speaker has lost his hold upon his audience. They go away certain that many good things have been said, that they were for the time much interested; but what was the object of the preacher, or what his sermon was about, they cannot for the life of them tell.

Instances to illustrate our meaning might be produced in abundance. We shall select only one. Let us take the text, "The wicked shall be turned into hell, with all the nations that forget God." Upon this text the division probably would be, first, To show the character of the wicked. Secondly, To consider what was meant by being turned into hell; and, Thirdly, To prove the doctrine of the text, That the wicked shall be turned into hell. This, perhaps, might be considered a very natural and happy division of the subject. A very slight attention, however, would convince us, that instead of three divisions, we have here, in fact, three sermons. A preacher might, properly enough, construct a discourse on the subject, Who are the wicked? His object would then be to make every man *feel* in his own bosom, that he was a sinner. Could this be accomplished, the result is self-evident; conscience would make the application, and he would be alarmed for the consequences of his sin. Or, a preacher might take as a subject, The future punish-

ment of the wicked. His object would then be to place before his hearers so vivid a picture of the misery to which they are exposed, that they should not be able to dislodge it from their recollection for a month to come. Having done this, he may leave the result : Conscience will do its office, and every sinner will say to himself, this is the danger to which I am exposed. Or, lastly, to take the true idea of the text, suppose he would preach upon the certainty of the future punishment of the wicked. This is evidently a field wide enough for a single discourse. Here he may take it for granted, that his audience know what he means by the *wicked*, and also what he means by hell. At least, it is not saying much in favour of his preaching, if they do not know. His great design then would be, to show the certainty of the future misery of the impenitent, and in showing it, he may advance as many, and as powerful arguments as the word of God supplies. When he has done this, his sermon is concluded. He may, it is true, in each case, make an address to the conscience, and awaken the hearer to apply to his own case the truth he has heard. But this should always be short, directly springing from the subject, and evidently designed for no other object than to rivet the previous doctrine upon the mind of the audience.

To illustrate more fully this system of triple division, let us see what would be its effect upon an audience which should be addressed upon some subject merely secular. Let us suppose a number of citizens to have rebelled against their government. They are leagued together, and have assumed the attitude of undisguised hostility. They have

been, from infancy, instructed in the laws of their country, and are perfectly aware of the punishment to which they are liable. An ambassador is sent for the purpose of beseeching them to be reconciled. He is at liberty to address their hopes, or their fears, or their interest, or any of the principles of their nature, by which he may be likely to accomplish his object. He chooses to address their fears, and attempts to move them by the consideration that they shall certainly be punished. The punishment which they know the law has attached to their crime, is banishment. They assemble to hear him; and his text then, we may suppose, would be, if expressed in a single sentence, Rebels shall certainly be banished.—What should we think of a man in these circumstances, who should, after a few remarks, announce that he should first shew, what it was to be a rebel; secondly, what it was to be banished; and, thirdly, that rebels should certainly be banished; and conclude with a few practical reflections? Under the first head he would, doubtless, show how many kinds of rebellion there were, as, for instance, of a child against its parent; of a servant against his master; of a subject against his government; and this last might be conveniently subdivided into rebellion against a republican, an aristocratical, or a monarchical government. He would thus show very clearly to his hearers who stood with their arms in their hands frowning defiance at his sovereign, negatively, what he did not mean, and, positively, what he did mean. Under the second head, he would, of course, explain what was meant by being banished, and in how many senses the word was used in the criminal code of the kingdom. He might

irrefragably prove, that in this case it did not mean to be turned out of a house, as a parent might turn out a disobedient child; that it did not mean being dismissed from service, as a master would dismiss an unprofitable servant; nor did it mean being obliged to leave this territory, or that territory, or this monarchy, or that republic; but the very country in which they then were. He might then come, thirdly, and very briefly to show, that under his government rebels would certainly be banished. From this view of the subject he might reflect, 1st, what a bad thing it was to be a rebel; and, 2d, how important it was for rebels to submit.

What would be the effect of such an oration, we shall not stay to inquire. But we ask, in the name of common sense, whether the orator would not be considered a candidate for a mad-house?

If I may be allowed to follow the illustration a little further, let us suppose a lawyer addressing a court upon an important cause, in which it was his design to nonsuit the plaintiff. In this oration, his text would be, The Plaintiff ought to be nonsuited. We will suppose him to divide the subject in the usual method. Under the first head he might go into a very learned investigation of the meaning of the word *plaintiff*, and shew, incontrovertibly, that it was derived immediately from the French. He might also explain how many sorts of plaintiffs there might be; and this would afford an opportunity of going deeply into the general nature of law and obligation. He might pursue the same course, in treating, secondly, upon the term *nonsuited*, and having bewildered his hearers in a maze of definitions, and disgusted them by his scientific foppery, he might endeavour to impress the almost for-

gotten thought, that the plaintiff, in this case, should be nonsuited. Now we do not ask whether a lawyer might not, by such a plea, discover a very deep erudition; but we do ask whether he would not also render himself very profoundly ridiculous?

It will, of course, be said by many readers, It is much easier to discover faults, than to point the way to excellence.

We should pursue the subject further, but our limits at this time forbid. On some other occasion we may resume it. We close our remarks by applying to a good sermon the well known lines of Cowper, with reference to that gospel which it should be the great object of every sermon to exalt.

"It stands, like the Cornish arch we see,
From affectation and from weakness free—
Majestic in its own simplicity."

IMMORALITY OF LOTTERIES.

EXTRACT FROM SCOTT'S COMMENTARY ON EXODUS XX. 17.

Messrs Editors,

You are requested to insert the following remarks on the evils of Lotteries, from the pen of the judicious and pious Thomas Scott. Though some of his observations are more particularly applicable to the author's own country, yet the principles on which he reasons, are as true on this side of the Atlantic as in England.

Yours, &c.

"PUBLIC gaming by Lotteries, so far from being less criminal than other species of that vice, is the worst of them all: for it abets and sanctions, as far as example and concurrence can do it, a practice which opens the door to every species of fraud and villainy; which is pregnant with the most extensive evils to the community and to individuals; which seldom fails annually to bring several to an untimely end

by suicide or the sentence of the law: which unsettles an immense multitude from the honest employments of their station, to run in quest of imaginary wealth; and which exposes them to manifold temptations, unfits them for returning to their usual mode of life, and often materially injures their circumstances, breaks their spirits, sours their tempers, and excites the worst passions of which they are susceptible. Indeed, the evils, political, moral, and religious, of Lotteries, are too glaring to be denied even by those who plead necessity for continuing them, and too numerous to be recapitulated in this place. Can it therefore consist with the law of God, "Thou shalt not

covet," or with the character of a christian, to concur in such an iniquitous and injurious system, from a rash desire of irregular gain? Whatever argument proves it unlawful for two or three men to cast lots for a sum of money, or to game in any other way, much more strongly concludes against a million of persons gaming publicly by a Lottery for a month or six weeks together, to the stagnation, in a great measure, of every other business; whilst the gain made by government and by individuals, from the stakes deposited with them, renders it as imprudent as it is sinful in the adventurers; for every individual stakes three to one on an even chance, if a covetous appeal to providence may be called chance."

Review.

The Importance of the Scriptures to a Teacher of Religion. A Discourse delivered in the Meeting-house of the Sec. Baptist Church in Boston, Sept. 18, 1822, before the Boston Baptist Association, by Lucius Bolles, A. M. Pastor of the First Baptist Church in Salem. Boston, printed by Lincoln & Edmands, No. 53 Cornhill. pp. 24.

WE seize the first opportunity to introduce this sermon to the attention of our readers. If we might anticipate the effect which it will produce upon others by that which it produced upon ourselves, we should feel confident that they will rise from the perusal of it, gratified and instructed. Both in the choice, and in the discussion of his subject, we think the author has been eminently fortunate. It is addressed specially to clergymen, and its design is, as it purports to be, to

illustrate the importance of the scriptures to a teacher of religion. This is the grand thought which is constantly kept in view throughout the whole of the discourse. It is the centre towards which every line converges. Indeed we have rarely met with a sermon which presents a happier model of unity of design.

It is the duty of a "teacher of religion to give instruction on subjects not easily explained by men, but involving their highest interests and eternal hopes. He ought to be able to teach with clearness and certainty; to hesitate, would paralyze his efforts; to presume, might mislead the learner to his final destruction." Hence arises the necessity of his possessing a book which bears upon it the acknowledged impression of supernatural origin, and which comprehends within its sanctions all that is solemn in eternity. It is only by the help

of such a book that a religious teacher can instruct in what is true—confute what is false—animate to reformation of life, or be instructed in what manner it becomes him to do either. This is a brief outline of the sermon, and we hesitate not to say it is very ably filled up.

We select a few passages, merely to give our readers an idea of the manner in which the subject, throughout the whole discourse, is treated.

“Suppose his subject be the first and most obvious in religion—THE CHARACTER OF GOD. To what inadequate and undefined conceptions is he abandoned, without revelation? Too early after the apostasy its fatal effects were discernible in the extinction of all true knowledge of God. Even traditions of him which ought to have been perpetuated, and to have exerted a salutary influence, became distorted, and for the unseen Jehovah were substituted the inventions of men. A deceived heart turned them aside, to conceive the most absurd systems of idolatry, and to fall down and worship images of every sort, and beasts and reptiles of almost every name. The unity and true character of God have never since been known to the wisdom of the world. Some have admitted his being, and others rejected it; some have ascribed to him attributes, and others denied them; some have allowed him prerogatives over good, but not evil; over light, but not darkness; over the hills, but not the valleys. Who was there to draw forth from the mazes of error, and exhibit, in the light of truth, the natural and moral character of God? This was a service, which, however necessary and important, was appropriate to Him alone. It remained for Him to assert the spirituality and perfection of his own nature, and the supremacy and universality of his government. It was for Him to say, “*I am the Lord, and there is none else; there is no God besides me. I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things.*”

“Or, suppose that the object of a teacher is to solve that great mystery, *how shall man be reconciled to God?* This question, even where the gleam—
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ings of the light of nature only are felt, excites innumerable anxious thoughts. Conscience, that dwells in every man, suggests, with more or less clearness to him, that he is guilty, and this conviction produces restlessness and painful concern. Its harassing effects become visible in conduct, in a round of expedients to obtain the desired end, a *persuasion of the divine favour*. The penances which the Heathen impose upon themselves, and the austerities to which they ignorantly submit, discover the extent of the anguish that rankles in their bosoms. One is driven by it to expose his body for a full year, to the rays of a vertical sun, and for the same length of time to the damps of night, and the sickly influence of the moon, till he has less the appearance of life than death; another, performs a long pilgrimage, walking on pointed irons; a third, measures the distance of some hundreds of miles by the length of his body—and all this, to obtain deliverance from a galling sense of guilt, but without effect. Miserable when they commenced those expiations, they are miserable when they are ended. The unknown good eludes their pursuit, and leaves them the subjects of unavailing sorrow. Who shall remove the veil, and show them how sin shall be atoned, and their burden taken away? The man who takes his stand in the midst of the light of revelation, alone can do it. He can say to the labouring and heavy laden, *Behold the Lamb of God, the way, the truth and the life!* Behold Him who knew no sin, made sin for us; made lower than his angels for the suffering of death, that he might redeem us unto God by his blood, and purify to himself a peculiar people! He can say, Look unto him, all ye ends of the earth, and be ye saved; for whosoever cometh unto him shall in no wise perish.”

We can allow room for only one extract more.

“Equally profitable is the scripture for reproof, or, as the word signifies, the *confutation of errors*. It constitutes a standard to which the ever varying and different opinions and practices of men, may be brought and tried, and by which they may be authoritatively approved or condemned. Men claim a right to think for themselves, and to express what they think; and where their right has

been recognized, and no undue restraint imposed, the consequence is, a great mass of conflicting opinions are put in circulation, and these darken the moral atmosphere. We consider it an acknowledged principle, that we have no right, by coercion, to restrain the liberties of men, on the subject of religion, and yet the effects of their differences are such, both on believers and unbelievers, as we may justly lament. On some unbelievers, at least, if we credit their declarations, it produces neutrality of feeling and conduct. They know not what to believe, or whom to follow, and therefore determine to believe nothing. And among the avowed disciples of Christ it produces bitterness and strife, evil speaking and evil work. It appears to be of immense moment, that there should be an umpire to which an appeal might be made, and made with confidence; that those who profess to stand still, only because they know not what course to take, may be convicted of the truth, and a light

to their feet and a lamp to their path, shown them; and at the same time the unwarrantable collisions and animosities of christians be *condemned*, if they cannot be *silenced*. Such an umpire, of course, will not be found in either of the parties concerned. No one of them has that confidence in the other, as to refer the decision to them. Besides, if this were conceded, such is the changeableness of man, that what was approved at one time, might be rejected at another. Under such circumstances, the utility of the Bible becomes apparent to all. The authenticity of this admitted, it is of no sect or party, is biased by no prejudice or self interest, changes with no change of time, or men, or measures; and what it speaks once, it speaks forever."

We conclude, by uniting with the Boston Baptist Association in returning our thanks to Mr. Bolles, for his excellent sermon.

Missionary Intelligence.

BURMAN MISSION.

ADDRESS TO FEMALES IN AMERICA, RELATIVE TO THE SITUATION OF HEATHEN FEMALES IN THE EAST.

Boston, Nov. 19, 1822.

In the land of my birth, rendered doubly dear from the long entertained thought of never again beholding it; in the country favoured of Heaven above most others, it is with no common sensations, I address my sisters and female friends on this most interesting subject. Favoured as we are from infancy with instruction of every kind, used as we are to view the female mind in its proper state, and accustomed as we are to feel the happy effects of female influence, our thoughts would fain turn away from the melancholy subject of female degradation, of female wretchedness. But will our feelings of pity and compassion; will those feelings which alone render the female character lovely,

allow us to turn away—to dismiss the subject altogether, without making an effort to rescue—to save? No! I think I hear your united voices echo the reply: "Our efforts shall be joined with yours. Shew us the situation of our tawny sisters the other side of the world, and though the disgusting picture break our hearts, it will fill us with gratitude to Him who has made us to differ, and excite to stronger exertion in their behalf." Listen, then, to my tale of woe!

In Bengal and Hindostan the females, in the higher classes, are excluded from the society of men. At the age of two or three years they are married by their parents to children of their own rank in society. On these oc-

sessions all the parade and splendour possible are exhibited; they are then conducted to their fathers' abode, not to be educated, not to prepare for the performance of duties incumbent on wives and mothers, but to drag out the usual period allotted in listless idleness, in mental torpor. At the age of thirteen, fourteen, or fifteen, they are demanded by their husbands, to whose home they are removed, where again confinement is their lot. No social intercourse is allowed to cheer their gloomy hours; nor have they the consolation of feeling that they are viewed, even by their husbands, in the light of companions. So far from receiving those delicate attentions which render happy the conjugal state, and which distinguish civilized from heathen nations; the wife receives the appellation of *my servant*, or *my dog*, and is allowed to partake of what her lordly husband is pleased to give at the conclusion of his repast! In this secluded, degraded situation, females in India receive no instruction, consequently they are wholly uninformed of an eternal state. No wonder mothers consider female existence a curse; hence their desire to destroy their female offspring, and to burn themselves with the bodies of their deceased husbands. This last circumstance might imply some attachment, were it not a well known fact, that the *disgrace* of a woman who refuses to burn with the corpse of her husband is such, that her nearest relations would refuse her a morsel of rice to prevent her starvation. Thus, destitute of all enjoyment, both here and hereafter, are the females in Bengal. Such is their life, such their death—and here the scene is closed to mortal view! But, they are amiable, say some, and destitute of those violent passions

which are exhibited among females in our own country. My beloved friends, be not deceived. Whoever heard that ignorance was favourable to the culture of amiable feelings? Their minds are in such a state of imbecility, that we might hope to find at least an absence of vicious feelings. But facts prove the contrary.—Whenever an opportunity for exhibiting the malignant passions of the soul occurs, human nature never made a more vigorous effort to discover her odious deformity, than has been observed in these secluded females.

But let us turn our eyes from the present picture, to one not less heart-rending, but where hope may have a greater influence to brighten and to cheer. The females in the Burman Empire, (containing a population far above the United States of America,) are not like the females in Bengal, secluded from all society. In this respect they are on an equality with ourselves. Wives are allowed the privilege of eating with their husbands. They engage in domestic concerns, and thus, in some respects, the Burman females deserve our particular sympathy and attention. But they enjoy little of the confidence or affections of their husbands, and to be born a female, is universally considered a peculiar misfortune. The wife and grown daughters are considered by the husband and father as much the subjects of discipline, as younger children; hence it is no uncommon thing for females of every age and description, to suffer under the tyrannic rod of those who should be their protectors.

Burmah, also, like her sister nations, suffers the female mind to remain in its native state, without an effort to show how much more highly she has been favoured. The females of this country are lively, inquisitive, strong and

energetic, susceptible of friendship and the warmest attachment, and possess minds naturally capable of rising to the highest state of cultivation and refinement. But, alas, they are taught nothing that has a tendency to cherish these best native feelings of the heart! That they possess strong, energetic minds, is evident from their mode of conversing, and from that inquisitive turn which is so conspicuous. It may not, perhaps, be uninteresting to mention that particular display of mental energy as exhibited in the early inquiries of Mahmen-la.

Some time previous to our arrival in Rangoon, her active mind was led to inquire, the origin of all things. If a Boodh was deity, Who created all that her eyes beheld? She inquired of this person, and that, visited all the teachers within the circle of her acquaintance, but none were able to give her satisfactory information on the subject. Her anxiety increased to such a degree, that her own family feared she would be deranged. She finally resolved on learning to read, that she might be able to gain the desired information from their sacred books. Her husband, willing to gratify her curiosity in this respect, taught her to read himself. After having acquired what very few Burman females are allowed to acquire, she studied the sacred books, which left her mind in the same inquisitive state, as when she commenced. For ten years she had continued her inquiries, when, one day, a neighbour brought in a tract written by Mr. Judson, from which she derived her first ideas of an eternal God. Her next difficulty arose from her being ignorant of the residence of the author of the tract, and it was not till after the erection of the Zayat, that this difficulty was removed. By her inquiries respecting the christian religion,

she evinced a mind, which, had it been early and properly cultivated, would have hardly been surpassed by females in our own country. And happy am I to add, that she not only became rationally and speculatively convinced of the truths of the gospel, but was, I trust, taught to feel their power on her heart, by the influences of the Holy Spirit, embraced them, has become an ornament to her profession, and her daily walk and conversation would shame many professors of religion in christian countries.

Shall we, my beloved friends, suffer minds like these to lie dormant, to wither in ignorance and delusion, to grope their way to eternal ruin, without an effort on our part, to raise, to refine, to elevate, and point to that Saviour who has died equally for them as for us? Shall we sit down in indolence and ease, indulge in all the luxuries with which we are surrounded, and which our country so bountifully affords, and leave beings like these, flesh and blood, intellect and feeling like ourselves, and of our own sex, to perish, to sink into eternal misery? No! by all the tender feelings of which the female mind is susceptible, by all the privileges and blessings resulting from the cultivation and expansion of the human mind, by our duty to God and our fellow creatures, and by the blood and groans of Him who died on Calvary, let us make an united effort, let us call on all, old and young, in the circle of our acquaintance, to join us in attempting to meliorate the situation, to instruct, to enlighten and save females in the Eastern world, and though time and circumstances should prove that our united exertions have been ineffectual, we shall escape at death that bitter thought, that Burman females have been lost, without an effort of ours to prevent their ruin.

ANN H. JUDSON.

COX'S BAZAR.

Death of Mr. Colman.

It is our painful duty to announce to our readers the death of Rev. Mr. Colman, our missionary at Chittagong. This mournful intelligence is contained in a letter from the Rev. Mr. Lawson, of Calcutta, to Dr. Baldwin, dated July 17, 1822.

My dear Sir,

A few days ago I sent off a packet for you. Having heard that the ship is not gone, I write again to communicate to you the mournful intelligence of the death of Mr. Colman. He died on the 4th of July, at Cox's Bazar, of the jungle fever. Mrs. Colman is at Chittagong, and is *very ill* of the same fever. This news arrived only last evening, in a letter from Mr. Fink, a young man at Chittagong, under the patronage of the missionaries at Serampore. Should dear Mrs. Colman recover and come to Calcutta, every comfort and sympathy will be rendered to her. O how mysterious are the ways of divine Providence! I little thought it would be my painful duty to communicate to you the early deaths of such excellent men as were Wheelock and Colman. May such strokes quicken us who survive to new diligence. Mr. Colman was a martyr to his zeal. He thought he should be most useful in remaining at Cox's Bazar all the year, although that place is particularly unhealthy in the rains. But his race is ended, and we must be dumb.

I am yours, in Christian bonds,
JOHN LAWSON.

REMARKS.

In contemplating this afflictive event, who can refrain from reflecting, Verily, thou art a God that hidest thyself, Oh God of Israel, the Saviour! Mr. Colman

had escaped the usual dangers of the climate, had just become sufficiently acquainted with the Burman language to address a native assembly, and was fixed in a station under the protection of the British government, which presented an extensive field for usefulness. In a moment all our hopes have been blasted, and all our anticipations mournfully frustrated. Our faith is put to the trial. May it be seen that we faint not in the day of adversity.

This dispensation of divine Providence speaks to us a language which we hope none will misunderstand. It calls upon every Christian to pray to the Lord of the harvest to send forth labourers into his harvest. We have now but three foreign missionaries in the employment of the Board. Unless others are soon sent to their assistance, we tremble to think what may become of the mission. But the Lord of the harvest must qualify and send them forth, or they will neither be qualified nor sent. For these things, he will be sought unto by the house of Israel, to do it for them. We do hope that the spirit of missions will again revive among us, and that our churches will universally be engaged in prayer, that Burmah may come again into remembrance before God.

We would also call upon our younger brethren in the ministry, and ask them, Who will occupy the place of him who has gone to his rest? The Burmans are perishing for lack of vision. Who will devote himself to the great work of their salvation? He that forsaketh father, or mother, or brother, or sisters, or houses, or lands, for my sake, and the gospel's, shall receive, said our ascended Redeemer, a hundred fold in this present world, and in the world to come, life everlasting.

We present our readers with an extract of a letter from Mr. Judson. It contains no new intelligence ; but it breathes so excellent a spirit, and so feelingly depicts the trials and the consolations of a missionary of the cross, that we are persuaded it will be peculiarly acceptable to every christian.

EXTRACT OF A LETTER FROM MR. JUDSON TO MRS. JUDSON, SINCE SHE LEFT RANGOON.

"I wish I could always feel as I did last evening, and have this morning. At first, on hearing Moung Shwa-gnong's story, I felt much disheartened, and thought how pleasant it would be if we could find some quiet resting place on earth, where we might spend the rest of our days together in peace, and perform the ordinary services of religion. But I fled to Jesus, and all such thoughts soon passed away. Life is short. Happiness consists not in outward circumstances. Millions of Burmans are perishing. I am almost the only person on earth who has attained their language to such a degree as to be able to communicate the way of salvation. How great are my obligations to spend and be spent for Christ ! What a privilege to be allowed to serve him in such interesting circumstances, and to suffer for him. The heavenly glory is at hand. O let me travel through this country, and bear testimony to the truth all the way from Rangoon to Ava, and show the path to that glory which I am anticipating. Oh, if Christ will only sanctify me and strengthen me, I feel that I can do all things. But in myself I am absolute nothingness ; and when, through grace, I get a glimpse of divine things, I tremble lest the next moment will snatch it quite away.

Let us pray especially for one another's growth in grace. Let me pray that the trials which we respectively are called to endure,

may wean us from the world, and rivet our hearts on things above. Soon we shall be in heaven. Oh let us live as we shall then wish we had done ! Let us be humble, unassuming, indifferent equally to worldly comfort and the applause of men, absorbed in Christ, the uncreated fountain of all excellence and glory."

DOMESTIC.

Oneida Indians.

THE Board of the *Hamilton Baptist Mission Society*, held an adjourned meeting at Oneida Castleton, on the 9th of Oct. last. They inspected the mechanics, the buildings and the School. They were highly gratified with the proficiency which had been made by two Indian boys in the blacksmith's trade. The Committee appointed to erect a house, two barns, and a carpenter's shop, had considerably advanced with them all, and they were in a good degree of forwardness. The School consisted of but a small number of scholars. The last winter it averaged about forty in a day ; but has been considerably less during the summer. As the children are under very little parental restraint, and rove about at pleasure, they find many diversions in summer, which they pursue in preference to a regular attendance on the school. In the winter they are more shut up, and it is less difficult to keep them at school. The Board have very little doubt, but the school will increase in a short time, beyond its former number.

A number of the chief men of the nation manifested a desire for an interview with the Board, which was granted. They expressed much confidence and satisfaction in the Board, fully ap-

proving the measures adopted to improve their degraded and suffering condition. They requested the Board to pursue the instruction of their children, and promised to do all in their power to assist. In their deliberations on the measures proper to be pursued with the school, the Board are of the opinion that a boarding house ought to be established, in connection with the school, and that a number of the most promising children should be collected from different parts of the nation, and placed under the control of the teacher. This measure will not only secure their attendance at school, but will separate them from many scenes of dissipation, and have an influence in drawing other children to this school. To carry this plan into effect will increase the expenses of the Board, but will undoubtedly secure a more effectual application of all the public charities to this people.

It is presumed the benevolent, who have begun to open their hearts and their hands to this wretched race of perishing creatures, will not, at the very commencement of assistance, shut up their bowels of compassion against them. What has been done, is regarded as a pledge of christian liberality, which will continue with the prayers of the saints, and their duty and means to perpetuate assistance.

[*West. N. Y. Rep. Mag.*]

MISSION TO THE SANDWICH ISLANDS.

From the Christian Spectator, published at New Haven.

In our last Number but one, we gave an account of the Ordination of three Missionaries, in N. Haven, who were to be sent by

the American Board of Commissioners for Foreign Missions to propagate the gospel among the heathen. Two of these gentlemen, together with sixteen other persons, destined for the Sandwich Island Mission, assembled in N. Haven about 15th ult. (Nov. last,) for the purpose of taking passage in the ship Thames, captain Closby, which was to sail on the 19th.

The names of the Mission Family are as follow :—

Rev. William Richards, } *Ordained*
Rev. Charles S. Stewart, } *Mission-*
Rev. Artemas Bishop, } *aries.*

Dr. Abraham Blatchley, *Physician*, acquainted also with various mechanical employments.

Mr. Joseph Goodrich, *Licensed Preacher*, acquainted with various mechanical employments.

Mr. James Ely, *Licensed Preacher, Teacher and Mechanic.*

The persons above named, are married, and are accompanied by their wives.

Mr. Levi Chamberlain, *Teacher and Superintendent of secular concerns.*

Stephen Popoha, a native of the Society Islands.

William Kummo-oo-lah, a native of the Sandwich Islands.

These youths are professors of religion.

Richard Kriouloo, a native youth of the Sandwich Islands.

Cooperee, a native man of the Sandwich Islands.

Betsey Stockton, a coloured woman, qualified to teach a school, and to take charge of domestic concerns.

The three native youths are to be attached to the mission family—to receive further instruction; and to aid in the various labours of the mission, to which they may prove competent.

While the missionaries remained here, public religious services were performed in the churches. On the Sabbath, Messrs. Bishop and Richards preached with

much acceptance. Sabbath evening a meeting for prayer was held. The Rev. Mr. Bardwell, formerly a missionary to India, addressed the Mission family, and gave them much useful and excellent advice respecting their conduct, &c. as missionaries.—The Rev. President Day, then made a very interesting address to the people. Monday evening was assigned for the missionaries to receive the instructions of the Prudential Committee. Accordingly, at an early hour the church was crowded, and these heralds of the Cross for the last time in a christian land, united in the solemn worship of the God of their fathers. Rev. Mr. Richards preached an appropriate discourse from Isaiah lx. 9—‘Surely the isles shall wait for me.’ The Corresponding Secretary, J. Evarts, Esq. then gave the instructions of the Board. The subject was introduced with the solemn thought that the missionaries had devoted themselves to this arduous work *for life*. That those upon whom every eye then rested, were to go to those far distant isles, there to live,—there to labour,—there to die;—and that there their bones must rest till the archangel’s trump shall summon them to the judgment. Mr. E. dwelt on the advantages of union among themselves and the direful consequences of disunion. He spoke in the most touching manner of the possibility that any one of them should prove unfaithful. They were, he said, placed on an eminence that would render them a spectacle to the world; and such an event would produce sorrow in every land. The Scottish peasant as he read the account by his evening fire-side would mourn over their delinquency; and in Switzerland, perhaps, some pious widow in her rock-sheltered cottage would

weep—nay, the rocks themselves would almost weep—at the melancholy tidings. On the other hand, he added, if they were faithful to the end, they would be the cause of joy to millions; and receive a bright crown of glory as their eternal reward.

At the close of the services, those who had professed to love the Lord Jesus, to the number of six or seven hundred, separated from the rest of the audience, and sat down to commemorate his dying love.

A collection was taken up for the Mission, amounting to \$334. In addition to this, donations were made from different individuals of the city and its vicinity, to the amount of \$1000, the inhabitants of all classes uniting their contributions for the support and comfort of the Mission family during their long voyage and after their arrival.

On Tuesday afternoon, a large concourse of people assembled on Tomlinson’s Wharf to take leave of the devoted little band, who had for several days occupied nearly all their thoughts. A circle was formed around the missionaries with their own nearest relations and friends just back of them, and the clergymen and others who were to officiate on the occasion, directly opposite. A Hymn, composed by William B. Tappan, was then sung. No heart could be so insensible, as not to thrill with emotion as the loud Hallelujah of praise ascended to the Most High:—

Wake, Isles of the South! your redemption is near,
No longer repose in the borders of gloom;
The strength of His chosen, in love will appear,
And light shall arise on the verge of the tomb.

All praise to the Lamb who hath purchased our pardon;
We will praise him again when we pass over Jordan;
We will praise him, &c.

The billows that girt ye, the wild
waves that roar,
The zephyrs that play where the
ocean-storms cease,
Shall bear the rich freight to your des-
olate shore, [and peace.
Shall waft the glad tidings of pardon
Alleluia, &c.

On the islands that sit in the regions of
night,
The lands of despair, to oblivion a
prey;
The morning will open with healing
and light, [en to-day.
The young star of Bethlehem will rip-
Alleluia, &c.

The altar and idol in dust overthrown,
The incense forbade that was hallow-
ed with blood;
The priest of Melchisedec there shall
atone, [God!
And the shrines of Atooi be sacred to
Alleluia, &c.

The heathen will hasten to welcome
the time,
The day-spring, the prophet in vision
once saw—
When the beams of Messiah will 'lu-
mine each clime, [for his law.
And the isles of the ocean shall wait
Alleluia, &c.

And thou, OBOOKIAH! now sainted
above,
Wilt rejoice as the heralds their mis-
sion disclose;
And the prayer will be heard, that the
land thou didst love, [the rose!
May blossom as Sharon, and bud as
Alleluia, &c.

The Missionaries were then
feelingly commended in a pray-
er, by the Rev. Mr. Merwin, to
the care and protection of Him
who 'rides upon the whirlwind
and directs the storm.'

Notice was then brought from
the ship, that but few minutes re-
mained before the time appoint-
ed for their embarkation. These
moments were spent in singing,

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

We share our mutual woes:
Our mutual burdens bear;

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And often for each other flows
The sympathising tear.

When we asunder part,
It gives us inward pain;
But we shall still be join'd in heart,
And hope to meet again.

The solemn stillness that had
pervaded the assembly during the
religious exercises was follow-
ed by a convulsive throb of sym-
pathy when the parting embrace
was given. One could scarcely
fail of being reminded of St. Paul
taking leave of his friends at Mi-
letus, when 'he kneeled down
and prayed with them all. And
they all wept sore, and fell on
Paul's neck, and kissed him; sor-
rowing most of all for the words
which he spake, that they should
see his face no more. And they
accompanied him unto the ship.'

As the boats receded from the
shore, the missionaries doubtless
dwelt with agonizing eagerness
on the lessening forms of those
who watched their departure.
But no want of resolution was
perceived on either side. Fathers
and mothers gave up their child-
ren to the noble work, praising
God that they were accounted
worthy to labour in such a glori-
ous cause; and the missionaries
themselves with a cheerful cour-
age, bid farewell to their native
land, relying with undoubting
confidence on the promise of
Christ—'I will be with you
even to the end of the world.'

They have gone, and the most
ardent aspirations of many a pi-
ous heart have ascended to heav-
en in their behalf.—Go, endear-
ed friends, cheered by propitious
heavens, and wafted by favoring
gales; go, sustained and comfort-
ed by Him whom the disciples
beheld 'walking on the sea when
the wind was contrary, and the
ship was tossed with the waves'
—and who, 'when he saw they
were troubled and cried out for
fear, straightway spake unto them,

saying, 'Be of good cheer, it is I, be not afraid.' Go, gladden with your footsteps the shores of Woahoo, Atooi and Owyhee. Go, strengthen the hands of your brethren there, who three years since were traversing the same deep with the same object in view. Go, spread among the ignorant and degraded Islanders the useful arts of civilized society and the boundless blessings of the christian religion. Go, enlighten, elevate and refine them by your prayers, exertions, ex-

amples and influence; teach them how to live with comfort and die with hope; tell them they are sinners, and point them to the Saviour, that they may learn, by patient continuance in well-doing, to seek for glory, honor and immortality. Then your memory will be blessed, your rest glorious, and one moment's joy in eternity will abundantly compensate you for leaving country, kindred, home, and all here below—to labour for the Lord Jesus among the heathen.

Religious Intelligence.

From the English Baptist Magazine of Sept. last.

COLLEGE AT WASHINGTON.

It is with pleasure that we announce to our Christian friends, the arrival in this country of one of our American Baptist brethren: and lay before our readers the object of his mission.

Besides letters from the President of the United States, from the principal Ministers of State, and from eminent preachers of different denominations, he brings the following official address.

[As the objects of this College are known to American readers, we only give the following extract from this address of the Trustees to the friends of learning in Great Britain.]

"Though incorporated by congress, this Institution depends solely on individual liberality for support. To our brethren and the public in this country, application has been made with success. In the purchase of land, however, the erection of suitable buildings, and the actual operations of the establishment, an ex-

pense of more than £11,000 has been incurred, and only about half of this sum has, as yet, been collected. Considerable debt, therefore, exists at present, besides the necessity of providing support for the professors, particularly in the Theological department, and for procuring a Library and Philosophical Apparatus.

"Under these circumstances, the Trustees appeal to the well-known liberality of their British brethren. They remember to what country the United States owe their origin, and are indebted for the means of literary and moral improvement. They remember, that it is the British who have filled the world with the tokens of their benevolence; and that, among them, their Baptist brethren are not the least active in their efforts to diffuse the blessings of knowledge and Christianity.

Animated with these considerations, the Trustees have found themselves encouraged to ap-

point the Rev. ALVA WOODS, whom they recommend as a 'brother beloved,' and who is one of the professors in the Institution, to visit England, and to receive such aid as the abundant munificence of British generosity shall supply.

In conclusion, the Trustees beg leave to say, 'Brethren, pray for us. To do good and to communicate, forget not; for with such sacrifices God is well pleased.' And may your prayers, and your alms, come up for a memorial before God, in that day, when they who sow and they who reap shall rejoice together."

Signed, &c.

The following statement from the pen of the venerable Dr. Ryland, who has been so long in habits of correspondence with American divines, and who is so well acquainted with the religious affairs of that country, and which statement is subscribed to by the Baptist ministers of Bristol, deserves our attention.

Bristol, Aug. 5, 1822.

"To the friends of learning and religion in Great Britain, we beg leave to say, that we take a very lively interest in the College which is now being established at the city of Washington, the metropolis of the United States of America, for the promotion of Literature and Science generally, and especially for the instruction of those who are to become the heralds of salvation in Christian and pagan lands. We have the most entire confidence in the men, who have the management of this Institution: and we have every reason to believe, that it will be the means of diffusing extensively, in the western world, the blessings of literary and Christian knowledge. Much has been done, and is still doing in the United States

for its establishment. But it seems its friends have already gone far beyond their pecuniary resources: in this crisis, they look to their parent country for help. We have not forgotten the kind reception they gave to our beloved brother Ward, and the prompt assistance afforded to that laborious missionary, by our American brethren; and we trust, that the Rev. ALVA WOODS, whom they have earnestly recommended to us, will not be sent away empty. A reciprocation of friendly and Christian offices, a co-operation in great and good enterprises, will produce a salutary effect upon the benevolent on both sides of the Atlantic: it will also call forth more aid in the common cause of Christianity than would otherwise be obtained, while we put it to the trial, which has most faith in our Lord's axiom, 'It is more blessed to give than to receive.'

JOHN RYLAND.

T. S. CRISP.

THOMAS ROBERTS."

Were it necessary, many considerations might be stated illustrating the importance of such an Institution, and many reasons urged why we should take a lively interest in it, and afford it all the aid in our power.

If the United States were upon the decline, or even if they had arrived to the height of their population, we should not feel so anxious for their literary and religious Institutions, as we do now, when we remember, that their whole population is doubled in a little more than every 20 years; and that there is territory enough to enable them to go on increasing almost indefinitely. We think of the many tribes of native Indians within the territories of the United States, and rejoice that several missionary stations have

recently been established among them, both by our Baptist and Pedobaptist brethren, with the most encouraging prospects of success. We remember those far more numerous tribes in the immense tracts of country between the United States and the Pacific, all of which are in suffering want of missionary labours. We recollect the many countries from Mexico to Cape Horn, which are conveniently situated for the introduction of Christian knowledge, from the United States. But then we reflect that the States, so far from being equal to these missionary enterprises, are unable to keep their ground good at home. Their population has outrun their religious institutions. Their want of pastors and missionaries among themselves is great. We will state a single, well authenticated fact. There are in the Baptist denomination in the United States, according to the Minutes of their Associations, 3520 churches, and 2485 ministers; leaving a balance of 1035 churches more than there are ministers. In order to meet this state of things, one minister often supplies several congregations; so that each congregation will perhaps have preaching only once a month.

Now does not the Institution which our American brethren are establishing, and for which our aid is respectfully solicited, afford us an opportunity for effectually serving the cause of religion and humanity in this new world, that is rising in the west? Shall we ever have another so good opportunity? We are persuaded that whatever aid may be afforded to our brethren in this great work, will be repaid by them, and that with interest, even to our own Missions, if we desire it, and if not, to the cause of Christ at large.

BAPTIST EDUCATION SOCIETY, NEW-YORK.

The Executive Committee of the Baptist Education Society of the State of New York, to the Public.

The increasing light of the gospel, which shines upon the path of the saints, awakens in them a zeal to accomplish for his glory, the work which the Lord hath appointed them. But a partial knowledge is yet obtained of that complete system of means which God has adopted, to accomplish the purposes of his grace, in the consummation of the Redeemer's kingdom. It is in this life we are more particularly called to be workers together with God, in making known his truth and his grace to those for whom his long suffering is waiting. The death of the Saviour and the work of the Holy Spirit, as well as the law of God, have taught the saints that they are not their own, but they owe themselves and their services to God. The obligation should be acknowledged in the performance of that labor of love, which is not merely in word and in tongue, but in deed and truth. The experience of ages, as well as the example of the Saviour in embodying his people in the world, dictate to them a combination of energies, to carry the triumphs of the cross through the earth. The ten thousand societies formed to propagate the Scriptures through the world, bid defiance to all opposition, and furnish, under the blessing of God, a strong assurance to every nation, of the most plentiful provisions of the word of life.

Charity schools for the assistance of indigent young men, who have the gift of God to preach the gospel, are rising in different parts of Zion, not as the result of Popish projects, but as the evident dictates of that wisdom

which is from above. The Baptists in the State of New York, in connexion with those in the western part of Vermont, have imitated the laudable examples of their brethren in other States, in getting up a Charity school, which is consecrated to the rising ministry. The Society for this purpose was formed in September, 1817, and began to afford means of instruction the year following, to three or four young men, approved and licensed by the churches. It was incorporated in 1818, and in the opening of the spring of 1819, a Seminary was established, at which time the number of beneficiaries had increased to about ten or twelve.

With reference to a liberal portion of country, and the tender of privileges to the neighbouring sections of the eastern States, the location of the Seminary is permanently established at Hamilton, in a healthy, flourishing population, near the centre of Madison county, and nearly at an equal distance from the boundary of the State on the west, and Connecticut river on the east. There are rising of *seven hundred* Baptist churches scattered over this tract of country, in which God is raising up many young men, for the service of the sanctuary; thirty-five have been assisted by this Society since its formation, twenty-two of whom are now under its patronage. The expense of the Institution the last year, including board, tuition, clothing, books, &c. amounted to about \$3000. As the school is enlarging, the expenses will undoubtedly be more the present year. It is expected young men who have property will defray their own expenses, as far as they have the means of doing it, beyond which the Society assume their wants. The board of the students, including lodging and washing, is obtained

for a dollar a week. The people of Hamilton, to fulfil the conditions of the location, have erected a very elegant stone building for the Seminary, sixty-four by thirty-six feet, three stories high, which is to be finished by the first of May next. About twenty thousand dollars have been subscribed to the funds of the institution, the most of which remain in the hands of the donors, subject to interest; and with few exceptions in small sums.

Several Scholarships have recently been endowed, with a thousand dollars each. The interest of each sum is to support a scholar; and the scholarship is to bear the donor's name forever. Scholarship No. I. was endowed by Deacon Jonathan Olmsted; No. II. by Honorable Squier Monroe, and No. III. by Deacon Joseph Moss. Several other gentlemen have given assurances that they will do likewise. Examples of this kind from those conversant with the rise and progress of the institution, cannot fail to present the object in a commanding attitude, to the view of the benevolent, especially when they are preparing to relinquish their connexion with time, to go and give an account of their stewardship. Several honorable bequests have been made to the institution by a number of pious persons in their last will and testament, which we have no doubt are approved in heaven, and which they expect soon to ratify by their own death. A library is commenced on a liberal scale. But a little more than four hundred volumes, however, are yet obtained. It is presumed there are many valuable books which lie useless with the owners, which if placed in this school might do much good. The Institution stands pledged to the cause of our Divine Master, and to the public in general, to bestow its

benefits exclusively on those who are approved and acknowledged in the judgment of the Churches, to be ministers of the New Testament. The suspicions of some, that this Seminary is designed to make ministers, are totally unfounded. None are admitted to its patronage without a license to preach; and a special call from God to the work, is sacredly regarded as an indispensable prerequisite. The Churches are requested in no instance to refer a doubtful case to the decision of this Committee, and to recommend none of whom they cannot most heartily approve.

The time and course of instruction are varied to the circumstances of the students. A system of education is adopted, embracing the learned languages, and some of the principal classics, together with Christian Theology. Three years are required on all these subjects, while those who omit the languages are retained only two years. The students have an extensive field for the exercise of their public gifts, in destitute Churches in the vicinity, in which they are required to preach in rotation every Sabbath.

We are happy to say, the practical results of this rising institution, are obviating prepossessions against it, through the Churches where its character is best understood, while the most unshaken conviction rests upon the minds of its patrons, that God designs it for a lasting blessing to the kingdom of our Lord Jesus Christ. We are confident its claims upon the prayers and liberality of those whom the Saviour has bought with his blood, are but partially understood. The Divine presence has been with it, and his protecting providence has overshadowed it, and we trust it will happily survive the days of darkness, and its fruits be ac-

knowledgeed in the ages to come. We are confident it will the best speak for itself; its expenses are daily increasing, and are not to be sustained by the comparative few, who have consecrated to it, no ordinary portion of their first fruits. We ask nothing more than what God shall be pleased to dictate, as your duty to bestow. Let your prayers and the sum of your liberality for this object, be made before the throne, with reference to their being registered and presented in your final accounts, and may it be said to you at last, by our Lord and Master, "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

By order of the Executive Committee of the Baptist Education Society of the State of New-York:

NATHANIEL KENDRICK, Sec'y.
Hamilton, Sept. 3, 1822.

[*West. N. Y. Bap. Mag.*]

BAPTIST MISSIONARY CONVENTION OF
THE STATE OF NEW-YORK.

This Convention met, agreeable to adjournment, at Whitesborough, N. Y. October 16, 1822. Delegates were present from five Associations and seven Churches. The Hon. S. Munroe presided. The nature and objects of this Convention may be learnt from the second, eleventh, and twelfth articles of their Constitution.

Article II. This Convention shall consist of, 1st. Such Delegates as may be appointed annually by the different Associations, not exceeding one Delegate to five Churches, nor more than five from any one Association: 2nd, One Delegate from any Education or Missionary Society, which may contribute to its funds.

Article XI. It shall be the duty of the Board to appoint Missionaries and Agents, determine their compensation, give them instructions, and dismiss them under such regulations as may from time to time be imposed by the Convention, at the Meetings of which they shall render a fair account of all their proceedings, recommend to the Convention such measures as they may think expedient to be adopted, and manage the concerns of the Convention during its recess.

Article XII. It shall be the duty of the Delegates of each constituent Association and Missionary Society, to produce a brief account of the state of religion within its circle; also such other information as may be calculated to promote the designs of this Institution: the reading of which shall constitute one of the first items of business in the Convention.

The following persons were duly elected officers of the Board for the ensuing year, viz.

Hon. S. Munroe, *President* ;
 A. M. Beebe, Esq. *Vice-President* ;
 Elder E. F. Willey, *Secretary* ;
 Dr. Charles Babcock, *Treasurer* ;
 George Petit, Esq. of Fabius ;
 Elder Lewis Leonard, of Albany ;
 O. C. Comstock, of Trumansburgh ;
 Solomon Goodale, of Bristol ;
 Sylvanus Haynes, of Elbridge ;
 John Jeffers, of Mentz ;
 Joshua Bradley, of Middlebury ;
 Elon Galusha, of Whitesboro' .
 Dea. W. Colgate, of New-York ;
 Dr. F. Guitteau, of Whitesboro' ;
 Dea. Jon. Olmstead, of Hamilton ;
 Dea. J. Morse, of Westmoreland ;
 Amos Smith, Esq. of Schuyler ;
 —Cook, Esq. of Galway.

ib.

EXTRACT OF A LETTER TO ONE OF
THE EDITORS.

*Russelville, Franklin County,
Alabama, Oct. 12, 1823.*

My dear Brother in the Lord,

I have enclosed you in an envelope, three of our Minutes of the Association, merely for your satisfaction.—The churches composing this Association, lie on both sides of the Tennessee river; in Franklin, Lawrence, Morgan and Lauderdale Counties. On the same river is Limestone, Madison, Jackson and Decatur counties, containing more Baptists than there are in our Association. Their Association is called *Flint River Association*. In the middle of this State, is an Association, called the *Cahawba Association*, in which is 793 members. There is another Association in the eastern part of the State, called the *Alabama Association*: and another in the western part, called the *Bigby Association*. The number of members in these Associations I do not know, having never seen any of their Minutes.

I have wondered why our Baptist brethren in the north have never established schools and missions among the Indians in this quarter. Two years ago, I visited the Chickasaws, who live about thirty miles from this, on Bear Creek; they told me, they were then looking for Baptist missionaries among them, and expressed a great desire that they would come, and establish a school among them. It appears that they had had a promise of missionaries from the Baptists of the north, but from what particular place, I did not learn—Whether this promise has been fulfilled or not, I have never learned.

There is much opposition to the missionary system by some; but, blessed be the Lord, there is a goodly number who are in favour of it. It must be consoling to the friends of Zion, to hear and see what the Lord is doing in this wilderness, which, but a little time back, witnessed nothing but the howl of the wolf, or the yell of the savage, now resounding with Zion's songs and the sound of the gospel. But I am sorry to inform you that not only the Baptists, but other denominations also, are at this time in a very cold and lifeless state as to spiritual things. The Baptists here are more numerous than any other denomination, but we are sadly destitute

of preachers; and those we have are mostly unlearned men. Oh that we had some of your better informed ministers from the Atlantic States! There are some good preachers in Tennessee, who come and visit us sometimes, and then we are refreshed as with showers from above. The lower part of this State, also, has some good preachers. But we are deficient in schools. We have been much imposed upon by pretended teachers, who know little of what they attempt to teach. This is generally the case through the country. The people are in general able, and wish to educate their children, if they could obtain good teachers.

This is a very delightful country, and will in time be among the most desirable places in the United States. You may raise both southern and northern productions on one plantation.

My dear brother, I hope you will pardon me for the trouble I shall give you in reading this letter, written from this insulated part of the Union. I am aware your time is precious, and ought not to be occupied with trifles."

EXTRACT OF A LETTER TO ONE OF
THE EDITORS.

Woolwich, (Me.) Nov. 23, 1822.
Dear Brother,

Believing that all information relative to the advancement of the Redeemer's kingdom imparts peculiar pleasure to you, I avail myself of this medium, for the purpose of briefly stating to you some particulars, relative to the glorious display of divine mercy, towards the inhabitants of this town, within a few months past. I would, however, briefly notice the appearance of things here, previously to the reformation having commenced.

In March, 1818, agreeably to the request of the Calvinistic Baptist church and society in this place, I came to reside with them, and from that to the present time, have endeavoured to preach unto them the word of life.

At the time that I began to labour with them, the church, as a body, were very low in their minds, although there were a few individuals whose minds appeared to be alive to the interests of the Redeemer's kingdom, and we were also blessed with a good degree of union. It had been the practice of the church to hold

weekly prayer-meetings, previously to my having engaged to preach with them. Soon after I came to this place, I commenced preaching lectures on Lord's-day evenings, and occasionally on week days, in different parts of the town. My mind was many times unusually impressed with a sense of the worth of souls, and I was led, from the solemn aspect exhibited in our meetings, to conclude, that the Lord would soon appear by the power of his Spirit, and build up his church in this place. But I at length observed to my great disappointment and grief, that the people heard as though they heard not, and seemed to see as though they saw not—for as soon as our meetings were dismissed, the most of the people appeared to have lost all sense of eternal things, and it was manifest that the word preached had no place in their hearts. Thus it continued with them until last spring, when the Lord was pleased to work *effectually* by the power of his spirit, upon the minds of some, who usually assembled with those denominated Free-will Baptists, who resided in the easterly part of this town.

In the month of March, it was stated to me by a friend, that a number of individuals who attached themselves to that religious denomination, gave evidence of a change of heart; and that the work was spreading in that part of the town, from house to house. At the time the above information was imparted to me, I did not attach that credit to the statement, that I have since believed it demanded. In order, however, to satisfy myself relative to its being a genuine work of the divine Spirit, I attended a prayer-meeting where a number of the young converts were assembled. Soon after the meeting was opened, several of those converts who had recently entertained a hope in the pardoning mercy of God, arose, and gave such scriptural evidence of their having passed from death to life, that I could no longer doubt of their having become the happy recipients of the saving grace of God. In the course of the evening, while uniting with them in prayer, and listening to the exhortations which flowed from their lips, my soul caught the sacred flame, and I was led to give glory to God. From that time, I felt my soul enlarged for the prosperity of Zion, and that sinners might be converted to the Lord. About this time, Christians belonging to the different religious denominations in town

were roused in a greater or less degree to a sense of the importance of their becoming workers together with Christ in the glorious work which now began to spread in almost every direction, among the three religious denominations in the town. Lectures were attended nearly every day of the week in different parts of the town: and notwithstanding the travelling was extremely bad in the months of March, April and May; yet, generally, the meetings were crowded, and in almost every countenance was depicted an unusual degree of concern. The aged, middle aged and youth, listened with profound attention to the important truths imparted by the ambassadors of Christ. Numbers of different ages and sexes realized, for the first time, that the religion of Jesus was a personal concern, and that, without a saving interest in his pardoning mercy, they must lie down in eternal sorrow. This glorious work progressed in silent majesty from house to house. Its divine influence was not confined to one vicinity to the exclusion of another. No, blessed be God, there has evidence been exhibited of its having visited almost every family located on the same road, leading from one extremity of the town to the other, a distance of from 6 to nearly 14 miles. And I would wish to observe, to the glory of that grace which is rich, sovereign and free, that in almost every instance of a saving conversion to God, which has transpired in the course of this Reformation, the work has been effected by the all-powerful, soul-quickenings, and soul-attracting influence of the Holy Spirit, independently of any human means. A few instances, however, have been noticed, of persons having been savingly wrought upon, by hearing the young converts declare what the Lord had done for their souls. Some, while at labour in their fields, have been powerfully arrested by the Spirit of God, and have eventually been enabled to rejoice in his salvation.

One young woman informed me, that after having passed an evening with her gay companions; and while returning home in company with others, that a solemn sense of eternal things was instantaneously fastened upon her mind, and never left her, until she was enabled to believe in Christ, to the saving of her soul.

In some of our meetings, there have been nearly 20 persons of different ages and sex, that have manifested a

desire to be specially remembered by the people of God, when they engaged in the duty of prayer, that the Lord would have mercy upon them, for the Redeemer's sake. Elder Files, of the Free-will Baptist connection, has been the honored instrument, in the hand of God, of doing much good in this glorious work. The deep humility, holy solemnity, and constant engagedness of soul manifested by him, has interested the feelings of the people remarkably in his favour. His preaching has constantly been directed to the hearts and consciences of his hearers. May the Lord reward him abundantly for his work and labours of love.

This precious work has progressed without that noise, and those contortions on the part of those convicted for their sins, which have in some reformations remote from us, given the enemies occasion to malign the converts, and reproach the blessed cause. But in all our public meetings, (so far as my information has extended) an awful solemnity has been exhibited, while the glad tidings of salvation have been proclaimed, and mourning souls directed to "the Lamb of God, that taketh away the sin of the world." I shall now proceed to state the numbers that I have baptized, and that have joined themselves to the church with which I am connected.

On the second Lord's day in May, I baptized seven—Tuesday, May 14, I baptized six—On the third Lord's day in May, I baptized six—Fourth Lord's day in May, I baptized seven—First Lord's day in June, I baptized three—Tuesday, 11th of June, I baptized six—June 20th, I baptized five.—Sept. 8th, I baptized three—The whole number, stated above, making 38, have united with the church excepting five. Also nine persons, whom Elder Files baptized, have been voted into the church; making an addition of 42 members to the Calvinistic Baptist church in this town, since the Reformation commenced last Spring.* There have also been added fifty to the Pedobaptists, and nearly forty have joined the Free-will Baptists in this town; making an aggregate of about one hundred and thirty two who have publicly enlisted in the glorious cause of Jesus. There

* The numbers above named, have been added by baptism, also, one from the Free-will connection; and one baptized by a Methodist minister, have united with this church.

are some, who have been baptized, that have not connected themselves with any church. May the Lord Jesus continue to impart his smiles upon our unworthy souls, and to his name shall be ascribed all the praise.

Affectionately yours,
in the best of bonds,
ROBERT C. STARR.

EXTRACT OF A LETTER FROM REV.
E. GALUSHA, TO ONE OF THE ED-
ITORS.

Whitesboro', Oct. 28, 1822.

Rev. and dear Sir,

Permit me to trouble you with a line, in behalf of the infant Baptist church in Buffalo. That you may the better know its claims, I will give you a brief account of its origin. It was planted by the hand of the Baptist Convention of this State. Last December or January a brother Lazell and a Mr. Guiteau, of Buffalo, applied to the agent of the Holland Purchase Company, for the donation of a lot for a Baptist meeting house in the village. A lot had previously been given to the Presbyterians, another to the Episcopalians, and a third to the Methodists. The agent manifested a readiness to comply with their wishes, but informed them of the indispensable necessity of forming a Baptist Society, to whose Trustees a deed could be given. They immediately exerted themselves for the purpose. A meeting was called, a Society formed, Trustees appointed, and a lot secured. This led to the discovery of the fact that several persons, whose views were before unknown, were friends to the Baptist cause. A letter was addressed to me, by the Trustees, entreating me to take a mission from some society, and visit and preach with them; stating for my encouragement, that there were in Buffalo, several Baptist professors belonging to distant churches—that in looking them up, others might be found. The cause of the few sheep in the wilderness, was pleaded in so pathetic a strain, by their scribe, Brother Lazell, that I could not resist the cry, "come over and help us." I arrived in Buffalo on the 16th of February, and was received with much affection by the few friends in that place. I laboured there for several weeks with much pleasure, and some heart felt evidence that the God of Israel approved and blessed my exer-

tions. My audience was solemn, and attentive to the word of life. At length one person, who was formerly a universalist, and was struck under pungent conviction at the first meeting to form a Baptist society, and had subsequently been brought into the liberty of the gospel, offered himself as a candidate for baptism. His example was followed by three persons, who had entertained hope in Christ for some time past, but had never made a public declaration of their faith. At the same meeting, several others presented letters from churches in our connection, related their christian experience, and gained fellowship with each other. The Sabbath following, the four first mentioned persons were baptized, in the small Buffalo Creek, just where it mingles with the Great Buffalo, that at a short distance empties itself into Lake Erie, there in full view. The scene was peculiarly solemn. A great concourse of people lined the banks of the stream. The interesting thought, that these waters were for the first time about to be consecrated to the service of God, in the sacred rite of baptism, produced in my heart, a feeling not easily described. And while pronouncing the following lines—

"Eternal Spirit! Heavenly Dove!
On these baptismal waters move!"

I believe the language of my lips, and the emotions of my heart, were never more coincident. To several others, as well as myself, the hand of God was apparent in leading us on, step by step, until the church was constituted. Nothing seemed to be the result of plan or concert, on our part, but all appeared like the direction of Heaven. In the morning of the day on which the church was formed, three females were baptized. On that occasion many tears were shed, which, though by some perhaps already forgotten, will be called to awful remembrance in the day of retribution, or glorious recollection in the day of the Lord Jesus! On the next Lord's day, five others were symbolically buried with Christ, and, rising from the watery grave, presented the figure of his resurrection.

On the day of my departure, I baptized three other disciples. Both seasons were truly interesting to saints, and, I trust, joyful to angels. I visited and spent twelve weeks with them, the summer past, in the service of the Convention; during which

time, five more were added by baptism and three by letter. The church consisted, when I last parted with it, of thirty members; twenty of whom I baptized; five of the last specified number, were members of the Presbyterian church; one belonged to the Episcopalian, and one to a Congregational church. Another of the Presbyterians now stands a candidate for baptism. The persons received from the Pedobaptist churches, as above mentioned, in general, are respectable, intelligent, pious and worthy Chris-

tians. The little church will do all in their power to support the ministry of the word among them, but they cannot do it without help. Buffalo is an interesting village, and has a most eligible location. Being at the termination of a vast extent of lake as well as canal navigation, where there must always be a change of vehicles, and consequently a place of deposit, it will be, at some future time, a city of immense importance.

E. GALUSHA.

Obituary.

MRS. ELIZABETH PITTMAN.

Mrs. E. Pittman was the daughter of Elder John Goode, of Chesterfield county, Vir. She was born June 4, 1774. She obtained a hope in the Lord at about eleven years of age, and was soon after baptized. In 1798 she married Elder Williamson H. Pittman, by whom she had five children, two of whom she was called to commit to the dust. Although she always seemed to be well grounded and established in the faith of the gospel, yet about a year prior to her death, she was greatly revived by the sweet promises of God's word, which were given her in the dear Redeemer, the delight of her soul.

In the spring of 1821, she was taken ill with a tedious sickness; on the eighth of April, having got something better, said she felt well enough to ride to meeting that day, which was only one mile. Her physician being present, thought it would not be injurious to health. She accordingly went with her husband to the meeting, and was greatly animated under the sweet sound of the gospel of Christ. After meeting she returned home, and never more had the privilege to go to the house of prayer, to join the saints in public worship. She never after went abroad, excepting to walk in her yard and garden a few steps, until her disease wholly confined her to the house.

In the former part of her illness, she at times appeared to be greatly distressed in mind, through darkness, doubts, and fears; yet the Lord being merciful, according to the good word of his grace, kept her from being tempted more than she could bear.

She bore her afflictive confinement with great fortitude and patience. For many weeks prior to her death, she seemed to settle down with an humble confidence in God her Saviour. Angels, death, and eternity, seemed to be pleasant and animating subjects to converse about. She affectionately exhorted her three sons, to love one another, to love all men, and to be prepared to meet her in heaven.

About fifteen days before her decease, she appeared sometimes to be expiring, her eyes cast heavenward with a smiling countenance, and then would recover again, and say, Have I come back again? surely there is mystery in it that I cannot die! Her anxiety to depart, and be with Christ, seemed to increase. She would often, very often cast her eyes heavenward, and say, Make haste, ye angels, sweet angels! I long to join your songs. Her conversation was so very consolatory, that it afforded great comfort to her friends. Her dear weeping companion said, that he almost forgot the ties of nature, and had thoughts of addressing his friends around him, so that they might not think he was weeping for sorrow, but for joy. As far as a person can judge from the language and gestures of a dying person, knowing the tender affection that she bore to her little family, as a wife and parent, (in which, perhaps, few ever excelled her,) she appeared to be wonderfully supported. But the time now drew near for her departure; and on the 19th of August, 1821, (Lord's day) a goodly number of friends being present, her speech, which had failed

her for several days, seemed to return, so that she could speak in the morning intelligibly. A certain brother being present, asked her how she did; her answer was, I shall soon be with Jesus in eternal glory. Her conversation was so touching, that many of the by-standers were greatly affected, and shed tears plentifully. Many consoling words dropped from her dying lips, to the dear people of God. Her husband sitting by her, she tenderly asked, What makes you look so sad? rejoice over my body, when my sufferings are over. I never thought, said she, I could give you up. He asked her, if she thought she could now; Yes, said she, I can give you up into the hands of the Lord, for he will take care of you. You have a great deal to do,—take the word of God in your hand, and go and preach manfully. On Monday the 20th, at about 10 o'clock in the morning, she fell asleep in Jesus. *Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*

MR. THOMAS FORD.

This good man died at Cambridge, Mass. September 25, 1822, in the 56th year of his age. As he had a large circle of friends, by whom his memory will long be held in affectionate remembrance, it will not, perhaps, be deemed improper to give a brief sketch of his religious character.

Our deceased brother was the subject of serious impressions at the age of fourteen. When a youth, he found the declaration of the wise man verified; "I love them that love me, and they that seek me early, shall find me." His religious principles led him to seek an intimacy with young persons who were decidedly pious. Possessing warm feelings, and a vigorous and inquisitive mind, he at this period joined a society of young men, who met weekly for prayer, and discussion of the theological subjects. This weekly exercise was not only beneficial in keeping alive their religious feelings, but in preparing the way for their future usefulness in the cause of Christ. Several of these young men, thus accustomed to habits of reflection, and the discussion of religious topics, afterwards became eminent ministers of the gospel. One who belonged to this youthful band is

now a pious and respectable Presbyterian minister in this State.

And here it may be proper to remark, that had our late brother followed the dictates of his conscience at that time, by giving himself up to the work of the ministry, there is no doubt, from the character of his mind, and his ardent piety, but he would have been a distinguished minister of Christ. But the trials and conflicts which he had in relation to this subject, finally determined him to pursue his course in the more retired walks of private life.

He did not, however, conclude, because he was not engaged as a public servant of the Lord Jesus, that he had nothing to do. The glow of christian feeling which animated his bosom, would not allow him to be inactive. His heart was the seat of a kind and expanded charity; and hence, he took a deep and active interest in whatever affected the temporal and eternal welfare of his fellow men. While he watched with delight the movements and progress of christianity in Russia, South Africa, and Asia, he was not unmindful of home. And while he was persuaded, that the eternal interests of men had the first claim on his regards, no one could say with truth, that he was inattentive to their temporal interests.

Indeed, there were few men, who with the same means did as much as our deceased friend in the cause of human benevolence. For a series of years he was in the constant practice of visiting the dwellings of humble poverty. The cause that he knew not he searched out. His charity did not consist in saying to unfortunate sufferers, "be ye warmed, and be ye filled;" but in contributing to their warmth and nourishment; and when his own resources were inadequate, he procured assistance from the opulent.

In him the truth was exemplified; that "a good name is better than great riches." There are men of wealth who had such confidence in the integrity and benevolence of Mr. Ford, that they requested him, when he found objects whose situation demanded relief, to call on them. He was not unfrequently entrusted with money to distribute among the distressed poor as opportunity might offer.

As there were some who wished to avail themselves of his instruction in public, he was licensed to preach about two years ago, by the Third Baptist Church in Boston, of which he was a member. It is worthy

of notice, that the last sermon which he delivered, was from Psalm 39, 4. "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."

In his last sickness he was favoured with great peace and tranquillity of mind. Having served the Lord in health, he enjoyed the Lord in his sickness. His Pastor, who repeatedly visited him in his illness, never left his sick chamber without a forcible recollection of the words of the Psalmist; "Blessed is he that considereth the poor; the Lord will strengthen him on the bed of languishing; thou wilt make all his bed in his sickness."

When asked by his brother, if he had any desire to live, he replied, "None at all. If the Lord were to give me my choice, I would say, O Lord, my choice is thine, whether for life or death." He remarked, "I have done with this world and all its concerns. I have written on the world—Ichabod—"Where is the glory?" On being asked how he felt in relation to his wife and children, he said, "I have given them all up to God, who will do just and right by them."

Having enjoyed a short sleep, he remarked to his brother who watched with him; "O what infinite love and mercy the blessed God manifests to such a sinful, unworthy lump of earth as I am! He might afflict me with violent pain, but, blessed be God, he does not. If he should, O that he would keep me from a murmuring spirit." He then observed, "O what has my dear Jesus borne for my poor guilty soul! and shall I complain? O Lord, forbid!" He then requested me to read the Hymn,

Jesus, lover of my soul,

But particularly the last verse,

Plenteous grace in thee is found,
Grace to pardon *all* my sin.

These words he said were peculiarly precious to him. He continued calm and happy, and would frequently expatiate on the great love of Jesus, until within a few hours of his death; when, owing to great pain and weakness, he was unable to speak. But it was evident to those around him, that in his last moments he was in a peaceful frame of mind.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

Ordinations, &c.

Nov. 2, 1822, the Rev. Tho. Larkum, of the 2d. Hopewell Bap. Church, was solemnly set apart to the work of an evangelist, at Harburton, (N. J.) The services were introduced by brother Murphy, with reading a hymn and prayer, followed by a sermon from 2 Tim. ii. 15. Brother Kenard then engaged in prayer. Brother Boggs addressed the assembly, and proposed the usual questions. Brother Larkum gave a pleasing and interesting account of his christian experience, call to the work of the ministry, and views of gospel truth. The ordination prayer was offered by brother Bartolett, accompanied by laying on the hands of presbytery, who also presented the right hand of fellowship. Brother Kenard presented the bible, with a suitable address. Brother Griffin delivered the charge, founded on Jer. i. 17, and concluded with prayer.

On the 21st. of Nov. 1822, at the Ministerial Conference of the Old Colony, held in Hanson, Mr. Clark

Cornish, a member of the Baptist church in Plymouth, was, at the request of said church, ordained to the work of an evangelist. The exercises were performed in the following manner. Introductory prayer by Rev. Samuel Glover of Kingston. Sermon by Rev. Isaac Kimball of Middleborough, from Rom x. 14. "How shall they believe in him of whom they have not heard; and how shall they hear without a preacher?" Ordaining prayer by Rev. John Butler, of Hanover. Charge by Rev. Stephen B. Nelson of Plymouth. Right hand of fellowship by Rev. Joseph Torrey of Hanson. Concluding prayer by Rev. Thomas Conant, of Marshfield.

On the 26th of Nov. 1822, the Rev. William Jacobs was solemnly ordained to the gospel ministry, by fasting, prayer, and the imposition of hands, at the Baptist meeting house at Occoquan, Prince William County, (Va.) The Rev. James Reid, pastor of said church at Occoquan, preached the in-

introductory sermon from these words, 2 Tim. iv. 2, "Preach the word." The scene was truly solemn and impressive.

Nov. 27, 1822, the Rev. Henry Jackson, A. M. late of Providence, (R. I.) was solemnly ordained to the pastoral care of the Baptist church and society in Charlestown. The exercises on the occasion were introduced by a prayer by the Rev. Ebenezer Nelson, of Malden. Rev. G. F. Davis read select portions of scripture. Prayer was then offered up by the Rev. B. C. Grafton, of Cambridge. An appropriate sermon was delivered by Rev. Stephen Gano, of Providence, from John i. 6, 7. *There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe.* The ordaining prayer was offered up by the Rev. Mr. Sharp, the charge was delivered by the Rev. Dr. Baldwin, and the right hand of fellowship by the Rev. Mr. Wayland. In the charge, much valuable counsel was given to the candidate, in which judicious reference was made to the words of Paul, "Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." A well digested address was delivered to the church by the Rev. Bela Jacobs, of Cambridge. He affectionately brought to view those particulars in their conduct, which would have a tendency to encourage their Pastor in the discharge of his appropriate duties, and warned them of those things which would obstruct mutual edification, as well as grieve him whom they were now to respect and love as their elder. The concluding prayer was offered by the Rev. William Collier of Boston.

A Baptist church was constituted in the village of Wickford, (R. I.) on the 10th of July, 1822, under the name of the First Baptist Church in Wickford. The Rev. Zalmon Tobey, of North-Providence, preached on the occasion, from Eph. iv. 15, 16. The Rev. Gershom Palmer, of Exeter, gave to the church, in the name and behalf of the council, the right hand of fellowship. Address to the new-formed church by the Rev. William Northup, of North-Kingston. The Rev. Mr. Palmer closed the exercises

by prayer. The Rev. John Ormsbee is expected to take the pastoral charge of the church.

On the 24th of July, 1822, a Baptist church was formed at Woodstown, (N. J.) The services were introduced by the Rev. Mr. Janvier, a Presbyterian, in a solemn and appropriate prayer. A sermon was then delivered by Rev. T. Griffin, from Isa. lxii. 6, 7. "Ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth." The Rev. H. Smalley inquired of the persons about to be constituted, whether they were satisfied with each others' christian character and experience, articles of faith, and unity in church covenant; and upon receiving satisfactory answers, pronounced them a church of Christ, and presented the right hand of fellowship. The Rev. Joseph Sheppard gave a solemn charge to the infant church, describing the duties incumbent upon them, and urging them to the fulfilment.

On the 10th of August, 1822, a church was formed at Burlington, (N. J.) denominated the Pearl-street Baptist Church of Burlington. The Rev. Joseph H. Kenard introduced the service by reading a hymn and prayer. Rev. Thomas Griffin preached from 1 Cor. i. 2, 3. Brother Kenard then requested the representative of the persons about to be formed as a church, to produce their letters of dismission for that purpose; these were read, as also their articles of faith, and church covenant, with their signatures, all which were highly satisfactory. They then testified their union in faith and love, and were pronounced a church of Christ, agreeably to the gospel plan. Brother Griffin then delivered a charge, and concluded by commending them to God in prayer. The company appeared much interested, and the meeting was solemn.

A neat and commodious Meeting-house having been recently erected by a few individuals of the Baptist denomination, in the town of Abington, (Mass.) was solemnly dedicated to the worship of God on Wednesday, Oct. 30, 1822. The services were commenced by the singing of an anthem. The introductory prayer was made by the Rev. Mr. Torrey, of Hanson; after which, Rev. Mr. Sharp of Boston read select passages of scripture,

and offered up the dedicatory prayer. An appropriate sermon was delivered by the Rev. Dr. Baldwin, from Gen. xxviii. 17—"How dreadful is this place! This is none other than the house of God, and this is the gate of heaven." Concluding Prayer, by the Rev. Mr. Conant, of Marshfield.

In the afternoon, a Church was constituted, and the interesting services were attended in the following order: Introductory prayer by the Rev. Mr. Butler of Hanover; sermon by Rev. Mr. Sharp, from Ps. cxxxiii. 1; in which the nature and blessings of christian unity were delineated; Prayer before giving fellowship to the Church, by Rev. Dr. Baldwin. The right hand of fellowship was then presented by the Rev. Mr. Torrey, accompanied by a very pertinent and solemn address. Concluding prayer by Rev. Mr. Briggs of Randolph. As it is believed this infant church is "built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone"—it is ardently hoped, that, in answer to many prayers, this "little one will become a thousand."

On Nov. 21, 1822, a Baptist church was constituted in Schenectady, N. Y. The number of members was thirty-eight. The season was solemn and pleasant, and many fervent supplications were addressed to the throne of grace on their behalf.

On Wednesday, Oct. 30, was opened for the worship of God, the Meeting-house recently erected for the use of the Baptist Church and Society in Foxborough, Mass. Sermon by Rev. Warren Bird, Pastor of the Church, from John iv. 24—"God is a spirit, and they that worship him, must worship him in spirit and in truth." The Rev. Messrs. Barrett, Houghton, and brother Joseph Allen, assisted in the solemn and joyful services of the occasion.

At Plymouth, on Wednesday, Nov. 6, 1822, a neat and commodious Baptist meeting-house was dedicated to the public worship of God. A prayer was offered by Rev. Ebenezer Briggs, of Middleborough; select portions of scripture were read by Rev. Joseph

Torrey, of Hanson; the dedicatory prayer was presented by Rev. John Peak, of Barnstable; Rev. Dr. Baldwin, of Boston, preached from Psalm xxvii. 4.; Rev. Isaac Kimball made the concluding prayer.

In the afternoon of the same day Rev. Stephen S. Nelson was publicly recognized as the Pastor of the Church. Rev. Samuel Glover, of Kingston, prayed; Rev. Daniel Sharp, of Boston, delivered a sermon, from Rom. i. 15, 16. The consecrating prayer was offered by Rev. Thomas Conant of Marshfield; Dr. Baldwin delivered the charge; the right hand of fellowship was presented by Rev. S. Glover; and Rev. I. Kimball addressed the Church and Society.—The singing was excellent. It is hoped that all the services will have a good effect on the large and solemn assembly that attended.

Installed Nov. 12, 1822, to the Pastoral care of the Baptist Church in New Salem, (Mass.) Rev. Asa Niles. Rev. Elijah Montague, of Leverett, made the introductory prayer; Rev. Jona. Going, of Worcester, preached on the occasion, from 1 Cor. iv. 1. Rev. David Goddard, of Wendall, gave the right hand of fellowship; and Rev. J. Going offered up the concluding prayer.—A respectable audience manifested a lively interest in the solemnities of the day; and it is believed that devout supplications were offered to Heaven for the prosperity of the church and the success of their minister.

Ordained in Kennebunk-port, Sept. 25, 1822, Charles Blanchard, to the work of the gospel ministry in the 2nd Baptist Church. At 12 o'clock the services commenced, (in the Congregational meeting house) by singing the 10th Hymn, 1st B. Rev. John Seavy made the introductory prayer. Rev. Stephen Chapin, D. D. preached a sermon on the occasion, from Psalm cxxxii. first part of the 15th verse. Consecrating prayer by Rev. Joshua Roberts; Charge by Rev. William Goding; right hand of fellowship by Rev. Simon Lock; Rev. Samuel Mucomber closed the services by prayer. The meeting was solemn, harmonious and interesting.

The Treasurer of the Evangelical Tract Society has received from Mr. Michael Webb, jr. *ten dollars*, being the amount for a life subscriber.

Moneys received by the Treasurer of the Bap. Miss. Soc. of Massachusetts.

Nov. 1. By Cash of Maj. Sweetser, - -	2.00	Dec. 12. By Cash from a friend, Newport, N. H.	
5. do. from the Secretary of the West.		pr. E. B. Rounds, Esq. - -	2.00
Field Assoc. pr. B. C. Grafen, 6.48		18. do. interest on note, - -	7.00
17. do. from three members of the Soc.		27. do. Miss Christiana Lincoln, 2.00	
from Fren. M. Soc. pr. Miss Webb, 6.00		do. contributions to Rev. Oliver A.	
do. Boston Cent Soc. pr. Miss Webb, 4.27		Send on his mission, -	1.30

Receipts into the Treasury of the Maine Baptist Missionary Society, for the year 1822.

From Brother S. Fogg, - -	2.35	From Widow M. Benson, Anson, - -	4.44
Female M. Society, Livermore, - -	2.00	Ladies in Paris and Norway, - -	8.80
Female Benevolent Society, Wayne, -	5.00	Minor Female Denary Soc. N. Yarmouth,	4.00
Contribution at the Bowdoinham Assoc.	24.31	Church in Hallowell, - -	5.00
do. at the Cumberland Assoc. 27.31		Elder S. Hings, - -	.70
Females in Wales, - -	4.57	Contribution in Poland, - -	3.75
Female Benevolent Society, Topsham, 12.00		do. Church and Society, Portland, 8.62	
do. do. Readfield, 8.30		do. do. N. Yarmouth, 5.83	
do. do. Turner, - 6.31		Jefferson Church, (Cous) - -	3.00
do. do. Milot, - 6.30		Des. David Nelson, - -	1.00
do. do. Danville, - 8.41		Monthly Mission Box, N. Yarmouth, -	5.15
do. do. N. Yarmouth, 27.04		Religious Brevet. Society, N. Yarmouth,	10.30
do. do. Wiscasset, 15.00		Mission Box, kept by Calvin Stockbridge,	1.07
more, - -	12.79	Master W. C. Stockbridge, 50 cents. Master	
do. do. 2d in Liver- - 12.02		John C. Stockbridge, 50 cents, -	1.00
Female Benevolent Society, Jay, - -	11.50	Cyrus Hamlin, - -	5.50
Female Miss. Society Portland, - -	50.00	do. do. Jefferson, Maine, 8.62	
do. do. Hartford, - 4.02		do. do. Sheepscot Bridge, 5.75	
do. do. Buckfield, - 7.25		Annual Subscribers, - -	3.00
do. do. Hebron, - 10.62			
do. do. Brunswick, - 12.00			

RANSOM NORTON, Treas.

The following beautiful Lines were addressed to Mrs. Judson, by a female friend in London, on the eve of her embarkation for this country.

TO MRS. JUDSON.

Oh, think not it was indolence that bade
My humble lyre to lie untouched, unstrung,
Rackless of that request so often made,
To hear the tones of friendship o'er it sung:
They had not been so long unsaid, unsung,
But for their depth, which sound could never reach,
'Twas not affection's lack that barred my tongue,
It was a want of what words could not teach,
A want of some unknown, expressive sort of speech.

Oft have I thought, in wonder lost the while,
On all the way in which your feet have trod;
The time when first you knew Religion's smile,
Chose hers to be your path, and hers your God,
To spread her triumphs, left your youth's abode,
Forsook the land of your activity,
Resolv'd to dwell upon the burning sod
Of Barmah's land, and there to live or die,
If but you might advance the Saviour's cause thereby.

My thoughts delight to pass with eager haste,
Long though they were the years of patient toil,
Till first your pious care began to taste
The fruit of that too long ungrateful soil;
Then linger with enjoyment for awhile,
O'er each new trophy of redeeming grace:
Oh! who can paint the deeply glowing smile,
That beam'd upon the Missionary's face (place!)
When first he heard his Saviour own'd in that brighted

Beyond the tow'ns remotest confine, hid
By thick embowering trees, from distant ken;
Where wild beasts in the evening howl amid
The Jungle's limits,—and yet wilder men
Nightly maraud around—Yes, there is seen

The Mission house—table, chair and mat;
All rudely formed its furniture, I ween;
And what, without the simple bound is that
Reflecting back the sunbeam! 'tis the white Zayat.*

Within these humble walls Mission! made
His study, and his preaching place, and there
Alone, in private, had he mourn'd and pray'd,
Till, condescending to accept his prayer,
His Heavenly Father taught him to declare
The word with efficacious energy,
Bringing the proudest heart the yoke to bear
Of Him, who in this vale of misery,
Was meek in heart, and filled with mild humility.

Did fancy paint the interesting spot
In its true colours?—listen still to me.
Ere long shall you one other space elude
(If spar'd again your Burman home to see)
Amid the wildest Indian scenery,
And near the white Zayat, and where around,
Pagodas, emblems of idolatry,
Are now most numerous, most splendid found,
The Burman school shall occupy that space of ground.

Go then: may grace and peace attend your way,
And health await you on Columbia's shore;
With each domestic blessing be your stay
Entwined:—till in vigour strong once more,
For Barmah's sake you traverse ocean o'er,
Beneath you may its waters gently swell;
And if a cause should act, like that before
Which brought you hither, words can feebly tell
Our greeting's joyfulness—till then Farewell.

E. L. T.

* The place of public worship. † Mr. Judson.

London, Aug. 12, 1822.

TO CORRESPONDENTS.

We are sorry to inform I—L. that his article is inadmissible. He has mistaken the ideas of the writer whom he attempts to examine. D. W. E. several other favours, and some obituary notices, have been received. Obituary of Mrs. Alden is in type for the next Number.

THE
American Baptist Magazine,

AND

Missionary Intelligencer.

NEW SERIES.

No. 2.

MARCH, 1823.

VOL. IV.

Biography.

MEMOIR OF DEACON DANIEL DAVISON.

Deacon Davison was born in Mansfield, Connecticut, in October, 1736. His mother died when he was very young, and his father when he was about the age of fifteen. He was thus left in a wide world, with no temporal guide to direct his steps. But it is believed that the Lord was the guide of his youth. He was under very powerful impressions about his future state, at a very early period. Being sent on an errand to a neighbouring town, he beheld a tree which was exceedingly dry, and it occurred to his mind, how fiercely that tree would burn; the thought immediately followed, my soul will burn as fiercely in hell forever; and despairing of any way of escape, he had a view (by faith) of the Lord Jesus Christ, standing in the most pleasing and inviting attitude; and he exclaimed, "Come in, Lord Jesus, and take possession of my soul." He was immediately filled with peace and joy, which continued for a considerable time: but he kept his thoughts within his own breast, as no one said any thing to him on this subject. At times he thought he had some special enjoyment of religion. But as he

had scarcely any one to converse with, he did not make his exercises known.

After the expiration of his apprenticeship, he set up his trade in a town where there was a constant form of religion kept up, but for reasons satisfactory to himself, he did not unite with the church. Mr. Davison formed a matrimonial connexion with Miss Martha Goodale; the fruits of this union were four sons and one daughter. He continued to labour at his occupation with an unblemished character, until he removed to Hartland, in the State of Vermont, where he died.

He was very particular in bringing up his family in the nurture and admonition of the Lord. He restrained his children from balls and assemblies, and from adorning themselves with superfluous ornaments. His neighbours and even some professors of religion would tell him that he was ruining them, and that they would never be respected when they came to riper years. But such remarks never moved him from his steady course. His constant example was such as to satisfy his children, that he was doing

that which he sincerely believed to be his duty, and would terminate in their greatest good. Notwithstanding he was deemed superstitious, he gained the goodwill of the people to such a degree, that he was appointed a Selectman of the town, and Representative to the General Assembly for several years; which places he filled to general satisfaction. When he was nearly 50 years of age, a Baptist minister came and preached at Hartland several times. He derived so much satisfaction from his preaching, that he afterwards regularly went twelve miles to attend on his ministry.

The writer of this article and Mr. Davison, submitted at the same time to the ordinance of baptism, and joined the church. Several others became the subjects of serious impressions, and after a season were brought to hope in the mercy of God through a crucified Saviour. Two were soon baptized, who were the first that were ever immersed in our waters. This excited great opposition, but it did not prevent others from following them.

Thus the Lord blessed us, and a church was constituted here, June 10th, 1793. Although it has often been like the bush on fire, yet, thanks to our great and glorious Leader, it is not yet consumed. Mr. Davison was immediately appointed Deacon of this church, which office he sustained till the day of his death. He was one of our main temporal pillars, for more than 27 years. The expense he has been at, for the support and upbuilding of this church, is beyond calculation.

The house and worship of God were ever his delight. He went between two and three miles to meeting, till it became impracticable. He was so delighted with the celebration of the Lord's supper, that we attended it at his

house, on the first Lord's day in January, the month in which he died. The words of the text were, "Saw ye him whom my soul loveth?" He spoke at the close, till he was almost exhausted, and told us it was the last communion he ever expected to attend with his brethren on earth; and so it proved. We appointed our meeting there the next Lord's day, to gratify our aged, and much respected father, once more. The words of the text were, "How shall we escape, if we neglect so great salvation." At the close of the sermon, he arose and spoke of the awful condition of those who neglect this great salvation, till his breath was so nearly gone, that some of the assembly were alarmed lest he should immediately die. This was the last meeting he ever attended. His knowledge of the scriptures, and his powerful exhortations, were excelled by few preachers; but he saw so much pollution in his own heart, that he was considerably subject to gloom; yet he exercised himself, to keep always a conscience void of offence towards God and towards man. He lived in the consciences of both saints and sinners, and would often deliver such powerful exhortations, as deeply to affect the hearts of the hearers.

It may not be amiss to mention an instance or two of his temper of mind under affliction. A few years ago, he had a fall, which threatened his dissolution. I went to see him, and his distress was such, that he could remain but a very short time in one position. He appeared to give himself up to God's disposal, and said, "I think no creature is under greater obligations to praise God for favours than myself. He is granting me every thing I need for my comfort in my distress, and my family pay all the attention to me

that I could wish, and they are all willing to do it." On the first Monday in June, 1820, the brethren appointed their monthly prayer meeting in his room, and the female society appointed theirs in the other part of the house. Previous to the hour, he went to his barn to pray God to accompany our meetings by his spirit, that we might be instructed to ask those things which would be well pleasing to him, and which he would answer in blessing them, the mission, the heathen, Zion, and the world at large. While on his knees, he was struck with a paralytic shock, so that he could not rise. After struggling nearly half an hour, the family found him, and brought him into the house just as I arrived. His left side and speech were affected. He expected to live but a very short time; but he continued in our meeting, and appeared heartily to unite in all the prayers which were offered up. When the meetings were closed, and the females had come in, he told us, he expected to leave us immediately; and he exhorted us in such a powerful manner, that it was one of the most affecting seasons we almost ever witnessed. After being bled, he gradually recovered his speech, so far that he offered many precious prayers, and gave many powerful exhortations. He continued useful in the church, notwithstanding his great age. The day on which he died, he had a fainting turn,

after which his breath became very much obstructed. I was sent for, and when I arrived, he had the use of his reason, but found it difficult to speak. When he had referred to our christian intimacy, which was now closing, with the tenderest emotions of heart, he added, "If I am saved it will be by grace," and then remarked with great emphasis, "Clear grace! As to what I have done, I don't know what to call it—'tis so far from merit." He then said, "I want you should pray, not for my life, but that I may be perfectly reconciled to the will of God." During prayer, an aged man came in, who had never attended to religion. When prayer was ended, this person went to him, and asked, "do you know me?" he answered, "yes," and gave him his hand, and exhorted him to prepare for death. In a few minutes, he expired without a struggle or a groan, in the 85th year of his age. He had requested that his funeral sermon might be preached from a text which himself had selected.

The people in the town did him honour at his death. Only 3 of his children survive him; they and all their companions, have long been members of churches of his own denomination. He left thirty five grandchildren, eight of whom profess godliness. "The memory of the just is blessed."

Religious Communications.

ON THE INTERNAL EVIDENCES OF REVELATION.

No. 1.

To the speculative philosopher it must be a subject of interest, whilst to the humble believer it is a cause for gratitude, that so

little effect has been produced upon the christian church by all the efforts of infidelity. This failure of effect, if we may be-

lieve infidels themselves, cannot be attributed to any deficiency in intellectual resources. They have always arrogated a proud superiority in profoundness of science, subtilty of argumentation, and in every thing which constitutes the *matériel* for historical or ethical polemics. Nor can this failure be attributed to any want of exertion. Every range of argument has been resorted to from the acute disquisition of Hume, to the low vulgarity of Paine; and every variety of style has been courted that the argument might adapt itself to every class of society. And lest the mind of a religious community might recoil from it when presented alone, it has been blended with the elements of almost every science, and incorporated with the most finished specimens in every department of literature. At one time we find it interwoven with a system of metaphysics. At another it is the corner stone of a theory of ethics. Sometimes it has been detected studiously concealed between the pages of a profound and elegant historian, and at others, it has decked itself in the splendid imagery or mellifluous versification of elevated or of sentimental poetry.

Nor has there been any want of unison among the authors who have attacked the evidences or the fundamental doctrines of christianity. The simple fact of an aversion to revealed religion, has been sufficient to effect a coalescence as intimate as their radically defective morality would allow. The most dissonant of them have been disposed to merge their common animosities in cordial hatred to the humbling doctrines of the cross. Much as they might differ in political speculations, inveterate as might be their envy of each other's literary eminence, yet, in the attempt to sap the foundations of

vital religion, they have cooperated with a zeal and an unanimity worthy of a better cause.

And of this widely extended and simultaneous effort, what has been the result? The young, whom impatience forbade to examine the argument on either side of the question, and whose passions demanded a system which would allow of vicious indulgence, have sometimes been enlisted. The dissolute, who required a system which would relieve their lives from the charge of inconsistency, have frequently been disciplined; and in some few instances, a mind naturally vacillating, and unable or unwilling to go into the merits of a controversy, after adopting in turn several opposite systems, has at length settled down into infidelity. This, we may remark in passing, is plainly the result which might be anticipated, were the christian revelation true. It comes to us with the unceremonious announcement that an irreconcilable enmity exists between its doctrines and the moral propensities of man. The carnal heart is enmity against God; it is not subject to the law of God, neither indeed can be. And besides this repulsiveness which attaches to its doctrines, the precepts of the gospel require a radical and entire alteration in the principles which man has cherished, and the practices which he has loved. Its declared object is to cast down every imagination and every high thing that exalteth itself, and to bring into captivity every thought to the obedience of Christ. Now it is evident that the first appearance of a system which presents such universal requisitions must be at best ungracious; and the evidences which support it must be expected to meet but an unwelcome reception. Were the belief of any universally acknowledged historical part to in-

volve so mighty a revolution of character, how soon would unanimity of belief in that fact be annihilated ! Again, if the gospel be thus opposed to the natural propensities of man, it is easy to perceive who would be most likely to revolt from it. The most numerous classes would be the young, in whom passion had the greatest preponderance over reason ; and the dissolute, whose passions had acquired strength by indulgence. It would be easy also on the same principles to conceive that the man whom frequent vacillation had taught to distrust the conclusions of his own intellect, should at last gravitate toward that system into whose scale passion had thrown her preponderating influence.

And besides such disciples as these, we ask, where are the trophies of infidelity.* What converts has she made from the walks of humble pains taking christianity ? Where are the men whose deportment had evinced their affections placed on things above, that have afterwards enlisted into her ranks ? Where was the man who had in health evinced a "correspondence fixed with heaven," that in sickness fled to the consolations of Paine or of Hume, of Shaftsbury or of Bolingbroke ? When was there an instance of an individual who had in life relied for salvation on the blood of the atonement, that in death wished to exchange the ground of his confidence for any or for all the supports of infidelity ? Or without resorting to so severe a test, we would only ask, where was there a man in whom that holy transformation which the gospel describes had been effected, that was moved from the steadfastness

of his faith by all the arguments of the infidel philosophers ?

And when we ask these questions, we do not specially refer to the Boyles, the Lockes, and the Newtons, who have professed and have adorned christianity. We speak not of the men who, furnished with all the weapons for intellectual warfare, have wielded them with as powerful an arm as ever fell to the lot of the proudest champion of irreligion, and to whom capacity of intellect, extent of erudition and profoundness of original investigation, have assigned the most conspicuous niches in the temple of fame. It is not to these men we refer when we ask for the trophies of infidelity. We refer to the poor, the illiterate, the unrefined, with whom we are sometimes told in scorn the ranks of christianity are filled. In a contest with such men, where the intellectual superiority is wholly on the side of infidelity, what conquest has she ever made ? Where was the man who "knew and only knew his bible true," that was ever made to part with it for all that she could give him in return ?

It is a most interesting spectacle to witness a man of plain common sense, but of sincere and humble piety, hemmed in by a company of sceptical assailants. At one time you see him neutralize their arguments by a reference to principles which they cannot but allow. At another he moderates the vehemence of their onset by an appeal to the conscience still slumbering in their bosoms. And whilst they are thus maliciously striving to wrest from him that hope which he prizes dearer than life, could you scrutinize his heart, you would see him humbly looking

* It is scarcely necessary to remark that the infidelity of France during the revolution, and cases of a similar nature, do not affect the present argument. There are instances of a people rejecting a system calling itself Christianity, but scarcely more resembling it than the system they adopted in its place."

up to Heaven for wisdom, and fervently supplicating that they might be made converts to that religion which he feels to be true. And if at last, they baffle him by reference to historical fact which he is not prepared to meet, or if they bewilder him in the maze of metaphysical subtilty, whilst he regrets his inability to answer them, his confidence in the verity of the gospel remains unshaken as before. They have only skirmished around the outworks; they have yet not approached the citadel of his faith. They cannot see why, and perhaps he cannot tell them why, but some how or other, not one of their blows has struck upon the rock on which rests the foundation of his belief. And if by some artifice of unusual subtilty, his faith be for a moment beclouded, and the gloomy suggestion brood over his mind that the gospel may after all be a fable, he no sooner retires to his closet than the illusion vanishes. When as a humble penitent he draws nigh unto God in confidence on the blood of the atonement, he *feels* that his bible is true. He has attained an elevation from whence he can behold far beneath his feet the mists which so lately enveloped him; and though perhaps even now his eye cannot pierce them, yet he no longer doubts whether the sun has risen, for he feels the chilly dampness which benumbed him, suddenly dispelled, and beholds the broad beams of the luminary of day, reflected from mountain and from meadow, from woodland and from waterfall, in every variety of hue, and with every combination of loveliness.

It must certainly be a question of interest, where has this principle of belief been deposited in such perfect security from

every missile of infidelity? In what manner is it so entwined around the very soul of the believer, that it cannot be wrested from him, until you can change the nature of man, or blot from creation every evidence of the attributes of God? What is this talisman which, with more power than was ever attributed to magic, renders the pious man impenetrable to the whole armour of scepticism? What is the new name written in the white stone which is given to every one that believeth, and which no man understandeth saving him who receiveth it?

ON THE INTERNAL EVIDENCES OF REVELATION.

No. 2.

The questions, which closed the above paper, we apprehend, may be satisfactorily answered by an attentive consideration of the internal evidences of revelation. It will immediately occur, that the belief to which we have referred, cannot depend upon external evidence, for it is equally unwavering in the ignorant and the learned, in the christian who takes the bible to be the word of God, because he has felt its power, and in him, who, at one glance, surveys every link of that historical chain, on which its external evidence depends.

Evidence, may perhaps with sufficient correctness be defined that which being perceived is the immediate antecedent of belief. We have only in this discussion, to consider the nature of the evidence of testimony. "Testimony is a serious intimation from another, of any fact or observation, as being what he remembers to have seen, or heard, or experienced."* Now when

* Campbell's Phil. of Rhetoric, B. 1. C. 5. p. 68.

a serious intimation of a fact is made, the evidence, or that which immediately produces belief, is of two kinds. First we inquire whether the speaker be a person of veracity, or whether in such circumstances he would be likely to speak the truth. This is the inquiry into the external evidence or probability of the story. Or, secondly, we may compare together the various circumstances of the relation, and if it respect individuals whom we have known, we may reflect how it coincides with their previously ascertained character. This is the inquiry into the internal evidence or plausibility of the story. We shall devote the remainder of this paper, to an illustration of these different kinds of evidence.*

It is said that a certain antidote for poison, called *Mithridate*, was "invented by Mithridates, king of Pontus; that the receipt of it was found in a cabinet written with his own hand, and was carried to Rome by Pompey; that it was translated into verse by Democrates, a famous physician, and that it was afterwards translated by Galen, from whom we have it."*

Suppose the question to arise, whether Mithridates was the inventor of this receipt. By tracing the several links of historical testimony, we ascertain the external evidence. But let us suppose that the medicine was uniformly successful, and that no person had lived before or since Mithridates, possessed of sufficient skill to invent it. In this case, every instance of cure would be an internal evidence that he was its inventor. Here we see both sources of evidence perfectly distinct, though perfectly coincident. What we would have the reader remark, is that by

referring to his own bosom he will perceive the internal evidence, to have, by far, the greatest effect in producing belief.

An illustration somewhat more complicated, but very much in point, may be found in the life of Alexander the Great.† It will be recollected that a few days before the battle of Issus, Alexander was taken violently ill, in consequence of bathing in the cold waters of the river Cydnus when covered with a profuse perspiration. Under the ordinary methods of medical treatment, he could not recover before a battle would be rendered necessary by the approach of Darius. A battle, unless he commanded in person, he knew would be fatal to his interests. He felt that the safety of his army, and what was to him of vastly greater importance, his own reputation, depended upon his speedy recovery. Death seemed to him infinitely preferable to the thought of being pursued by the enemy whom he himself had hoped to have attacked. "If, (said he,) there be any skill in medicine, be it known that I seek not so much a preventive from death as from defeat."

Whilst the monarch was in this state of extreme agitation, Philip, his confidential physician, and the friend and associate of his youth, assured him, that he could, in three days, prepare a medicine which would effect an immediate cure. In direct opposition to the advice of his friends, Alexander grasped at the proposal, only regretting that so long a delay was necessary. Before the third day arrived he, however, received a letter from Parmenio, one of his most intelligent generals, informing him, that Philip had been corrupted by the offer of immense rewards

* Chalmers's Dict.

† Q. Curtius, Lib. 112. Cap. 11—15.

from Darins. The conflicting emotions which, under these circumstances, would agitate the mind of such a man as Alexander, may be better conceived than described. After balancing the probabilities of the case, he folded the letter, sealed it with his own signet, and without mentioning to any one its contents, placed it under his pillow. At the appointed time he, without betraying any emotion, received the cup from the hand of Philip, and fearlessly swallowed its contents. The effect was such as the physician had predicted. In a few days, he commanded in person at the battle of Issus, where he gained one of those victories which have ranked him among the most eminent destroyers of mankind.

In examining this case, we shall see that the question which agitated the mind of Alexander was, Is Philip faithful? On this question, the external and internal evidence were contradictory. The external evidence was, the well attested letter of Parmenio; and the fact that in his present alarming illness he might be destroyed by poison, and his death attributed to disease. To counterbalance this strong probability, there was nothing but the former character of Philip. He had so often proved his attachment to his master, that Alexander felt himself warranted in believing that no bribe which could be offered, would induce him to swerve from his fidelity. The event proved that he had decided correctly. That is, that internal evidence may be sufficient to warrant belief, even where it is opposed by very strong circumstances of external probability.

We will advance but one other illustration. The American public are well acquainted with the leading traits of the character of

General Washington. Let us suppose that an anecdote bearing many of the marks of authenticity were published, in which he was represented to have acted with meanness, duplicity or pusillanimity. Who would believe the anecdote? We should feel at once, that it was at utter variance with the well established character of the man, and this alone would be sufficient to overbalance almost any weight of testimony. We should declare that the narration was forged, or if this ground were untenable, we should settle down in the confidence that it contained some inexplicable error. This is a case in which the internal is directly opposed to the external evidence, and is alone sufficient to neutralize it. By reversing the case, we shall see that an anecdote which coincided with the well known character of Washington, would be believed on almost the slightest external evidence.

It is natural to suppose, that if the Bible were a revelation from God, it would be attended by both descriptions of evidence. It professes to be a system of facts, related by certain persons, and for a particular object. In ascertaining its truth, we may inquire into the character of the witnesses, their liability to error, &c. This is the inquiry into the external evidence. Or we may inquire whether the facts related corresponded with the character of the Beings to whom they relate. This is the inquiry into the internal evidence. It is on the latter, if we might reason from analogy, that we should expect a revelation from God principally to rely. We all believe that God created the world, but who does not feel that the evidence of this fact from the works of nature has a greater power over his belief than the narrative of Moses? Might we not then expect, if God should

reveal a system of religion, that its power of convincing would depend rather upon the light which it reflected upon the character of God, and its adaptedness to the moral necessities of man, than upon the best connected chain of external evidence.

We have thus endeavoured to illustrate the nature of internal evidence. In some subsequent papers, we may perhaps attempt to apply these principles to the case of scripture revelation.

Messrs. Editors, By inserting in your useful Magazine, the following communication on "Wilful Ignorance," from the *Christian Spectator*, you will much oblige a Correspondent.

AN INSTANCE OF WILFUL IGNORANCE.

The following statement of a fact, is communicated in the belief that it may be instrumental in saving some from a similar error and catastrophe.

In my parish lived J—W—, an industrious farmer, prosperous in business, single, sober, a good neighbour, and in a worldly view, an estimable man. He lived 56 years. In the early part of his life, and to the age of about thirty, he had been a habitual attendant on the public worship of God. For several years, his mind had been under serious impressions, and at some seasons his exercises were of a strong character, which led him to inquire "what he must do to be saved," urged him to seek the conversation of his minister, and to be much employed in religious concerns. But he quenched the spirit. He grew weary under such anxieties, and sought relief by a desperate expedient, viz. by taking shelter under wilful ignorance. He was well apprised that his responsibility must be proportioned to his knowledge, but seemed to have overlooked the truth, that he was account-

able for the means of acquisition, and for all his advantages, as well as for the knowledge which he actually possessed. He therefore resolved to envelop himself, as far as possible, in ignorance. He entirely forsook the house of God, and all religious meetings, abandoned every attempt at prayer, shunned his minister, shut up his bible, and wished to avoid every word and every thought which related to God and religion. To inquiries into the reasons of his conduct, he uniformly replied, that he wished to lighten his condemnation by excluding knowledge; and he would gladly have been changed to a heathen or a beast, as far as religious information was concerned. He refused the remonstrances of faithful friends—his feelings were callous to the intreaties of affection—his ear was shut against warning—his mind was unassailable by argument. In this state he remained for years. He was retiring, reserved, clouded in his aspect, and notwithstanding his apparent peace, his mind was probably corroded with habitual discontent.

I often visited the house, and occasionally found opportunities of addressing him directly. I frequently questioned him respecting his views of religion, but could rarely obtain a reply, and then only as necessity constrained him, for the sake of passing off the conversation. I pressed him with the absurdity of his course, warned him of his danger, urged him by every motive to attend to the public exercises of the sabbath, and to other duties, but all in vain. He had fixed the principle in his mind, that to avoid all instruction would be the happiest course for him; and although he made no attempt to defend it by argument, he was inflexible.

Towards the close of his life, his mind was greatly distressed,

and at length his horror became insupportable. Month after month he appeared more disconsolate, quitted his business, seemed in a deep study, occasioned alarm to his friends, and was a burden to himself. I visited him, though not at his request, for he had no wish to see me. In this interview he was more free in conversation than I had ever known him to be. He was in great agitation and distress of mind, and he wished that God would immediately take him out of the world. I took the bible and explained the gospel to him, but he had no ear to hear. I asked him whether he read the bible, to which he replied in the negative, adding that he had not read it for a long time, and that he could not endure to read it. I asked him if he prayed, to which his reply was, that he could not pray, and that neither the bible nor prayer could do him any good. He did not, however, forbid me to pray with him. There *had* been a time, he said, when he might have found the blessings of religion, but that period had long since departed—his fate was now settled—and the sooner he was out of the world the better. I endeavoured to alarm him by presenting a view of the tendency of such sentiments, but without effect. Within a week, he was found in the morning, suspended by the neck, dead.

I would suggest the following reflections on this melancholy case.

1. How empty and unsatisfying is the world without God. This man had an abundance. He chose a close retreat for the purpose of destroying himself, and there he hung, a dreadful spectacle, surrounded by his treasures. *A wounded spirit who can bear?*

2. Awakened sinners always resist the Holy Ghost. They see in some measure their condition,

but they will not submit to God. Their opposition to the divine character is the only cause of their distress. What a wonder of mercy that any are conquered and saved. *So then hath he mercy on whom he will have mercy.*

3. Men are as certainly accountable for wilful ignorance, as for perverted knowledge. Neglecters of public worship are answerable for all the instructions which they *might* have received from their spiritual watchmen.

4. Those who forsake the house of God, or live in the neglect of divine appointments, are likely to ruin their own souls.

Yours, &c. B.

October, 1822.

LETTER ON "UNITY IN A SERMON."

To the Editors of the Amer. Bap. Mag.

Dear Sirs,

I have read with much pleasure, an essay in your last number, on "Unity in a Sermon."—The principles which it illustrates, although to me somewhat new, seem in general, judicious and highly important.

Were more attention paid to this subject by preachers of the gospel, I am convinced more effect would be produced by their labours; and that we should less frequently hear the complaints, now so common, of tediousness and repetition. Still there are some points alluded to, in the "Essay," upon which, I would respectfully solicit further information. I will put my inquiries into the form of questions, that they may assume a more definite form, and thus more readily elicit the instruction I desire.

1. Are there not some advantages intimately connected with dividing a Sermon? Does it not enable the hearer to recollect

the instruction to which he has attended? Are not divisions resting places for the memory, from which the mind may more leisurely survey the ground which it is passing over?

2. The author of the "Essay" seems to aim his remarks especially against the system of *triple* division; although I see no peculiar attraction in that number, I see nothing very repulsive in it. Why may not a sermon have three divisions, or even four or five?

3. There are some subjects, on which it would be difficult to treat without several divisions. If a minister were preaching upon a particular duty, if he only explained its nature, would not his discourse appear more like an essay, than a sermon? If he were preaching upon repentance, would it not be proper and highly beneficial to consider, first, its nature, secondly, its importance, and thirdly, its evidences?

By answering these inquiries, you will confer a peculiar favour on,

Yours, respectfully,
GAIUS.

ANSWER TO THE QUESTIONS OF
GAIUS.

WE are sincerely obliged to Gaius for his letter, and with pleasure answer his pertinent inquiries. We wish that more of our readers would follow his example. If we advance any opinions which will not bear the test of examination, it will afford us pleasure to retract them. If any of our sentiments are obscurely expressed, we shall seize, with avidity, every opportunity of presenting them with additional illustrations.

1. In answer to the first inquiry, we remark, that doubtless,

advantages may result from the division of a sermon. Many sermons require it; some would be absolutely faulty without it. In such cases, by all means, let divisions be made; nay, more, let them be numbered. All this may be done, and yet no violation be offered to the law of unity. Two, three, or four arguments may have a direct bearing upon one position, as many illustrations may shed their concentrated light upon one doctrine, and then the want of divisions would clearly be a defect. But suppose a sermon is fully occupied with the enforcement of one argument, or the expansion of one illustration? How shall we, in such a case, find a place for "firstly," "secondly," and "thirdly?" Here division, if not impracticable, would be a blemish instead of a beauty. Besides, it may be fairly questioned, whether the greatest effect is produced by that sermon of which the several heads and divisions are most perfectly remembered. All this may be done, and scarcely any faculty of the mind, except the memory, be called into exercise. When this is the case, recollection will not be durable. A few days, at most, will efface the whole impression. Considering man simply as an intellectual being, a speaker will produce the greatest effect upon an audience when their understanding is aroused, and they feel the necessity of some mental exertion in order to follow the train of his thought. If then his argument be conclusive, the effort with which it has been comprehended, will rivet it upon the memory. The effect then is somewhat the same as though the hearer had originated that particular illustration of the subject. And though perhaps he may not recollect immediately afterwards

all the steps by which he arrived at the result, he knows that the result is true.

2. These remarks will furnish the necessary answer to the second question. We entertain no peculiar hostility to the number three. We only animadverted upon it, because it is the number which so constantly marks the divisions of a sermon. We remarked upon it, not because it seemed "peculiarly repulsive," but because we could not see in it any thing "peculiarly attractive." Let a sermon have as many topics as in the time allotted can be discussed; but let them all have a bearing upon one point. And the reason is the same as we gave in the essay. The attention becomes distracted by diversity of subjects. If we wish to produce the greatest effect, we must limit ourselves to one. Or to advert to a common adage, "if a thing is worth doing at all, it is worth doing well." If a doctrine is important enough to be inculcated, it is important enough to be inculcated thoroughly. And what doctrine in the bible would a preacher wish to inculcate, upon which he could not profitably spend the time allotted to a pulpit discourse?

3. This brings us to the third question, which may be summed up in the inquiry, why "in preaching upon repentance, it would not be proper to consider, first, its nature, second, its importance, and third, its evidences?" We answer, this might be a good division for a treatise upon repentance. Were a man to write a book upon this subject, he might very properly adopt such a plan. But let us recollect that we are considering what would be proper not for an octavo volume, but for a discourse of thirty or forty min-

utes. Who will say that even one of these topics could be adequately illustrated in so short a time? Would it not be more profitable to speaker and hearer, that one of them should be considered somewhat minutely, than that they all should be cursorily alluded to, in a few common place remarks? And this must almost of necessity be the case when only ten or twelve minutes are allotted to each.

Again, were a minister to preach but once in his life on the subject, or were a people to hear it discussed but once, this plan, we confess, might be eligible. For this reason were a missionary travelling through a heathen country, wherever he addressed an assembly, he might very properly present before them an outline of the whole plan of redemption. But the circumstances of a settled pastor are widely different. He has to enforce frequently upon his people the same doctrine. He must not exhaust all a subject in the first sermon, nor must he so preach upon any subject, that he can never allude to it again, without repeating a part of what he has said before. Otherwise his people will grow weary, and it will not be surprising if he become indolent. A certain set of phrases, and a certain train of thought, will mechanically suggest themselves whenever he recurs to each particular doctrine, and thus, the labour of thinking will become almost unnecessary, and having become unnecessary, will soon be abandoned.

But we may at last be referred to experience; and it may be asked, are not such sermons as we censure more useful than those we commend? We answer, without hesitation, other things being equal, certainly not. We admit that if two men be compared, of whom the one is filled with fer-

vent piety burning with ardent love for the salvation of souls, and endued with strong sense; and the other is encased in cold speculative unmeaning philosophy, there is no doubt whose ministry will be the most successful. But let us compare men of equal piety and similar natural abilities, and we have as little doubt that he who most closely observes the rules of unity, will be most edifying to the church, and most extensively useful in the conversion of sinners. The principles on which a sermon should be constructed, depend upon the nature of the human mind. So long therefore as the mind of man remains the same, so long must these principles abide fixed as the law of the Medes and Persians, which altereth not.

SKETCHES OF A SERMON.

The following sketches of a sermon delivered in Boston, on the morning of Lord's day, Jan. 12, 1823, were recollected by a child of ten years of age; and by her committed to writing, after she returned home. We give them in her own words.

It is proper to state, that this amiable young Miss, was not accustomed to worship in the place where she heard the discourse. Perhaps hearing a stranger, might have some influence in fixing her attention. It is devoutly to be hoped, that the solemn truths which she retained in her memory, may be so impressed on her heart, as to lead her to trust in and love that precious Saviour, who has said "Suffer little children to come unto me, and forbid them not—He that cometh unto me I will in no wise cast out—*He that believeth not shall be damned.*"

Our principal object in presenting this sketch to the public is, a desire to stimulate others to give the more earnest heed to the things which they hear, lest at any time they should let them slip. Perhaps few persons of any age, recollect as much of the sermons they hear

as is here given by our young auditor. It is not, however, to be understood, that these sketches, though substantially correct, are taken *literatim et verbatim*.

MARK XVI. 1.—"*He that believeth not shall be damned.*"

ARE these the words of some wild fanatick, or some raving enthusiast, whose chief end is to torment the world before it's time? No, they are the words of the blessed Saviour, who came to spread mercy and peace on earth—He commanded his disciples to go to the utmost bounds of the earth, and preach repentance; but if they would not attend, then they must tell them what their fate would be. Perhaps there are some persons in this house (but I hope there are very few,) who wish there never was such a passage in the Bible, as the one I have mentioned; they may destroy it if they will; but that will do no good, for those words have come out of the mouth of God, and will stand steadfast for thousands of ages. Jeremiah the prophet called Baruch the scribe, and requested him to write (for the art of printing was then unknown,) a prophecy against the Jews; he carried and read it to the princes, and they all trembled before him: he then carried it to the king, who after reading about a page of it, said in himself, I will defeat this prophecy, it shall never come to pass! He then took his penknife, and cut out the leaf and thrust it in the fire: then he read the rest of it, and took his penknife, and cut that out also, and thrust it in the fire; but it did come to pass; for God hath said, that heaven and earth shall not pass away till every jot and tittle of the law shall be fulfilled.

Must I be religious, I think I hear some of you say? must I

be religious against my own inclination? No, you can never be religious against your own inclination, for religion is, at all times, a matter of choice. I remember once hearing a minister preach who said, that our translators of the Bible had committed a very egregious mistake, in translation of the word, shall be *dammèd*, it ought, he said, to be, shall be *condemned*; but this is the same thing, only the one denotes the execution of the sentence more speedy than the other. A prisoner at the bar when he is condemned, is just the opposite to being acquitted; and then the next thing to be done, is for the sentence to be executed. (As offensive as this word is,) you cannot pass the

streets without hearing men call upon God to damn themselves—their beasts—and even inanimate things, when they are in a passion. What are you prepared to do when you go home? Are you prepared to ridicule and laugh at me when you have got from beyond the sound of my voice? if you do, you will be sorry. I warn you that you will repent. Remember that every ungodly man or woman will be damned. Oh! fly to God while the door of mercy is open, for when it is shut you may cry in vain for admittance, but the door will not be opened, for God will profess unto you, he never knew you."

To the above she subscribed her name.

LETTER ON MISSIONARY SPIRIT.

TO THE EDITORS OF THE AMER.
BAP. MAG.

I received a few days since, a letter from one of our missionaries, of which the following is an extract. If you think it and the succeeding remarks worthy of a place in your columns, they are at your service.

"I want the Baptists throughout the United States to feel that Burmah must be converted through their instrumentality. They must do more than they have ever yet done. They must pray more, they must give more, and make greater efforts to prevent the missionary flame from becoming extinct. Heathen souls are rushing into an awful eternity by thousands, while christians, surfeited with gospel privileges, are indolently saying, 'We have much to do at home, our charitable calls are numerous, and we must attend to our own concerns.'" Thus they say, and by giving a few dollars, and offering a few cold prayers on the first Monday in the month, or when they receive some fresh intelligence from missionary ground,

quiet their consciences, and think themselves engaged in missions. Instead of feeling and acting thus, every christian in the United States should feel as deeply impressed with the importance of making continual efforts for the salvation of the heathen, as though their conversion depended solely upon himself. Every individual christian should feel himself guilty if he has not done, and does not continue to do all in his power for the spread of the gospel, and the enlightening of the heathen world. How can we, my brother, endure the thought, that while we are in full possession of those joys purchased by the sufferings of the Redeemer, millions of heathen are wailing out a wretched eternity, through our neglect or indolence to lead them to him who would have been their Saviour? Try to awaken christians around you. Preach frequently on the subject of missions. I have remarked, that where a minister feels much on the subject of missions, his peo-

ple generally partake much of his spirit."

On this extract, if I might be allowed a few reflections, I would ask,

1. Is this delineation of the present state of missionary feeling, or rather of the want of missionary feeling, correct? Let the prayers in the closet, at the family altar, and in the public sanctuary, bear witness. Is it not lamentably true, that in many districts of our country the heathen are forgotten; and in others, our mention of them shows that we remember them only in name? Where is that unquenchable zeal for the glory of Christ, where is that tender, yet intense anxiety for the salvation of men, which ought to distinguish us? I blush to answer the question. It is odious to assume the tone of reproof, but I would ask, in the spirit of the gospel, whether, whilst we hear much about our numerical strength, and about our increasing facilities for literary acquirements, the souls of the heathen are not almost forgotten?

2. If this be the case, will it not account for the present languishing state of our foreign missions? I hope I shall not be censured for using this language. It is about ten years since our missionary exertions commenced. Within that time, only four missionaries with their wives have gone abroad under our patronage. Of these, two have already died. The remaining two, with one who was in India when the Board was organized, are all that we support among the 600 perishing millions. I will not institute the comparison between these exertions and those of our christian brethren of other denominations in this country. It will be sufficient to remark, that

we are considered the most numerous of any denomination in the United States. Who of our young brethren are raised up to go among the heathen? Who are coming forward to supply even the places of Wheelock and Colman? I ask, do not these facts prove that our Mission is languishing? And we say that this apathy of christians is sufficient to account for it. God has connected in a special manner the prayers of his people with the raising up of Missionaries. Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. We can never expect that missions abroad will flourish, unless they be supported by a spirit of fervent effectual supplication at home.

3. The spirit of real vital religion is nearly allied to the spirit of missions; or perhaps to speak more correctly, they are different modifications of the same thing. Is there not reason to fear that this spirit is declining amongst us? If we should judge by the number of additions* to our churches, we must allow that such is the fact. With reference to this subject, I have frequently examined the Minutes of our Associations, and the additions are generally fearfully small. Brethren, is there not utterly a fault among us for which God hath in anger shut up his tender mercies? I pretend not to know what the cause is for which God has a controversy with us, but I fear that such a controversy exists. If this be the case, every thing else that we may gain will be less than nothing and vanity. Ichabod will be written upon our sanctuaries, for the glory will have departed. Then, however imposing may be the superstructure, we fear it will be nothing but a sepulchral monument, cov-

* This seems a scriptural test for ascertaining the religious state of a church, "The Lord be merciful unto us, and bless us, and cause his face to shine upon us, that thy way may be known abroad, thy saving health unto all nations."

ering a lifeless corse, and perpetuating to succeeding generations the circumstances of our mournful dissolution.

4. If these representations be true, do they not call loudly upon us to humble ourselves before God? If we have departed from him, we must return with weeping and supplication. Let us pray God that he would show us wherefore he contendeth with us. Let every private christian earnestly examine himself, to see whether he be not in some meas-

ure the cause of this general declension. Let the ministers of the gospel exhort their people to thorough searchings of heart and deep humiliation. Let us search and try our ways, and turn again unto the Lord. "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

A CONSTANT READER.

Missionary Intelligence.

BIRMAN MISSION.

EXTRACT OF A LETTER FROM THE
REV. MR. PRICE TO THE COR. SEC.
OF THE BOARD.

Rangoon, July 12th, 1822.

My very dear Brother,

Although I have very little encouragement to write, having never received a line of intelligence from any of my American friends, except one, for thirteen months now past, yet I am, at present, in circumstances requiring a detailed account to the Board.

Death of Mrs. Price.

My dear partner enjoyed her usual health, until the extreme heat of March and April debilitated her frame, and exposed her to an attack of the dysentery, which came on about the middle of April, at first exciting but little alarm. For four or five days she kept about the house; but the disease proving obstinate, she took to her bed on Saturday the 20th of April—and after suffering a good deal of pain and distress, breathed her last on Thursday evening, the 2d of May, very calm and happy at the prospect of her change. She was buried on the

following evening, along side of Mr. Judson's little Roger—brother Hough officiating at the funeral, and a large concourse of Europeans and Burmans attending at the sad ceremony.

I am now just on the point of parting with my little daughter, who goes to Calcutta in the ship which conveys this letter. I feel hardly able to support this double separation—but I am sure it is all for the best, and hence I can say, "Not my will, but thine, O God, be done."

Operations for Cataracts.

On the day Mrs. Price was taken sick, I performed the operation for a cataract on both the eyes of a Burman woman, who had been blind two or three years.

It happily succeeded well, so that she could, with the help of spectacles, see to read quite distinctly. This excited so much talk, that our house was soon thronged with visitors, most of whom came with diseased eyes. From morning till night the piazza was filled, and we were at last obliged to bar our doors in order to study or eat

in peace. With the advice of brother Judson, I have hired Moung Hia to assist me, and have undertaken to perform for good cataracts, and all easy surgical operations. I have also the help of Moung Shwa Ba, who, since Mrs. Price's death, has hardly left my side. With the assistance of these two faithful men, I occupy not more than two or three hours a day in attending to the cases.

Favourable Prospects.

The governor's wife has sent for me twice, and I am strongly inclined to hope that the Lord is intending to grant us favour in the sight of the rulers of this land. The multiplicity of business thus heaped on me, has proved a most happy antidote to melancholy reflection—though it has necessarily very much wearied my mind, and injured my health. God's dealings have, however, been all ordered in kindness: and I am obliged, in the midst of my tears, to rejoice that God reigns—for he will do all things well.

Mr. Judson writes, under date of July 1st, that the translation of the New Testament was nearly completed, and that he hoped to finish it in three or four months. The zayat, after having been almost deserted, is again visited by some of the most respectable Burmans, who appear to be earnestly inquiring. One of the converts, Moung Nyo-dwa, has been excluded for such inattention to religion, as appeared to be inconsistent with a christian profession. Moung Thalab died in the faith. A female has offered herself for baptism, and her case was under consideration. She is one of the Nandau-gong women, with whom Mrs. Judson spent many days.

[*Cont.*

EXTRACTS FROM MR. JUDSON'S LETTERS TO HIS WIFE.

Rangoon, Sept. 5, 1821.

"I hope you enjoy more religion than I do. This heavy affliction does not have that salutary effect on my heart, which I anticipated. Mercies and judgments seem to be thrown away on me, and I am afraid that I shall never make much advance in the divine life. I had such a view and sense of my depravity, this morning, as made me ready to give up all for lost—not, I mean, as it regards my interest in Christ—there I feel strong—but as it regards any attainments in holiness, while remaining in this state of sin. Oh! how consoling it is, to give up myself and you, and the interest of the mission, into the faithful hands of Jesus, and to look forward to that blessed state, where we are sure of meeting, though we should meet no more on earth. The Lord reigns, and I feel, at times, that I can safely trust all in his hands, and rejoice in whatever may betide. If we suffer with Christ, we shall also be glorified with him.

Sept. 12. Company continued with me, until after three o'clock, and then I found myself alone, and, for a few hours, was very desolate and unhappy. But about sunset, the time mentioned in your last letter, for mutual prayer, I felt more comfortable.

And now, evening worship being past, I am sitting in my room. Your last letter lies before me, and Winchell's Collection also; open at the hymn, "Blest be the tie that binds." Not that I cannot repeat it without book, but I wish to refresh myself with a view of the very words. How exactly suited to our case! How it describes the manner in which we have lived together, for

many years, the pain which we feel in being parted, and the glorious hopes and prospects before us! One thing, however, it omits, namely, the hope which we entertain of meeting again in this world.

Lord's day. But few Burmans present at worship. Some others would probably have attended, had it not been for the rain. I have, consequently, had a dull day. Religion, however, has afforded me some comfort, especially this evening. But O how small a part of our daily comfort and gratification is derived from the right source! And how apt are christians to deceive themselves, in this particular! It is only when deprived of outward means, that we learn to correct our error. Then we find that the depravity of the heart is so great, that we cannot be satisfied with the pure bread of heaven, but are continually hankering after the more gross and palpable food of this world—the husks of time and sense. And, alas, our minds are so weak and ill-disciplined, that frequently, when we are in a spiritual frame, and obtain some glimpse of Heaven, present grief will intervene, and swallow up all anticipations of future joy.”

MR. COLMAN TO MR. SHARP, OF
BOSTON.

[Written a few days before his death.]

Cox's Bazar, April 16, 1822.

Rev. and dear Sir,

My last informed you of our expected departure from Chittagong. Since that time, we have had the happiness of seeing a bungalow erected at this place, which will render us comfortable during the dry season. Mrs. Colman has been able to raise a small school. It flourishes be-

yond our expectations,—especially when we consider that there is not a single Arrakanese who resides on our premises. Could an appropriation be made, or funds raised for its support, much benefit might result to these ignorant, wretched children.

Since our arrival, I have had considerable conversation with many who live around us, and with many who live in different parts of the Burman empire. The imperfect views of divine truth which have been given, (for imperfect they must be while I am deficient in the language,) will not, I hope, be entirely in vain. From some we have been favoured with several visits, and one or two afford considerable evidence of being renewed by divine grace. Inquiry has been excited. The people frequently meet together in small companies, and have warm debates concerning the christian religion. These appearances are encouraging, and sometimes lead me to indulge the belief, that the way for the spread of divine truth will be opened, whenever myself and others are qualified to speak Arrakanese with fluency and clearness. It is not however reasonable to suppose that the seed can be sown, and the harvest reaped in a single day. The present may be properly denominated the season of preparation. A regular series of labour has not as yet been commenced. Most of my time is still employed in study; nor can I at present be more profitably engaged. It affords me, however, great pleasure to look forward to the time when I shall be partially released from this work, and shall enjoy the privilege of daily preaching the gospel to this perishing people. We need not

be concerned about the *final* result. For our Lord has said, that the "kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal until the *whole* was leavened."

I had scarcely finished the preceding sentence, when a man came in, of whose conversion we entertain strong hopes. I told him that I was writing to a teacher, in the great country of America. "Tell the people there," said he, "that among all the kindreds that dwell on the earth, the Arrakanese are the darkest. They are, to use a comparison, as dark as the darkest night in the rainy season. Let the disciples of Christ therefore be exceedingly diligent in praying and labouring for their salvation." Is not this, thought I, a Macedonian cry from the wilderness? Here are two thirds of a nation, not inconsiderable in point of numbers, exiled from their country, and compelled to take shelter in one governed by christian rulers. This movement of divine Providence has placed them within the reach of benevolent exertions. May we not therefore hope that He, who guides the affairs of kingdoms, has sent them away from the land of their fathers, that they may become acquainted with the gospel? Until within a short time past, they have been in too unsettled a state to admit of the residence of a missionary among them. But now they have built for themselves towns, and planted vineyards. The field of labour among them is open—is open to the American Baptists. And shall the privilege be granted them in vain?

Very affectionately yours,

J. COLMAN.

MRS. COLMAN'S LETTER TO HER
MOTHER AND SISTERS IN BOSTON.

Cox's Bazar, June 8, 1832.

My dear Mother and Sisters,

WE have this day been favoured with a number of interesting letters from America. I hastened to unseal their wrapper with the full expectation of seeing the hand writing of my beloved sisters; but when I found this was not the case, my disappointment was so great, that I could not refrain from weeping. It is now eight long months since their last communications were received.

We arrived at this place about seven months ago, and have since that time, had the satisfaction of seeing a small building completed; the sides of which are of bamboo, its roof of thatch, and its floor of boards. It is situated on a rising spot of ground, and commands from the front a most delightful view of the ocean. I think I observed in my last, that it was our intention to return to Chittagong at the commencement of the rainy season. But finding we here enjoyed such excellent opportunities for improving in the language, and Mr. C. also having commenced a regular course of instruction for the benefit of the Arrakanese, we finally concluded it was best to continue our residence at this place. In order to secure ourselves as much as possible from the damp and wet, we have had our bungalow (a name by which buildings of this sort are called,) enclosed with a large kind of leaf. We are both favoured with good health, and were never more happy.

On the 13th of February, we opened a small school consisting of eleven Arrakanese children—two girls, and nine boys. A fortnight ago, a young woman

about twenty-five years of age, was added to the number. The superintendence of this little community belongs to my department. Beneath the little roof where they meet for instruction, I spend a considerable part of my time; the remainder of it is devoted to study and domestic avocations. Mr. C. spends a part of the day in studying the language; the other part in conversation with the Arrakanese. He is now able to communicate his ideas, though not fluently, yet so as to be understood upon any subject. He expounds the scriptures regularly every Sabbath, to an assembly of about thirty, including the scholars. I rejoice to say that our teacher has, for some months past, given good evidence of being a real christian. Mr. C. will, I expect, shortly baptize him. There is also another person whom we believe has met with a saving change, although he does not himself feel satisfied that this is the case. A spirit of anxious inquiry appears to be excited in the minds of a few, and we are greatly encouraged to hope that God has a blessing in reserve for this benighted people.

Chittagong, Sept. 24. Again I resume the pen, to address my dear Mother and Sisters. But oh! how different are my present circumstances from those in which I was placed, when writing the above! Then, I was blest with the calm sunshine of prosperity; enjoyed the friendship of one of the best of husbands, and together with him anticipated the pleasure of seeing many of the superstitious heathen renounce their idols, and unite with us in the worship of the one true God. But now, alas! the dark clouds of adversity fill my horizon. I am bereaved of my amiable, and dear-

ly beloved companion, and all my fond hopes are extinguished.

You will, undoubtedly, have heard of the afflicting intelligence of Mr. Colman's death, long before the arrival of this letter. He was called from this world of uncertainty and pain, on the 4th of July, after an illness of only six days. For the particulars, however, relating to his sickness, &c. I must refer you to a letter which will accompany this to his dear mother. You can more easily imagine, than I can describe, what were the acuteness of my sufferings in the final hour of separation. I scarcely know how I went through this agonizing scene, without a single European friend to sympathise with me, or to alleviate the cares which pressed on my burdened mind! But God strengthened me until after the lovely remains were deposited in the cold grave. Then I was almost immediately seized with a fever, which, together with great depression of spirits, so exhausted my strength that I was hardly capable of preparing for my departure from Cox's Bazar. I left that place with a heavy heart—a place endeared by many a tie, and to which I had latterly been accustomed to look as my home while on earth. Oh, how much I wished that another missionary family had previously joined us! In that case, I could have enjoyed the melancholy pleasure of spending my days by the grave of my beloved partner, and endeavoured to do a little towards the promotion of that glorious cause in which he so ardently engaged. The poor Arrakanese are left in a most melancholy situation.

Previous to my leaving Cox's Bazar, all who had been in the habit of visiting us assembled in the bungalow, and lamented the loss of Mr. C. in such simple and feeling

language, that my heart was wrung with pity. "We have," said they, "lost our teacher and father, and are now about to lose our mother. We are wicked and unworthy of a teacher, and therefore God has taken him from us." They inquired with deep solicitude if I thought another missionary would come to instruct them. I told them that they must pray to God for one, and if agreeable to his will, their prayers would be answered. The scholars also were all present on the occasion. I *keenly felt* for these poor little children who had been for some months under my care, and whose moral and religious improvement we had anticipated with such high satisfaction.

Oh! how inscrutable are the dispensations of Providence! After making it a subject of earnest prayer that God would show him the path of duty, Mr. C. was led to settle at Cox's Bazar. He commenced his labours among the natives in that place, and had the pleasure to see a spirit of inquiry excited in the minds of a few, when suddenly the scene was closed, and these poor creatures were left without any one to point them to "the Lamb of God who taketh away the sin of the world." But though time should never disclose the reasons of this event, yet it will be seen in the light of another world, that it was ordered in the best possible manner.

"I know thy judgments, Lord, are right,
Though they may seem severe."

I arrived at Chittagong on the 9th of July. Here I found friends, ready to afford me every attention and kindness which my afflicted situation required. The fever by which I was attacked previous to leaving Cox's Bazar, continued for several weeks. I was brought so exceedingly low, that I frequently concluded, (that if a christian) I should soon have a

happy reunion with my beloved companion, and in that blessed world too, where another separation would never take place. God, however, saw fit to order it otherwise. Through his tender mercy, I now find myself nearly restored to usual health. But, my dear mother and sisters, I feel that sickness of heart which no earthly physician can cure. The loss of Mr. C. is more and more deeply felt. I take not the least enjoyment in any thing of an earthly nature; but feel as disconsolate and afflicted as David did when he said, "*My heart is smitten, and withered like grass, so that I forget to eat my bread.*" By reason of the voice of my groaning, my bones cleave to my skin. I am like a pelican in the wilderness: I watch, and am as a sparrow alone on the house top." I trust I do feel the importance of looking to God for consolation. I know it cannot be obtained from any other source. *If He heals me I shall be healed.*

I must leave writing for the present. I expect soon to be in Calcutta, and after my arrival there, I shall endeavour to write again.

In deep affliction, I remain, my dear mother and sisters, your affectionate daughter and sister,

ELIZABETH W. COLMAN.

LETTER FROM MRS. COLMAN TO
MR. COLMAN'S MOTHER.

Chittagong, Sept. 26, 1822.

My dear Mother,

Your letter of Aug. 28th, 1821, was duly received. While reading the account which it contains of the death of Mr. H. Pearce, I little suspected it would so speedily fall to my lot to communicate to you, intelligence of a similar

nature. Alas! it is my painful duty to mention a death in which you are more deeply interested than in that of the above, and which, should you not have previously heard of it, will awaken in your bosom the tenderest sorrow. Your affectionate son, the amiable and dearly beloved companion of my joys and sorrows, is no more! How trying and mysterious are the dispensations of Providence! On the arrival of your letter, which was the 8th of June, Mr. C. was well, and enjoyed an unusual flow of spirits. He was warmly engaged in the cause of his Divine Master, and his life, to human appearance, was never more necessary. But just at this interesting period Infinite Wisdom saw fit to remove him. On the 28th of June he was attacked by an intermittent fever. He took such medicines as are commonly used in similar cases. They produced a good effect, and such were the favourable symptoms of his disease, and so slight his sufferings during the five first days, that neither of us apprehended the least danger. On the sixth day, however, he suddenly grew worse, and early in the evening the fever came on in a more alarming manner than it had done at any preceding time. I gave him some medicine, which considerably abated its violence. He became quite composed, and after speaking a few words to me, fell into a gentle sleep. I remained by him in a state of great anxiety, but still thought there was every appearance of his having a comfortable night, and I determined, as I saw his disorder increasing so fast, that should we both be spared until the next day, I would remove with him to Chittagong, hoping that a change of air might prove beneficial. But, alas! he was not permitted to behold the light of another sun. After re-

maining composed for a short time, I had the disappointment to perceive that he grew extremely restless. I awoke him, and oh! what agony of mind I felt when I found that delirium had made its approach! It was then about eleven o'clock. After this, the fever increased in a rapid and violent manner, and rendered ineffectual every effort which I made to save a life *so dear to me*. His sufferings were very extreme until towards the close, when it pleased God to lessen their severity. Although unable to speak, yet he seemed entirely delivered from pain, and breathed his last without a groan or struggle.

I am sensible, my dear mother, that this event will be peculiarly trying to you. I am sure it has left me most disconsolate and afflicted. It has indeed been almost too much for my feeble nature to sustain. But however severe our sufferings, let us rest satisfied that the event has been ordered by unerring Wisdom. If God condescends to number the hairs of our head, and to take notice of even the sparrow which falleth to the ground, certainly he is not indifferent to those events which relate to the prosperity of his own kingdom. God knew perfectly well what would be the result of our going to Cox's Bazar. It was according to his holy will that there Mr. C. should be visited with sickness, and that that sickness should terminate in death. May we therefore be enabled to exercise that submission which is pleasing in his sight, and to say, with an afflicted saint of old, "Though he slay me, yet will I trust in him."

Let it also be our consolation that the dear subject of this letter was fully prepared for heaven, and that his happy spirit, now released from this world of sin and suffering, is enjoying the company

of angels and glorified beings, and drinks full draughts of bliss from that river of pleasure which flows at the right hand of God and the Lamb. He did not put off the concerns of eternity until confined to a sick bed. No: while blest with health, and in the full possession of his rational powers, he made it his business to prepare for a dying hour. During the last 18 months of his life, his mind was unusually solemn, and seemed to be under a strong presentiment that he should be early removed from this world. Frequently, when under the influence of these impressions, he has conversed in the most solemn and impressive manner respecting his own dissolution. One of these seasons in particular is deeply engraven on my memory. Coming one day from his place of retirement, he seated himself by me, and with a placid and heavenly air conversed with me concerning an early separation, and entreated me to prepare my mind for such an event, as he fully believed his time on earth was short. He remarked, the prospect of death was animating, and that he had not a desire to live but for my sake, and that of the poor heathen. You may well imagine, my dear mother, that the subject was then painful to my feelings; but it now affords me great satisfaction to reflect on these seasons. I believe that God was then preparing him for exactly the sudden death that awaited him, and for a state of heavenly existence.

I rejoice that you are surrounded by christian friends who will feel it their privilege to sympathize with you on this melancholy occasion. And may God, of his infinite mercy, pour into your bosom the balm of heavenly consolation, conduct you safely through this vale of tears, and at last may we both have a happy reunion with our beloved friend in that

world where distracting sorrows and separations are unknown.

I remain, yours,
very affectionately,
E. W. COLMAN.

EXTRACT OF A LETTER FROM THE
REV. MR. JUDSON TO DR. BALDWIN.

Rangoon, Aug. 21, 1822.

Rev. and dear Sir,

Since I wrote you last Feb. I have been almost entirely confined to the translation of the New Testament, in which I had proceeded to the end of the second of Corinthians, including Ephesians, Hebrews, and the epistles of John; when an order arrived from the king, summoning brother Price to Ava, on account of his medical skill, of which his Majesty had heard. We expect to leave Rangoon day after tomorrow, in a boat provided by Government. Brother Hough remains in charge of this station.

For several weeks past, there has been a considerable excitement in the minds of our Burman friends. The assembly on Lord's days has risen to thirty or forty. Five have lately been baptized, and there remain several hopeful inquirers. These circumstances make me very reluctant to leave Rangoon; yet the path of duty seems to lead to Ava. May the Lord direct and prosper this our second attempt to gain some footing in the capital and the palace.

Yours of Dec. 8, 1821, I have received, as well as all the letters and pamphlets mentioned therein, for which I thank you. I have not heard from brother Colman since Feb. nor from Mrs Judson since she left Madras Roads.

Yours, most respectfully,
A. JUDSON, Jr.

ENGLISH BAPTIST MISSION.

EXTRACT OF A LETTER, DATED CALCUTTA, AUG. 5, 1822, FROM REV. J. LAWSON TO DR. BALDWIN.

My dear Sir,

A few weeks ago I wrote to you, communicating the mournful news of brother Colman's death. It is now my painful duty to acquaint you that the day before yesterday we were deeply affected with the unexpected intelligence from Rangoon of the death of Mrs. Price. Dr. Price has favoured me with the account of her truly distressing afflictions, which at length terminated in her dismissal to a better state of existence. I send with this a number of letters, which arrived here by the same conveyance from Rangoon, and which will doubtless contain the particulars of this bereaving providence, and prevent the necessity of my writing more largely on the subject. The great Disposer of all things knows best his own plans, and it becomes us to bow submissively to his sacred will. I sincerely pray that these successive dispensations may not discourage the friends of the American Baptist Missionary Society. With this I send the second No. of our Herald, and part of No. 3, because it contains some of the last letters brother Colman wrote to me before he died. The Herald, Capt. Wills, arrived last week. By this conveyance I received a box of dollars (1000,) but as yet have not received any bill of lading. I suppose it may be in some parcel not yet ashore, as Capt. Wills tells me he can only bring from the ship two or three parcels at a time, and that there are yet some on board to my address.

I believe in my last, I endeavoured to thank you for the many Magazines, pamphlets, sermons, &c. I have received from you at

various times. These articles are always highly esteemed. The account in your Magazine, of the revival at Saybrook, I read at our prayer meeting, and a very deep feeling was excited on the occasion. We have lately formed here a Bible Association, and a Bethel Society. Our brother Statham is building a chapel, which I suppose will be finished by next January. Mr. Pearson, another of the Missionaries belonging to the London Missionary Society, has been baptized at Serampore. He is pious, active, and well furnished with a knowledge of the Bengalee language. Brother Yates is very ill indeed, but better to-day. If he should be removed from us, his loss would be most severely felt. Dr. Carey was married this day fortnight, and is in excellent health and spirits.

I am concerned to hear of the death of my highly valued friend Mr. J. Cauldwell. I loved him as a father, and his affectionate and truly spiritual letters to me were addressed to me as his son. Our loss certainly is his gain. Present my christian regards to all friends.

I am, yours, very sincerely,

JOHN LAWSON.

P. S. Dr. Price has committed to our care his infant daughter who safely arrived from Rangoon last Saturday, and will be taken care of by Mrs. Lawson and Mrs. Pearce with all the tenderness which christian duty and sympathy exoite.

DIGAH.

[From the Eng. Bap. Mag.]

The following communication from Mr. Rowe to Mr. Saffery, will be read with interest and pleasure by those of our friends, who feel solicitous for the spread of Female education in India.

Digah, Jan. 1, 1822.

My dear Brother Saffery,

As I am in the habit of giving you a regular account of the pro-

gress made in native female tuition, I shall devote this sheet principally to this object. You will have learnt from my last that we had met with a little encouragement; and I am happy to add, that during the last quarter our prospects in this department have been still more encouraging. It now being the Christmas vacation, Mrs. Rowe is more at leisure with respect to our boarding school; but she is fully employed in her native female schools, and I hope she is not labouring in vain. I shall now give you a short account of the schools separately, and arrange them according to the time of their establishment. Of the first two or three attempts, which failed, I shall say nothing, but begin with the

School at Dinapore.

This School commenced in the year 1818. A few females, belonging to His Majesty's twenty-fourth foot, had united with Mrs. Rowe, in forming a society to promote native female education, about twelve months before the establishment of the Dinapore school. During that year, efforts were made both at Digah and at another place in Dinapore, but they failed. At the time the present school was set up, the prejudices of our native neighbours against female education were so strong, that very few girls could be obtained. To effect any thing, it was necessary to employ a native schoolmaster, and it was therefore agreed that Mrs. Rowe should admit a number of boys into this school till more females could be procured. As a boys' school it soon prospered, and has continued in a prosperous state ever since. The number of boys varies from twenty to fifty, according to the season of the year: at certain seasons many of them are occupied in the fields. These

boys read the scriptures and religious tracts, without the least scruple whatever. In the female department, for about two years, things remained in a fluctuating state. Evil disposed persons raised some silly reports respecting our motives, and though most of them were perfectly ridiculous, yet they too often had the desired effect. On some of these occasions, the poor children would fly as if they were about to be tied up in bags and shipped for England. Notwithstanding all these discouragements, the school now assumes a more settled and respectable appearance. There are *eight girls* and *two women* attached to it. The girls attend the school, and the women are taught at their own houses. As I was going through Dinapore a few weeks ago, I was surprised to see a woman in one of the shops with a manuscript book lying open before her, and she reading out of it with an audible voice.

On after inquiry, I found that she was one of the women taught by this master, and that she was then learning the lesson which had been written out for her for that day. When she heard that I had been inquiring after her, she came to our bungalow to make her salam. One girl in this school has made considerable progress in reading and writing, and we hope she will, ere long, become a female teacher. Besides Mrs. Rowe's occasional visits, she has them at our bungalow about once a month, to undergo a general examination. These girls consider themselves respectable, and have hitherto refused to receive any rewards for learning, except a small quantity of native sweetmeats now and then. There was a goorooine (female teacher) attached to this school, but Mrs. Rowe had to dismiss her for improper conduct. The schoolmaster is one of the most respect-

able we have, and is in great esteem among his neighbours. It was proposed to send him to Calcutta, for a month or two, to see the schools established there, and to acquire some new information on the subject of native schools; but some natives who have females at his school, sent to request that he might not go, as they could not send their children to any other master during his absence. He reads the scriptures in Hindoost'hanees a great deal, and his school is become quite a place of inquiry. He admires the morality of the Bible, and is very inquisitive respecting its doctrines. He is also much in the habit of comparing scripture with scripture, and frequently brings apparent contradictions and difficult passages to be explained. The Memoir of Petumber Singh, now printed in Hindoost'hanees, seems to delight him much. When one of his scholars was one day reading in this tract, the master exclaimed with emotion, "Whenever I hear that book read, it pierces my heart, and attaches it to God!" I think he is by far the most candid and disinterested native schoolmaster we have. Who knows but God may work effectually in his heart, and make him an instrument for doing good?

Lyme School.

The next in order of time is the *Lyme School*. The last accounts I sent you of this school were rather discouraging; so much so that at the time I wrote we had some serious thoughts of giving it up altogether, and of endeavouring to establish one in its stead in some place where circumstances appeared more favourable. We feared the little success that attended our labours at this place would prove discouraging to our kind friends at Lyme. Experience, however, convinces

us that it is by a *patient continuance in well doing* that we must expect to attain our object. We have already seen many inveterate prejudices against native female education give way; and what may we not expect in answer to the united and fervent prayers of the thousands of God's people who have this object at heart? The prospects at this school are more favourable than they were a few months ago. The conduct of other masters, and the attendance and progress of females in other schools, have become an incitement to the master and children in this. There are *thirty-five* boys in this school, most of whom are in the lower classes. They are generally taken from school, and occupied in some business, as soon as they can read, write, and cipher tolerably well; and indeed frequently before they have made much proficiency in these branches. I believe there were but four girls in the school when I last wrote you. One of these, who could read and write pretty well, has been married and has gone to reside with her husband in another village; and another of them has accompanied her. When she left the school, the master gave her a supply of books, which she promised to read. Since that there have been several additions, so that there are now *twelve girls* and *one woman*. They have been at our bungalow once or twice to undergo a general examination. Little, however, can yet be said respecting their progress, as they are nearly all new scholars. Some of them have advanced so far in writing as to be able to unite the vowel-symbols to the consonants. The woman wishes to be instructed with a view to her becoming a school-mistress; and has for the last month done all in her power, under the direction of the master, to bring the girls forward.

She agreed to come to our bungalow daily, to receive instructions from Mrs. Rowe, but after doing it a few days she found the distance so great that she could not continue it. At Mrs. Rowe's last visit to the school, she found her busily employed in instructing the girls. The school room is very cold at this season; a neighbouring Bramhun therefore allows her to teach the girls on his verandah, which is exposed to the sun. Mrs. Rowe had some conversation with this Bramhun on the subject of female education; and was pleased to find him somewhat inclined to favour it. Another woman who can work pretty well at her needle, came to offer her services; but when told she must first learn to read, she declined. I wish I could give as favourable an account of this master as of the last mentioned, but this I cannot. He needs a vigilant eye over him continually.

Native Female School at Digah.

I believe I informed you of the commencement of a native female school at *Digah*, in which our native brother Hureedass's wife is mistress, under the immediate direction of Mrs. Rowe. This woman has improved greatly in her learning. She can read, write, and sew; and she is learning to mark the English alphabet on canvass; I wish I could entertain a hope of her heart being right with God, but I fear this is not the case. However, she regularly attends Hindoost'hanee worship. Since the formation of this school four girls have left under the pretence that they feared we wanted to make christians of them. In one sense this was certainly true, but not in the sense they meant it. One of them has since returned. Several women have commenced learning to read, but after

continuing for a time have grown tired and given it up. There are now *eleven girls* on the school list, but two of them are irregular in their attendance. The girls in this school have greater advantages than those in the other schools, in consequence of their being so near, and their progress is proportionably great. They come to Mrs. Rowe daily, excepting one large girl who is very bashful, and has not yet been able to muster up courage enough to come to the bungalow with the others, to repeat the lessons given on the preceding day, and to receive new ones for the next. Three of them have nearly read and written out the whole of the Hindee spelling book. Some of them have also learned to work with the needle, and have made up several suits of clothes for themselves. The rewards they obtain for learning are generally given to them in cloth, which they make up, and are not a little pleased with their performances. The boys in the school kept on our premises also come daily to the bungalow for school exercises, but as this school is quite separate from the girls I need not say any more about it in this place.

THE next and last native female school I have to mention is that at

Moin-poora.

I gave you a number of particulars relative to this in my last. Owing to the decrease of our pecuniary means we gave up this school, but on the return of the old schoolmaster, the zemeendar, who succeeds the two I mentioned as having been taken off suddenly by the *cholera morbus*, became very anxious to have it re-established, and indeed would not take *no* for an answer. He

and the master accordingly set it up, after which a little host of boys and girls came to Digah with the master to solicit our patronage, and we could not find it in our hearts to deny their request, though we knew not how to make this addition to our expenses, then too heavy. We knew, however, the Lord could provide, and by the Baptist Magazine for March last, we find that he has, by putting it into the hearts of some ladies at Liverpool to grant Mrs. Rowe a donation, to be applied to native female education. This will come at a very seasonable period. A few days after the re-establishment of this school, the Hindoost'hanee females in the zemeendar's zenana, (female apartments,) sent word to Mrs. Rowe that they wished to be taught to read, and requested that she would go to see and instruct them. She embraced the first opportunity of paying them a visit. She found them overwhelmed by the affliction which had so recently deprived them of two of their dearest connections, and during the principal part of the visit, they continued venting their grief in the customary way of the natives. At this time they were exceedingly reserved. Two things contributed to this: it was the first time that a European, I should have said an American, lady had been introduced to them; and, which was a greater restraint, the zemeendar was present during the whole of this visit. It is not customary for women in the zenana to speak to others in the presence of their lord. Her principal conversation, therefore, was with the zemeendar and some neighbouring females who dropped in to see her. When she took leave of them and came into the outward court, she met with a number of men, with whom she

conversed for some time on a variety of subjects. She then proceeded to the girls' school, and wrote out some lessons for them. After spending an hour or two with them she returned home, thankful for what she had seen. Since that they have requested her to visit them again, and which she has accordingly done. On reaching the school, at the second visit, she found forty-five boys and twenty girls assembled. Among the latter were two little daughters belonging to the zemeendar, and five who were daughters of baboos (gentlemen) of the Bramhun cast, considered respectable. They produced the hand boards on which they had written their exercises. Some of them had written the Nagree alphabet, and others had united the consonants and vowel symbols. She observed that some of them had made but little progress since her former visit, and administered the necessary reproof to the master, by telling him of the progress of the girls in the Digah school. He appeared to be sufficiently mortified. We regret the distance of this interesting school. On visiting the zenana, she found five respectable adult females writing with chalk on the ground, according to their usual custom: one of these was the zemeendar's wife, and the others his relatives. She took with her a supply of hand-boards, cards, and other school furniture, and gave them some lessons. Two of the most learned girls in the school are in the habit of going into the zenana daily to teach them what they have acquired themselves. There is no lack of capacity in these native females. If they make slow progress, the fault must lie principally with their teachers. They boiled some milk for her breakfast, and in-

vited her to spend the whole day with them, but this she was under the necessity of declining. As usual, they kept silence while the zemeendar was present, but as soon as he withdrew, they came round her and became quite familiar. Two of the zemeendar's sons, one about ten, and the other about twelve years old, read a chapter in Colossians to her, in the zenana. Some of the girls in this school are very poor, and Mrs. Rowe has had to furnish them with a piece of cloth to enable them to appear decent. There are *forty-five* boys and *twenty-seven* females, including the zenana, attached to this school. The master has expressed a desire to be baptized, but I am sorry to say, I have, as yet, seen but little in him suited to a candidate for that ordinance. He has lately manifested a covetous disposition, but I hope I have succeeded in curbing it. I have been to this school twice since Mrs. Rowe's last visit. Several of the girls came to me and repeated their lessons. On these occasions the compound in which the school is kept is generally pretty well filled with scholars, and neighbours who come to have some conversation. At one of these visits a young Mussulman came to show me how expert he was at figures. However, I soon convinced him of the vast superiority of my intellectual powers, by solving a few questions in some of the common rules in arithmetic. He was much surprised, and took some of the workings home with him. I wish he had shown as much interest respecting better things; but, alas! "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Yours, very affectionately,

J. ROWE.

LONDON MISSIONARY SOCIETY.

SOUTH SEA ISLANDS.

EXTRACT OF A LETTER FROM THE
REV. D. TYERMAN TO A LADY IN
ENGLAND, DATED TAHITI, NOV.
24, 1821.

"ALL our brethren, the Missionaries, received us with the most cordial affection, while the natives were not backward in giving us every proof of their joy on our arrival. The power and wisdom of God, as displayed in the structure of this wonderful island, can only be exceeded by that stupendous and marvellous change which has taken place among its inhabitants; a change which fills me with incessant astonishment and joy. Had I opportunity and leisure to describe the former moral condition of this people, it would be unnecessary that I should do it to you: suffice it to observe that it was peculiarly the place where Satan's seat was, and if ever that awful being were allowed an incarnation, it was here. The details of this wickedness, given us by the Missionaries since we have been here, are enough to fill us with horror. How many human victims have almost daily bled upon their cruel altars! Two-thirds of the infants born were instantly murdered by the hands of their own mothers. I saw one woman the other day, who had destroyed eight of her own offspring. I have heard of another who killed nine, another seventeen, another twenty!!! The god of thieves, for there was such a god here, was faithfully served, while crimes of other kinds too horrible to be named, every where defiled this beautiful land. All the worst passions of human nature were indulged in the utmost possible

extent. But, where sin abounded, grace much more abounds!

God has done great things for this people. The faithful and holy exertions of his servants are most amply rewarded. The prayers of the British churches are indeed heard; and all the expenses which have been incurred, are now fully repaid. O that you, and all whose hearts are engaged in doing good to the heathen, could but witness what I have already seen; it would fill your soul with amazement and gratitude.

Where I have been, the Sabbath is universally regarded; not an individual is known, whether among the chiefs or the common people, who does not attend divine worship on the Lord's Day. The engagements of that holy day commence with a prayer-meeting, conducted entirely by the natives themselves at sunrise. Knowing the backwardness of Christians in England to attend early prayer-meetings, what do you think my surprise has been on going to these services, to find their large places of worship literally filled! This is the fact at all the situations which I have visited; the whole congregations indeed attend. At nine o'clock in the morning, and at three in the afternoon, there is public worship and preaching, when their places are crowded. The congregations make a very decent appearance; all is solemn and becoming. They have congregational singing, and it is conducted with great propriety. In the intervals of worship, there is catechising of both young and old. The natives dress all their food on Saturdays, not a fire is lighted, not a canoe is seen on the water, not a journey performed, not the least kind of worldly business done on the Sabbath. So far as outward appearances go, this day is here kept indeed holy: by

multitudes, I doubt not, it is kept really so.

The missionaries have already translated and printed the gospels of Matthew, Luke and John, which are in the hands of the people, and nothing can induce them to part with them. The word of God is indeed precious here. The scriptures are the companions of the people wherever they go. Not a family (I am told) is known that has not family worship, morning and evening, every day. At every missionary station there is a church formed; and though it is only between two and three years ago that they were organized, many real Christians have united to enjoy the benefits of the Lord's Supper, and many more at every station are waiting with eager desire to obtain admission. At one of these are 20 members, at another 62, at another 74, at a fourth 102.

No public immorality or indecency is seen. All drunkenness and profane swearing are unknown here. All their former sports and amusements are completely put down. Their *morais* are almost all demolished, and many of them completely obliterated; and it is a singular fact, that chapels now occupy the very ground on which many of them stood. Never before did the gospel obtain so complete and so universal a triumph in any country over heathenism, cruelty, superstition and ignorance. Think not that I wish to represent these people as perfect: No, alas, human nature is the same here as else where, but I state facts, which speak for themselves."

From other letters we also make a few extracts.

Mr. Bennet, in a Letter to a Friend, says,

"The ministers have not to wait for any part of their con-

gregation; nor is the congregation in danger of being disturbed by persons coming in after the commencement of public worship.

O that a few thousand of the half hearted in our dear country could but behold the genuine influence of the gospel here, and form some tolerable idea of those horrid superstitions and cruel vices from which the people have thereby been delivered! then would Missionaries and Missions in every quarter of the world be loved and cherished by them."

Mr. Tyerman thus expresses himself in another Letter to a Friend.

"The people are most hospitable and affable. Their persons in general are equal to those of the best grown English, and the most agreeable of any foreigners, not of English extraction, that I have seen, wherever we go; we are received with all possible friendship. The king and all his chiefs have showed us every kindness. But the change which has taken place among these people is what most of all delights me and fills me with astonishment. What you have read is all true. All the stations that we have seen are in the most flourishing circumstances. All the congregations are large. The profession of christianity is universal; scarcely is the individual known who does not attend three times every Lord's Day at public worship. You would be charmed with a Taheitan sabbath. O England, blush at thine own inferiority, when compared in this respect, with this so lately barbarous land! No doubt much of this is nothing but profession; but that there is a great deal of vital piety, I doubt not.

Yesterday (Dec. 5, 1821,) I partook of the Lord's Supper with a church consisting of 106 consistent members. The behaviour of the Taheitan congregations is not excelled by any in England. All is solemn; all, apparently, is devotional.

Civilization is making rapid progress. Crimes of all kinds are almost unknown. Encourage missionary exertions and missionary prayers. If any are relaxing in these respects, or are unbelievers in the importance of missionary exertions, send them hither. I should not have thought the sufferings and inconvenience of going ten times round the world too much to be endured for the sake of seeing what God has wrought in these idolatrous countries. We hope to see all the islands which have embraced Christianity before we return. Thirteen are known where the people have abandoned their idols and received the truth. Other islands are petitioning for missionaries. Indeed, if missionaries could be found, there is every reason to hope that all the islands in this vast ocean would immediately embrace the truth." *Eng. Evan. Mag.*

DOMESTIC.

EXTRACT OF A LETTER FROM REV. J. M. PECK, TO THE SEC. OF THE BAPT. MISS. SOCIETY OF MASS.

*Cherry Grove, St. Clair Co. Illinois,
Sept. 27, 1822.*

Rev. and dear Brother,

Agreeably to the appointment received from the Trustees of the Baptist Missionary Society of Massachusetts, last March, I have been engaged at different intervals, as circumstances would admit, as their missionary. A part of my labours have been expended in the settlements west of St. Louis in Missouri, while portions of my time have been

employed in destitute sections of country in Illinois. To give a minute detail of my travels in the form of journals, would render my communications unnecessarily voluminous. My usual route in Missouri, has been from St. Louis, (where the first Sabbath in the month was spent,) westward through the settlements contiguous to the Merrimack, as far as Beauf, in Franklin County; and return down the settlements adjoining the Missouri, preaching once, and sometimes twice in a day, and reaching St. Louis by the third Sabbath. This circuit has been performed monthly through the season, except in one instance, when severe sickness in my family detained me.

The importance of occupying the above as a missionary field is deeply felt, not only from its receiving only the partial labours of one Baptist preacher, while there are five Baptist churches in it, and some in a very declining state, but also the earnest cries of some of the dear lambs of Christ's fold, can admit of no denial. During my last tour, the first of this month, I felt more than usually encouraged from the attention to ~~con-~~—the solemn countenances, preaching—instances, the flowing and, in not a few, the first tears under the word. The first Lord's Day in September, I baptized four in St. Louis. ~~Through~~ *slaves* in this world, I hope the Lord by his grace has made them free for the world to come. Two belonged to a French Catholic family. They had repeatedly applied for a certificate of permission to be baptized. Their mistress for a long time refused. At first she did not appear to understand the design of the ceremony of *going into the water*. Finding them conscientious in their anxieties to be baptized, she objected on the ground that they might be drowned, and then who would pay for them? She consented that a vessel might be prepared, and she would send for the Catholic Priest to immerse them. This not suiting their views, she enquired of some Americans about the ordinance, and finding that no danger was to be apprehended, at last consented that they might have a certificate to join the church, which was on the condition that good morals be taught them. Many more instances of hopeful conversion have occurred amongst the blacks, than the whites in St. Louis.

In Illinois my efforts have been directed chiefly to the settlements adjacent my residence, and in Belville, Union, and Alton. In May last, a church was constituted at my house of nine members, the most of whom were formerly under the pastoral care of that distinguished servant of the Lord, Rev. Jesse Mercer, in Georgia. Two have since been baptized and two more added by letter. The state of religion generally in this part of Illinois is rather gloomy. "The ways of Zion mourn, because none come to her solemn feasts."

In the interior of the State, about the head waters of Muddy River, there is an interesting revival. A letter received a few days past, from a ministering brother, the Rev Mr. Carpenter, states, he had baptized 34 since my visit in that quarter, which was about the middle of June. Mr. C. is a worthy brother, whose labours appear to be blest. His opportunities of acquiring intelligence, have been extremely limited; but upon receiving some reports of Bible Societies, and Sabbath Schools, with some copies of the Magazine and Luminary, he expressed a high degree of joy. The united efforts to christianize the world, and the success that has attended, appeared to him vast, amazing! and he immediately declared himself a decided friend of such efforts. No doubt it would appear incredible to our New England brethren to hear there were Christians in America who knew little or nothing about the operations of the present day; but repeated instances have occurred when I have given the first intimation of such things; and even many think a missionary is the propagator of some new doctrine, or the founder of a new sect.

Besides the ordinary appointments for preaching, I have endeavoured to seize every favourable opportunity of introducing religious instruction into the family circle, a course, if judiciously pursued, may be rendered of incalculable benefit, and sometimes prove efficacious where mere public preaching would produce little effect.

With sentiments of fraternal respect, to yourself and the Trustees of the Society,

I subscribe myself,
in gospel bonds,

J. M. PECK.

EXTRACT OF A LETTER FROM THE
REV. W. HUBBARD, TO ONE OF
THE BOARD.

Edgarton, (Martha's Vineyard,) Feb. 10, 1823.

Dear Brother,

It is now half past ten in the evening, but I am pressed to take my pen to forward you a few sentences, which I doubt not will be received with joy by you. For as cold water to a thirsty soul, so is good news from a far country.

On Lord's-day, the eighteenth of last month, I commenced my last week's labour in the service of the Missionary Board. The week was peculiarly solemn and interesting. Several in the first ranks in society were awakened to a sense of their lost condition, and to a full conviction that except they were born again, they could never see the kingdom of God. On Saturday I returned home, and attended meeting at Tisbury. Had a very interesting season. Heard a young man relate what the Lord had done for his soul, having been brought into gospel liberty during my absence. Conversd with another in deep distress, who has since related that that evening was the time of his espousals. The brethren in that section of the town are wonderfully quickened, and brought to a remembrance of their first love; and a general awakening appears near at hand.

While at meeting, a committee from Edgartown arrived with a letter from that part of the church, requesting my release for a few weeks to return to that place, stating the Macedonian cry. At the same time they remarked, that "brother H——'s last visit has been attended with an additional blessing; there was a most solemn appearance while he was here, which has become more evident since his absence; and it is our most earnest wish, as well as of many of the Congregational order, that you would

grant his immediate return, for such a time we never before saw in Edgartown."

The Tuesday following I returned, and have been on the ground almost a fortnight. Since my return, there has, as we have reason to hope, been eleven or twelve brought out of nature's darkness into the marvellous light and liberty of the gospel. I believe there are many under various degrees of conviction of their lost condition, and some under pungent distress. By reviewing my several letters since I have been on this Island, you will discover my feelings relative to the approach of this cloud. From appearances, at different times, I am now persuaded that the shower will be abundant. Every part of the Island is shocked except at Holmes's Hole, the place of my residence. On the east side of the harbour, the work is going on as powerful as in this place. At New-Town parish, (Tisbury,) the work appears to be commencing with power. At Chilmark there is a like display of mercy, principally among the Methodists.

My labours are incessant. In twenty-three days past, I have attended thirty-three meetings. Preached three times yesterday, as usual, attended a prayer-meeting this morning, and a conference this evening; left the people still assembled at half past nine.

God has manifested himself so conspicuously in the present work, that opposition seems entirely confounded. With regard to my enjoyment, it is better felt than expressed. I consider the present and past year a peculiar era in my life. All the sacrifices, crosses, self-denials, and discouragements I have met with in my ministry, I consider as now rewarded in an hundred fold, and my hope is brightened; that in the world to come I shall uninterruptedly enjoy everlasting life, in beholding the beatific vision of my glorious Redeemer.

Affectionately yours,
W. HUBBARD.

Religious Intelligence.

EXTRACT OF A LETTER FROM REV. J. PECK TO REV. F. WAYLAND.

My dear brother,

I have long since, with my brethren, felt as though God in his providence, had placed the poor Oneidas under our protection, and that he is loudly calling upon us, to take care of

Cazenovia, Jan. 23, 1823.

them, and to bring them up in the nurture and admonition of the Lord. And the kind assistance afforded us, by our dear brethren in Boston, and places adjacent, seems to lay us under

fresh obligations to exert all our energies in carrying into effect the laudable design.

I had the pleasure, last week, of visiting the school at Oneida, and also a number of Indian families. The school appears to be in a prosperous condition, although for want of sufficiency of clothing, in this inclement season, not so many attend the school as would, had they wherewith to cover their nakedness. The Indians appear to be pleased with the school, and much satisfied with the measures pursued by the society.

It is with real pleasure that I can inform you that our victorious Lord is triumphing gloriously in this place. It was about the first of November, that he began to make his power known, since which time, thirty-five souls have been liberated from the chain of satan, and made to rejoice in God their Saviour. The blessed work is still progressing.

In the town of Eaton, a few miles east of this place, a work of grace has begun, and eight souls are already rejoicing in the Lord. Smithfield, adjoining to this town, begins to taste similar blessings. Several have been brought to know the truth, and others are inquiring the way to Zion. At Oneida about twenty have been brought to bow to the mild sceptre of Jesus; and the good work is increasing in all these places.

We have just received the articles for the Indian school, from Cambridge, Boston, &c.

Yours, &c. JOHN PECK.

EXTRACT OF A LETTER FROM THE
REV. J. C. SEDWICK, TO A GEN-
TLEMAN IN THE CITY OF WASH-
INGTON.

Putnam, (Ohio,) Jan. 15, 1823.

Dear Sir,

I beg leave to communicate an account of the progress of a very happy revival of religion in the neighbourhood of Salt Creek church, which I attend once a month; situated about seven miles east of Zanesville.—This revival commenced last spring. The first appearances were unusually large congregations and great attention to the ministry of the word. The church, which had almost lost her visibility, awoke as from sleep, and arose as from among the dead,

and Christ gave her light. Prayer meetings were soon formed and well attended; and the church resolved to have a prayer meeting on the first Monday in each month to implore Divine aid upon all missionary exertions. These meetings have been highly favoured with the gracious presence of God. Brethren have found it good to wait upon the Lord in prayer.

This blessed work still progresses, and gradually increases. Our last meetings were the happiest we have had. On the last Lord's day I baptized five, of which were two young daughters and a mother; the scene was truly interesting. The day was unusually cold: but the hearts of many were comfortably warm.

Young persons are mostly the subjects of this revival, among whom are many of the children of the old members of the church, which greatly endears the work to their aged hearts. During the progress of this good work, twenty have been baptized upon a profession of their faith in Christ, and ten have joined by letters, making our number now fifty-three. Although this may appear to those who live in a populous part of the world like the day of *small things*, yet we, here in Ohio, realize that the Lord has done *great things* for us, whereof we are glad.

We have a good log meeting house on Salt Creek, furnished with a stove, which renders it very comfortable at this season of the year. Our stated Saturday and Sabbath meetings are well attended, and we humbly hope the Lord has great mercy in store for us.—I must add, before I close this communication, that the church on Salt Creek may be regarded as the offspring of the church in Zanesville, though much older in point of constitution. The happy revival which we have experienced here for two years past, seems now to be extending itself to the east of us over that church. Our young brethren of the Zanesville church have been very useful during this revival in our vicinity, in attending prayer meetings! O how much might be done for the cause of God, if private brethren would turn out and have prayer meetings! We are, my dear brother, moving on very comfortably here, (in Zanesville and Putnam.) We have about ninety members in our church, many have moved away, none have been excommunicated, and only one has died; and she died in peace. We can look

back and retrace the goodness of God, and exclaim, what hath God wrought! Let every thing that hath breath praise the Lord. Praise ye the Lord. [Star.]

MUNIFICENCE OF HON. NICHOLAS BROWN.

The following transcript of the proceedings of the Corporation of Brown University, at a late meeting, gives a flattering prospect of the increasing growth and utility of this literary institution. The elegant building presented to this institution is four stories in height, 120 feet by 40 in extent, and contains 48 rooms.

Brown University, Jan. 13, 1823.

At an adjourned meeting of the Corporation, on this day, the following letter being received from the Honourable Nicholas Brown, to wit:

"To the Corporation of Brown University.

"It affords me great pleasure, at this adjourned meeting of the Corporation, to state, that the College edifice erected last season, and located on the land purchased by the Corporation, of Nathan Waterman, Esquire, is completed.

"Being warmly attached to the Institution, where I received my education, among whose founders and benefactors was my honoured father, deceased, and believing that the dissemination of letters and knowledge is the great means of social happiness, I have caused this edifice to be erected, wholly at my expense, and now present it to the Corporation of Brown University, to be held with the other corporate property, according to their Charter.

"I avail myself of this occasion, to express a hope, that Heaven will bless, and make it useful, in the promotion of virtue, science and literature, to those of the present and future generations, who may resort to this University for education.

"As it may be proper to give a name to this new edifice, I take leave to suggest to the Corporation that of *"Hope College."*

"With respectful and affectionate regards to the individual members of the Corporation, I am their friend,

NICHOLAS BROWN.

Brown University, Jan. 13, 1823."

It is thereupon resolved, That the members of this Corporation entertain a very high sense of the liberality of this Patron of Science, in the gift of this new building, in addition to his former large donation to this University.

Resolved, That in compliance with the suggestion of the Donor, the new edifice be denominated "Hope College."

It is further Resolved, That the Hon. David Mowell, Rev. Henry Edes, and Stephen H. Smith, Esq. be a Committee to devise and report at our next annual meeting, the most eligible measures to manifest our gratitude for this illustrious instance of public munificence. [Proc. Gaz.]

SALEM BIBLE TRANSLATION AND FOREIGN MISSION SOCIETY.

The Annual Meeting of the above Society was held on Wednesday evening Jan. 25, 1823, in the Baptist Meeting House at Salem, when the following gentlemen were chosen the Board of Managers, viz.

Rev. Lucius Bolles, *President.*

Rev. Nathaniel W. Williams and

Col. John Page, *Vice Presidents.*

John Moriarty, *Treasurer*

Robert Upton, *Corresponding Secy.*

Michael Webb, jr. *Recording Secy.*

Trustees—Stephen Webb, Nehemiah Roundy, Rev. Simeon Chamberlain, Rev. Gustavus F. Davis, Rev. Ebenezer Nelson, jr. Rev. Charles O. Kimball, Rev. George Keely, Rev. Arthur Drinkwater, Rev. Matthew Bolles, Michael Webb, Michael Shepard, Benjamin Kent, and Col. Lemuel Sweetzer.

This Society is associated with the General Convention of the Baptist denomination in the United States, and have appointed the Rev. LUCIUS BOLLES their delegate to said Convention, to meet at the City of Washington in April next; and in case of failure, Rev. GEORGE KEELY, of Maverhill. [Watchman.]

Receipts into the Treas. of the Salem Bible Trans. and For. Miss. Soc. from May 1821, to Feb. 1823, as per Treasurer's Account, viz.

From the South-Berwick Female Bible Translation Society, in aid of the Translations, per Mr. Thomas Brown,

		19.37
"	Newburyport Baptist Benevolent Society,	5.34
"	do. Penn. Bap. do.	4.50
"	do. Collection,	4.00
"	do. Foreign Mission Box,	5.00
"	Collection at S. Reading, at Prayer-meetings,	7.50

From S. Reading Bap. Female Missionary and Education Society, by A. Davis, Sec'y,	23,03
Annual Contribution at S. Reading,	11,22
Mission Box by Miss Eaton, do.	2,56
Mr. S. Wiley, do.	50
Mr. Thomas Woodward, do.	75
Joshua Walton, do.	50
Mission Box in Vestry of Bap. Meeting-house in Beverly, to educate Penn. heathen children,	3,23
Benjamin Kent, of Danvers, do.	5,00
William Trask, of do.	1,00
Benja. K. Reed, of do.	1,00
Miles C. by hand of Rev. L. Bolles, do.	5,00
John Bacheller, of Lynn, do.	5,00
Mr. Brown, of Hamilton, do.	1,00
Rev. Mr. Nelson, Jr. of Lynn, do.	1,00
A female friend, do.	1,00
Rev. L. Bolles, do.	3,00
Ipswich Foreign and Domestic Missionary Society, by Miss Jones,	3,00
Miss Mabletrable Harris, of Salem, for education of heathen children in India,	6,00
Collection after the Anniversary Sermon in October, 1821,	9,70
Collections of Members of the Soc. in Salem, do.	20,61
do. in the Vestry of the Baptist Meeting-house in Salem, at the Monthly Prayer-meetings,	34,75
Mrs. Lydia Richardson, of Salem, do.	1,00
Capt. Nathaniel Garland, of Danvers, do.	1,00
Received at the Association, and forwarded by E. Lincoln, viz.	
Collec. at S. Reading, at Prayer meetings,	6,78
Mr. E. Wiley, of S. Reading, do.	1,43
S. Reading Bap. church and society, do.	7,14
Baptist Female Education and Mission Society by Mrs. A. Davis,	23,17
Baptist church and soc. at Newburyport, do.	1,51
Bap. Benevolent Society, at do.	7,42
Mission Box in Vestry of Bap. Ch. Beverly, do.	3,00
Mr. Joseph Wins, for Western Mission, do.	2,00
Bap. Fem. Benev. Society at Newburyport, do.	5,25
	55,78
S. Berwick Female Bible Translation Society, by S. Norton, Secretary,	15,00
Coll. after the Anniversary Sermon, in 1822,	7,67
Interest on funds,	32,31
	290,27

CONSTITUTION OF A CHURCH, AND OPENING OF A MEETING-HOUSE.

On the 1st day of Jan. 1822, at a village called the "*Rock's Village*," six miles below Haverhill bridge, was constituted the 2d Baptist church in Haverhill. The introductory prayer,

and also the sermon from 1 Cor. iii. 9; "Ye are God's building," by Rev. G. Keely; from whose pastoral care the greater part of the members had been dismissed: right hand of fellowship by Rev. Hosea Wheeler; concluding prayer by Rev. Simeon Chamberlain.

This Church, assisted by a respectable Society, have erected a neat and commodious Meeting-house, 50 by 43 feet, which was opened for public worship on Wednesday, Jan 1823—Select portions of Scripture were read, by Rev. Mr. Houghton, of Readfield; introductory prayer by Rev. S. Chamberlain, of Rowley; prayer was again offered by Rev. C. O. Kimball, of Methuen; a highly appropriate sermon by Rev. George Keely, of Haverhill, from Ps. lxxxvii. 2—"The Lord loveth the gates of Zion more than all the dwellings of Jacob;" Concluding prayer by Rev. Gustavus F. Davis, of South Reading. The day was fine, the crowd immense, the singing good; and the ministering brethren had the impression, from the promising appearances which they saw, that this will be a growing and flourishing people.

In the evening, Rev. Mr. Davis addressed the people on the importance of prayer, and correspondent exertions to obtain a pastor, from Num. xxvii. 16, 17.

The Treasurer of the *Penitent Female's Refuge Society*, gratefully acknowledges the receipt of One Hundred Dollars. from an unknown friend, by the hand of Rev. William Jenks.

E. PARSONS:

Obituary.

JOSEPH CAULDWELL.

After a long and painful illness, this pious christian fell asleep in Jesus, on the 27th of Nov. 1822, aged fifty-five years. There is something interesting and pleasing in the thought, that when one person in a family is made a partaker of the grace of God, it is frequently the case that others in the same house also participate in this inestimable blessing. When the Lord opened the heart of Lydia, that she attended unto the things which were spoken of Paul, her household were likewise brought to a knowledge of sal-

vation; and when the jailer was converted, he rejoiced, believing in God with all his house. A similarly joyous event took place in the family of which the deceased was a member. He experienced religion when young; and he was only one, of several brothers and sisters, who became interested in the same common salvation. Most of them, having adorned a christian profession in their lives, enjoyed the consolations of religion in death, and have we trust entered into rest.

Mr. Cauldwell made a public profession of faith when he was about 20 years of age. He was one of those young men, mentioned in a former Magazine, who met for prayer when the Baptist church in Birmingham were destitute of a Pastor, and in answer to whose supplications the Lord sent them that eminent servant of Christ, Rev. Samuel Pearce. Having sat under his ministry with great profit and pleasure for a number of years, he removed with his family to the United States; and under the direction of Providence, he took up his abode in the town of Montgomery, in New-York, where he continued until he quit his earthly for a heavenly inheritance.

Although Mr. C. was disappointed in many of his hopes, and passed through many unexpected trials, yet he was patient and submissive to the will of God, and maintained a steady and uniform christian-walk. He was universally respected by his neighbours as a man of unimpeachable integrity, and consistent piety. He would have been the last to have said of himself, that he walked before his house with a perfect heart; but he did so walk, that his children felt there was a reality and excellence in religion. This gave weight to his instructions, and a solemnity and importance to family worship, which was attended with the most happy effects. It is recorded for the encouragement of pious parents, that he had the pleasure before he died, of hearing several of his children declare what the Lord had done for their souls, and of witnessing their connexion with the visible church of Christ.

In his last affliction, which was severe and tedious, he was remarkably supported. As his outward comforts fled, his inward consolations abounded. At a time when his recollection was impaired, and his understanding enfeebled by his disease, he frequently said, to the writer of this communication, "I know in whom I have believed, and that he is able to keep that which I have committed to him, against that day." One morning when he came trembling under his infirmities into the room, and had more the appearance of a corpse than a person in health, he said, "I could not sleep, but I had a blessed night; I thought how happy I should be when I got to heaven, and should see Christ as he is; and converse with Abraham, David, and Paul, and my dear old Pastor Samuel Pearce." Death had no ter-

ror to him. He looked forward to it as a happy release from sin and sorrow. With a smile on his countenance he repeatedly observed, "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

A short time before he died, he requested that all his family would come into the room. To his wife, who had long walked with him in the faith and fellowship of the gospel, he said, "My dear, trust in the promises of a faithful and unchangeable God; and you, my dear children, (he added) who profess to be on the Lord's side, be steadfast, unmovable, always abounding in the work of the Lord; and you, my dear children, who are yet strangers to God, Remember now your Creator in the days of your youth." He was afterwards in great distress, until his spirit took its flight to the regions of life and immortality.

In the experience of Mr. C. who was the subject of much bodily pain and debility for several years before his decease, we have another striking instance of the supreme excellence of christianity. During this period not a murmuring expression was heard from his lips. So far from being dissatisfied, he frequently remarked in reference to his trying situation, "It is all right. I have not one affliction more than what the Lord sees will be for my good." What a blessing must that religion be, which not only exalts the character of its possessor when actively engaged in the duties of life, but accompanies him to his sick chamber, and sustains and cheers his soul when his body is enervated by disease! In such a case we have evidence before our eyes, that "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

Who can read this Obituary, and not be ready to say, "Let me die the death of the righteous, and let my last end be like his?" But would you share in the happiness of his death, you should be concerned to possess the principles which he exhibited in a righteous life. Faith in Christ was the inward spring which gave impulse to a pious and upright conduct for more than thirty years. And the same faith enabled him not only to rejoice in the retirement of affliction, but in the prospect of his departure from the world. Would you finish your earthly course like the deceased, you must have that faith which purifieth the

heart, and worketh by love. Then you will be enabled to say, in the anticipation of your final hour, "O death! where is thy sting? O grave! where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ."

MRS. EUNICE ALDEN.

Mrs. Alden made a public profession of her faith, and united with the Baptist church in Conway, in April, 1816. She ever maintained an exemplary walk, but for a few years previous to her last sickness, she did not enjoy those rapturous sensations which she had formerly experienced. In 1819 she was married to Mr. Cyrus Alden, of Ashfield, a member of the same church. She lived to become the mother of two children, and in the arms of faith, was enabled to remember them at the mercy seat, and surrender them to him from whom they were received. He who orders all things after the counsel of his own will, determined that her earthly course, although useful, should be short. Soon after her second daughter was born, she was attacked with a fever, which terminated in an affection of the lungs, and in a few weeks proved mortal. Soon after the commencement of her disease, she was visited by the writer. On inquiring into the state of her mind, she observed that she did not enjoy the presence of God as she wished. Whilst he prayed with her, she felt a strong desire for the presence of Christ, and the next day her darkness and doubts were removed.

She often expressed astonishment, that distinguishing grace should be extended to so unworthy an object; but from what she had experienced she thought it would be criminal to doubt her being a chosen vessel of mercy. Through all her sufferings she appeared wholly resigned to the will of God. Her connexions often conversed with her upon religion, and the prospect of her own dissolution, and she would join them with the greatest freedom and delight. Sometime before her death, she was asked whether she had any choice, either to live or die; her reply was, that if she had, it was not known to her; that she considered death an infinite gain, but to feel anxious for it, indicated a want of entire resignation to the divine will.

She observed, that she felt willing to bear whatever her heavenly Father saw fit to lay upon her, being confident that all things were ordered in infinite wisdom towards her, and would eventually redound to the glory of God. Being asked by her husband if she could, without reluctance, contemplate his being left a lonely depressed subject of grief and sorrow, bereft of one without whom earth must lose its power to charm, and all nature appear clad in the deepest gloom, "O, (said she) Jesus will be your companion, your portion, and your friend. He is infinitely more able to smooth the ruffled scenes of life than I am, and will never leave nor forsake you. Soon we shall reunite beyond the troubled scenes of time, where parting sounds shall be unknown, and eternity measure the duration of our joys. With such prospects in view, your mind cannot long be filled with gloom." When asked if she had no anxiety for her little daughters, exposed to the seductions of the world, and deprived of a fond mother's counsel, she calmly replied, "They are not mine—they are unreservedly surrendered to that Being, who has hitherto been my guide and protector. After experiencing what I have of his unmerited goodness, I must be the most ungrateful creature on earth to entertain one doubt of his protecting them; (and added) you must not think that these feelings proceed from the want of attachment to you or them—my affections were never more fixed and constant than they are now; but I view you as inferior objects, unworthy the supreme affections which my Saviour claims." She was asked if she did not consider herself a poor unfortunate child of affliction? With cheerfulness and animation she answered, "No, unfortunate! no! compare my situation with most of the unfortunate children of affliction and distress; view them, disturbed and restless, shifting from side to side, yet retaining their pain, despairing of hope from any earthly source, and nothing better to support their tortured minds, soon expecting to meet an angry God, a frowning Judge, and to bear their irrevocable sentence, Depart from me, ye workers of iniquity—while I, in possession of that peace which mortal strains can never express, know, that these light afflictions, which are but for a moment, are working out for me a far more exceeding and eternal weight of glory. When I reflect on what He endured who knew no sin, to

purchase the joys that I possess, every murmuring and repining thought is hushed in eternal silence. He, after enduring a life of toil, privation and hardships, when arrived at the closing scene, had not a solitary friend to attend him. In his last agonizing pains and distress, all forsook him and fled. I have every cordial administered which the nature of my disease will admit. He from the hands of his persecuting enemies had nothing to allay his parching thirst but worm-wood, mingled with gall; while I, a poor polluted creature, through the merits of his sufferings, am by grace selected from the ruins of a fallen world, and enjoying the light of my Father's reconciled countenance. He was led to exclaim, in the anguish of his soul, My God, my God, why hast thou forsaken me? With these reflections, (she replied) can any one deem me unfortunate? I feel under unspeakable obligations to my God for his distinguished love and goodness to me, a poor sinner." Feelings of this description continued till the close of life without a cloud to obstruct her view of eternal glory. With transport she exclaimed, "If this be but a foretaste of heaven, what! O what must be the full fruition of that glory which will burst on my astonished mind, when all the beauties of the New Jerusalem

shall appear in full view, and when the character of that God who is love is perfected will be unfolded to the very life!"

A few days before her death she observed to her companion, that if she had no more opportunities to converse with friends and connections on the subject of religion, she felt conscious of having discharged her duty in recommending and urging its importance upon all with whom she had conversed.

This child of God resigned her soul into the hands of the Almighty on the 12th of May, 1822, in the twenty-first year of her age. In the contemplation of such a death, we find more to produce solemn delight, than sorrow or gloom. To behold a tender, affectionate mother, in youthful bloom, calmly committing to God the companion of her life, with the little pledges of their mutual love, addressing those around her on the importance of religion; declaring it to be that which supported her in the trying hour of dissolution, and then exclaiming in confident assurance of seeing her God in peace, is a scene, which, while it confounds the infidel, confirms the faith of the believer, and awakens in his bosom admiration and gratitude for that gospel, which brings such delightful prospects to view.

Money received by the Treasurer of the Executive Committee of the Massachusetts Baptist Ed. Society.

1823. Jan. 4.
By interest on stock - - - - - 150.00
By cash from N. B. Cobb, Treas. of Young Men's Ed. Soc. of Boston, Adv. to Mass. Bap. Ed. Society, - - - - - 200.00

350.00

Amount received by the Treas. of the Bap. Ed. Soc. of Massachusetts.

1822.
1823. By interest of stock, - - - - - 9.00

Jan. 24. By cash of Female friend, Acton - - - 3.00
do. Rev. John Vasthant, - - - 1.00
Feb. 21 do. from a friend, - - - 3.00
25 do. from G. Goodwin, Jr. in part of the legacy of Miss Ball, for the translation of the Scriptures, - - - 750.00

Contributions to the Missionaries, &c.

Rev. Matthew Bailey, - - - - - 45.88
Isaac East, - - - - - 43.5
Oliver Alford, - - - - - 1.30
J. M. Peck, - - - - - 6.00
Emory Osgood, - - - - - 31.25
Jesse Hartwell, - - - - - 6.52

E. Lincoln, Treas.

Poetry.

LINES ADDRESSED TO A FRIEND.

"We all do fade as the leaf."

Beauty is but a transient hue,
Which fades before the touch of time,
Fair wisdom's ways thou must pursue,
Then lasting pleasures will be thine.

A mind enrich'd with knowledge pure,
A heart subdu'd by virtue's ray,
Will make thy happiness secure,
When outward charms are fled away.

O! look not for present joy,
From beauty, wealth, distinction, here
They never are found without alloy;
And deep like lava when winter's near.

Would'st thou obtain substantial bliss,
Religion seek; that heavenly prize,
Then wilt thou feel true happiness
On earth, and far beyond the skies.

'Tis this will give thee inward peace,
Support thy heart in sorrow's hour;
'Tis this will make thy joys increase,
And take from death its stinging power.

And when the soul shall leave its clay,
While thy frail form is in the tomb,
It shall ascend to endless day,
And flourish in immortal bloom.

A DIRGE,

On the Death of the Rev. Mr. Colman, late Missionary to the East.

'Tis the voice of deep sorrow, from India's shore,
 The flower of our churches is wither'd—is dead ;
 The gem that shone brightly will sparkle no more,
 And the tears of the Christian profusely are shed.
 Two youths of Columbia, with hearts glowing warm,
 Embark'd on the billow, far distant to rove ;
 To bear to the nations, all wrapp'd in thick gloom,
 The lamp of the gospel—the message of love.
 But Wheelock now slumbers beneath the cold wave,
 And Colman lies low, in the dark cheerless grave.
 Mourn, daughter of Arrakan, mourn !
 The rays of that star, clear and bright,
 Which so sweetly on Chittagong shone,
 Are shrouded in black clouds of night,
 For Colman is gone !

At that sorrowful hour—that moment of woe,
 When his cheek, lately glowing with health, was all pale ;
 And his widow, disconsolate, feeble and low,
 Was sad, and no Christian reply'd to her wail ;
 Did not angels, of sympathy shed the pure tear,
 As they gaz'd, from their thrones far beyond the blue sky ?
 Oh, no ! for the seraph of mercy was near,
 To bid *him* rejoice—wipe the tear from *her* eye.
 They saw, and with rapture continued their lays—
 “How great is Jehovah ! how deep are his ways !
 “The spirit of love from on high,
 “The hearts of the righteous has fir'd ;
 “Lo ! they come, and with transport they cry,”
 “We will go where our brother expir'd,
 And labour and die !”

O Colman ! thy father weeps not on thy grave ;
 Thy heart-riven mother ne'er sighs o'er thy dust—
 But the long Indian grass most sweetly shall wave,
 And the drops of the evening descend on the just.
 Cold, silent, and dark, is thy narrow abode—
 But not long shalt thou sleep in that dwelling of gloom ;
 For soon will be heard the great trump of our God,
 To summon all nations to hear their last doom !
 A garland of amaranth then shall be thine,
 And thy name on the martyrs' bright register shine.
 O ! what glory will burst on thy view,
 When are plac'd, by the Judge of the earth,
 The flowers which in India grew
 By thy care, on the never pale wreath,
 Encircling thy brow !

S. B. H.

To Correspondents.

S. B. H. has a talent for Poetry. We hope frequently to receive communications from this signature.

The article of D. W. E. displays acuteness and originality of mind. We however deem it proper to postpone its insertion for two reasons. 1. The subject is not, at present, a matter of controversy among our readers. And 2. We doubt the soundness of the ground on which the principal argument rests. We should be glad to hear from him on some other subject, and should consider him a valuable correspondent.

Memoir of Mrs. B. W. of Gorham, N. Y. came too late for insertion.

A Memoir of Mr. Colman, may be expected in the next number.

The likeness of Dr. Stillman, intended for this No. is not yet completed.

Sally Putney

THE

American Baptist Magazine,

AND

Missionary Intelligencer.

NEW SERIES.

No. 3.

MAY, 1823.

VOL. IV.

Biography.

MEMOIR OF REV. JAMES COLMAN,

Late Missionary at Cox's Bazar, in India.

A good likeness of a departed friend is justly esteemed a valuable treasure. We may have but little taste for the fine arts, but when we see the image of those features impressed on the canvass which once beamed with joy at our prosperity, and saddened with sorrow at the recital of our griefs, it awakens in our minds many pleasant, and yet melancholy recollections. And although we have had no intimacy with an individual who has rendered eminent services to his country, to the cause of science, or religion, yet we love to gaze on the resemblance of one, whose talents and influence were consecrated to the good of mankind. That man is not to be envied who can view with indifference the portraits of those distinguished statesmen, who, under God, secured the independence of our country, and laid the foundation of our civil and political institutions. Nor is he to be admired who can look with apathy on those features, which in the persons of the reformers glowed with indignation at the rank abuses of popery, and received a stern-

er texture from an inflexible determination of soul to oppose those abuses in the face of every danger.

But if the power of forming a distinct conception of the personal appearance of eminent men is gratifying to us, an acquaintance with their moral and religious character will surely afford superior gratification. While we trace the history of their lives, and see the piety which they exercised, the purity of life which they maintained, and the benevolence which habitually influenced their conduct; we feel deeper self-abasement, and are excited to more high and holy attainments. It is difficult to turn away from the contemplation of real excellence, without some rebukes of conscience, and a determination to imitate the example which has been placed before us. It was to produce this salutary influence that the lives of good men are recorded in the scriptures. Their character is drawn, that we might not be "lothful, but followers of them, who through faith and patience inherit the promises."

With these views of the tenden-

cy of biographical writings, we shall proceed to give an outline of the character of our late missionary brother. While it is believed that the feelings of personal friendship will be gratified by a perusal of this Memoir, a hope is also indulged that it will awaken in some pious youth an ardent desire to be employed in missionary service, and lead to more active and extended efforts in favour of the perishing heathen.

MR. COLMAN was born in Boston, Massachusetts, February 19, 1794. Although his parents were in humble circumstances, yet it was his unspeakable privilege to be blessed with a father who feared God. This pious parent, who was much respected for his upright and unblemished deportment, felt a deep concern for the salvation of his only child. He not only caused him to attend on the publick ministry of the word, but exhibited before him in the retirement of domestic life a practical illustration of the pure and holy nature of Christianity. This good man had the happiness of knowing that his prayers were answered, and his efforts successful; for at the early age of eleven years, the mind of his son was deeply impressed with a sense of the evil of sin, and the importance and necessity of personal religion. What were the immediate means of his conversion to God, are not distinctly known. But having found peace with God, through our Lord Jesus Christ, he made a publick profession of his faith, and united with the second Baptist Church in Boston, under the pastoral care of Rev. Dr. Baldwin, in Oct. 1804. In 1807, he was one, who, with several others, became organized as the third Baptist Church in Boston. His relation with this church continued, until his decease. Perhaps an account of this part of his life cannot be more satisfactorily given, than in

a communication addressed by himself to his Pastor, dated

Danvers, May 16, 1815.

Rev. and dear Sir,

Few and evil, said an ancient patriarch, have been the years of my life; and this evening, in looking back upon the few days which I have sojourned on earth, I have great reason to make the same exclamation. The years of my life have been very few, and much evil has been performed in each. Sometimes when reflecting upon the past, I am ready to call upon my soul, and all that is within me, to bless the name of God for his amazing goodness, in preserving me so long upon his footstool. The first eleven years of my life were spent in the service of sin; I lived without God, and without hope in the world; an alien from the commonwealth of Israel, and a stranger to the covenant of promise. It must be matter of eternal gratitude and praise, that his rich grace was manifested in bowing my stubborn will, enlightening my dark mind, and raising me, as I have some reason to hope, from a death in sin, to newness of life in Christ Jesus. But how evil have been my days since that propitious period! I have to lament cold and wandering affections, a dark mind, and a very unsanctified heart. How often have I listened to the insinuations of Satan! How frequently have I been allured by a deceptive world! How easily have I been charmed by the "song of the prosperous worldling," and almost transported with the idea, that "celestial flowers were to be gathered on earthly ground." What little progress have I made in the divine life! how feeble are my conceptions of eternal realities! how narrow and contracted are my views of the sacred Scriptures! Surely the years of my life have been very evil. But what have I done to promote the cause of truth.

to advance the declarative glory of God, to awaken poor unfeeling sinners, or comfort and establish the dear saints? Nothing.—I look back and can compare myself to nothing but a blank in creation. Surely then my days have been very evil, and with shame I make the confession; for I am under the greatest obligations to be active in promoting the welfare of immortal souls, and glorifying the holy name of God. Redeemed, as I hope, from the bondage of sin, from the condemnation of the law; introduced into the glorious liberty of the gospel; made an heir of God, and a joint heir with Jesus Christ, to an incorruptible inheritance; surely I am under eternal obligations to live to the honour of my Saviour, God. At seasons I feel that the time past of my life should suffice, and more than suffice, in that I have walked after the vain courses of the world, and wish to spend the remainder of my days in the service of Jesus. But how unfit, how unworthy to be employed in so blessed a cause! It would be an honour for the highest angels in the realms of bliss, to expatiate on the character and work of our great Redeemer. It is said that they rejoice when a sinner is converted to God; and if they could speak from the skies to the sons of men, how moving would be their expostulations, how fervent their addresses, how heavenly their eloquence! It is a great wonder that I do not feel more of the importance of the Christian ministry. It is a work of vast consequence; and when I look into the oracles of truth, many doubts cloud my mind, as it respects my own personal call to preach the gospel."

His pastor perceiving that he had a mind capable of high improvement and cultivation, frequently urged on him the importance of treasuring up a stock of knowledge while he was young. He was reminded that whether he moved in a private or publick station, knowl-

edge would contribute to his comfort and usefulness. This counsel was not lost upon him, and he availed himself of the facility which was offered to him of reading such books as were calculated to establish him in the great doctrines of the gospel, and furnish his mind with general information. At different times inquiry was made of him, whether he had not serious thoughts, that it might be his duty to preach the gospel. He often replied, "I have great desires to devote myself to the work of the ministry, but a consciousness of my own incapacity, and a persuasion of the greatness of the work discourage me." He was indeed so much perplexed in relation to this subject, that he endeavoured to banish all thoughts of engaging in the Christian ministry. To do this more effectually, he established himself in a business which necessarily occupied his chief attention. It was, however, so ordered by divine Providence, that he was unsuccessful. And although this event was attended with some painful circumstances both to himself and friends, it was no doubt overruled for good.

The account which he gave to the church when he offered himself as a candidate for the ministry, is so interesting, that no apology will be deemed necessary for presenting it to our readers. It shows that his entrance on this work was not the result of a premature and unaccountable resolution; and it exhibits in a forcible manner the various alternations of feeling which he experienced on this subject. In describing the operations of his mind, Mr. Colman remarks:

"When I was quite a child I had desires to be a publick speaker; and when my young friends and relations came to see me, instead of engaging in acts of diversion, with the Bible in my hand, I would name a text, and deliver a lecture to them on the duties which they ow-

ed their parents, and on the mercies which they enjoyed. On one occasion, when my little room was filled with listening friends, I was so much affected that the tears flowed plentifully down my cheeks, and my hearers could not refrain from weeping also. After I entertained a hope in the Saviour, I had great desires to speak to my fellow-creatures about the important realities of a future state; but my fervour soon relaxed, and I grew cold and insensible. It was more than four years ago that impressions relative to the gospel ministry became fixed in my mind. At that time I had a deep and affecting sense of the awful condition of man by nature, as exposed to the vengeance of Almighty God; and utterly unable to help himself. These views continued for some time, and at last produced a desire to do something to promote their welfare. It is impossible for a rational being to have the views which I then entertained without great desires for the salvation of immortal souls. To see men standing on the verge of ruin, without the least conception of danger, is the most affecting sight which can be presented to a thinking mind. With heart-felt satisfaction, I viewed Jesus able and willing to save the wretched sinner; and it was my desire to urge those around me to flee from the path of destruction to the Lamb of God. For a year I entertained the most pleasing thoughts concerning the gospel ministry. My imagination often placed me in the midst of crowded assemblies, and while the word was dispensed, I saw tears gushing from a hundred eyes, and joy beaming in a hundred faces. But ah! these pleasing phantoms were soon succeeded by darkness and distress. As yet, I had not considered the important duties which devolve on the Christian minister, nor the trials which often attend his progress. I had only looked on the bright side of his ex-

perience. I had only viewed him as the successful preacher, and the happy Pastor. But I soon perceived that his station required the most unwearied labour, in consequence of the arduous duties which were his daily employment. By degrees I was led to contemplate the diversified scenes of a preacher's life. I viewed him in the pulpit; from thence I followed him to the closet, and heard him lament the many imperfections which attended his best services; the coldness of his affections, the weakness of his faith, and the dimness of his hope. I heard him administering reproof to the froward and to the negligent professor, establishing the weak and wavering, rendering comfort to the distressed, and urging all his brethren to the performance of every Christian duty. I walked by his side when he entered the hovel of penury, and the chamber of sickness. I listened to his kind admonitions, his gentle reproof, his warm expostulations, and his fervent prayers. When I had viewed these duties, I was led with the apostle to exclaim, "Who is sufficient for these things!" At different periods during two years, I was impressed with a sense of the difficult station which a faithful minister occupied. Whenever I was the subject of these impressions, solitude was my delight. Unfit for society, with pleasure I retired to some lonely spot, and with feelings which I cannot describe, would exclaim, "Lord, I am a child, and know nothing. Young in years, and still younger in experience; without education, and possessing but a scanty talent, how can I be suitable to bear the most important tidings to guilty man?" At this time I viewed myself as the least of saints, and thought I was as able to pluck the sun from his station, as to dispense the word of life. With these views, I began to consider it as the extreme of folly for me to indulge the least idea of preaching.

I thought that all my feelings were merely the phantoms of a childish imagination, and should be entirely suppressed; accordingly I set about the work. But now the commandment lay heavy on my mind; it seemed as though a *vo* was pronounced against me, if I did not attempt to preach the gospel. The words of Watts would often sound like a peal of thunder in my ears,

*"Go, preach my gospel, with the Lord,
"Bid the whole earth my grace receive."*

This situation was very trying; I viewed myself as altogether unqualified to perform the duties of a minister; and yet a solemn command was laid upon me to go forward in the work. In this condition I resolved to stifle all impressions of this kind. With sorrow I look back to the time when I formed this resolution. I believe it has been the cause of trials and difficulties which were unknown to me before. My attempts, however, were all abortive. Reason was all in vain. A single talent, a confined education, a juvenility of years, were feeble arguments. God is all-sufficient: even of stones he can raise up children to Abraham; he can employ the weakest instruments to promote the greatest designs. This was reasoning which overthrew all my resolutions. I tried to attribute these impressions to pride; but my small talent forbid an indulgence of the idea. Notwithstanding these feelings, I only experienced pleasure when engaged either directly or indirectly, in those exercises which might prove beneficial to me, should I ever be engaged in the work of the ministry. During the winter of 1812, I was quite convinced that my feelings were not all imaginary, and made several attempts to unbosom them to the Pastor of the church of which I am a member. But all in vain;—my heart failed; and now I renewed my former resolution, to erase these impressions from my remembrance. I conceived that if the Lord intended to bring me into

the work, he would perform his intentions, whether I opposed or not. This opposition was not produced by a disrelish for the work, but from a view of its importance as it respects duties and consequences.

Although my impressions were long, and often forced me to a sense of duty, yet still my stubborn mind was unwilling to yield entirely to the gentle calls of mercy. Proud in consequence of the favours which I had received, I imagined that God would never frown upon me; that by some means congenial to my feelings, he would bring me into the important work. But I soon learnt many woful lessons from sad and painful experience. But a short time elapsed before the providence of God proved to a demonstration, that none but "the willing and the obedient eat the good of the land." A kind, a tender, and an affectionate parent was removed to the land of silence. In one sad moment I was deprived of the counsel, the advice, the kind admonitions, and the fervent warnings of one, who had always taken the most tender interest in my welfare, and to whom I had looked on all occasions, as a director and friend. The stroke was painful, but not rightly improved. Soon after this event, my mind was deeply impressed with a sense of duty; but some considerations of a worldly kind, and an adherence to a former resolution, induced me to suppress my feelings as much as possible. After the death of my dear parent, my business was so much confined, that I had much leisure; and I conceived the idea, that if I was absorbed in business, my mind would lose all sense of former impressions. This was one motive which induced me to enter into partnership with a person in trade. But all our efforts were blasted; one disaster followed another, until I was reduced from a pretty comfortable state, to continual apprehensions—to poverty and distress. Previous to this event, how-

ever, I saw that folly had marked my steps; that I had turned a deaf ear to the reproofs of conscience; that I had trifled with the most solemn impressions; and had forgotten the favours of Heaven. I began to have different views of the work. The worth of souls laid heavily on my mind. It appeared a pleasing employ to point the enquiring sinner to Jesus, and to establish the saint in every good word and work. Although I perceived, in some measure, the important duties of ministers, yet Jesus was sufficient for all their wants; he had promised to be with them always, even unto the end of the world. His power is omnipotent, his wisdom is consummate, his knowledge is unbounded, his love and compassion are inexpressible; and all these perfections are engaged to carry the faithful preacher through every trial, to a joyful termination of his course.

I then felt resolved, that whenever the providence of God pointed the way, in his strength I would go forward. And although I have had many trials since, relative to my temporal and spiritual affairs; although my way has been hedged up, and thick darkness has often enveloped me; yet I think it an inexpressible mercy, considering my obstinacy, that greater judgments are not poured upon me. And if I should ever be the happy instrument of turning a sinner to Jesus, of strengthening a dear saint, and of exhibiting in an intelligible manner, the glorious doctrines of the cross, my former trials will vanish from my sight, and I shall be led to exclaim, "Those light afflictions were but for a moment."

Having preached before the church, when several ministers were also present, who expressed much satisfaction, Mr. Colman was licensed to preach on the 25th of February, 1815.

The church of which he was a member, had no sooner expressed

their confidence that he was designed by the Lord for public usefulness, than he was placed under the care of the Rev. Mr. now Dr. Chaplin, of Danvers, (now President of Waterville College) where he pursued his literary and theological studies till he embarked for India. Many of his letters which were written during this period, breathe such a spirit of piety and good sense; and serve so fully to develop his character, that it would be improper not to give them a place in this Memoir.

Danvers, April 20, 1815.

Rev. and dear Sir,

A recollection of the many happy hours which I have spent at your fire side; of the repeated acts of kindness with which you have favoured me, and the pleasing invitation which you gave to unfold my views and feelings to you by letters, will, I feel convinced, encourage me to write with freedom.

Since I have been in this place, I have enjoyed many happy seasons, both in the sanctuary and closet. Daily experience convinces me, that I can do but little to promote the welfare of immortal souls, to build up the cause of Zion, or honour my Saviour in the world, without constant watchfulness and prayer. It is in the closet that my fears are removed, the darkness of my mind dispersed, and sweet peace communicated to my soul. There I receive fresh strength to perform duty; new views of sacred truth, and of my blessed Lord. On ground so sacred as that devoted to the purpose of communion with God, the tempter but seldom treads. When the Christian is engaged in sweet intercourse with the great *Three One*, he ascends a holy mount, his closet becomes nothing less than the house of God, and the very gate of heaven. The place is too hallowed for the enemy of holiness, and no doubt he often flees from these consecrated retreats, and leaves the Christian to the undisturb-

ed enjoyment of sublime devotion. I have some reason to say, that in the closet, very severe temptations have entirely left me. I have gone to the closet, dark and discouraged, but returned with light and hope. You may imagine from my observations, that I am much engaged in the exercise of prayer.—Alas! this is not the case! I am but little engaged in this blessed duty; and when I attempt, my wandering thoughts and unholy feelings often destroy the happiness which might be enjoyed in fellowship with the blessed Saviour. Indeed, I have a very deceitful heart; more deceitful, and more to be feared than our subtle foe. It is this which binds me to earth, robs me of joy, spoils my devotions. I have so much pride and unbelief, that at times I almost fear that the blessed Saviour will not employ me in his service. I often think, can it be possible that one so earthly, so debased, will be permitted to build up the holy cause of Zion; one so sinful, to be instrumental in establishing that kingdom, which is governed by righteous laws and by a righteous King?

* * * * *

One who is called to this work, may be styled an ambassador of God. He bears the mind and will of the great Jehovah to perishing man; he is sent to beseech men to be reconciled to God; he must stand unmoved by the frowns or allurements of the world, and deliver his message, whether men will hear or forbear. He should speak with all that plainness, and pathos, which will commend himself to every man's conscience in the sight of God. Unless he performs his duty, the blood of souls will be required at his hand, and cry for vengeance on his guilty head. In order to keep his garments unstained, what a sternness of soul, what a desire for the conversion of sinners, and for the divine glory, what purity of heart and life, what enlarged conceptions, and exalted

views, should possess his mind! He should be a praying man, one who keeps up daily intercourse with heaven: his conduct should bear a great resemblance to his who was holy, harmless, undefiled, and separate from sinners. And, dear sir, when I contrast myself with the very imperfect description here given, I am almost ready to conclude that the great Lord of the harvest never intended I should be a *labourer*. However, I feel willing to leave all things in the hands of my heavenly Father; he will do all things well; and I feel satisfied, that he has always led me into a right path. Even now a ray of hope beams into my mind, from the following considerations,—the people of God would never have done so much for me, I should never have been brought to this place, I should never have commenced my present studies, unless the Lord had intended me, in some measure, for usefulness. And when I look-around, and see the extensive field, and recollect the great call there is for labourers, I feel rejoiced, the Lord enabling me, to go forth, and bear, with my brethren, the heat and burden of the day. At times I feel willing to become all things to all men, if by any means I might save some. Then the work appears very glorious, and souls exceedingly precious; then the fear of man, which often brings a snare, entirely leaves me, and I speak with some freedom to poor sinners. Since I left Boston, I have tried to speak in public several times; but seldom, however, without a great share of diffidence. The last Sabbath I went to the Factory, I felt more confidence than on any former occasion. In the afternoon there was quite a number of people, and I spoke with more freedom than is usual for me. The attention was very good, and I hope that something pleasing may result. O Sir, if one so unworthy can request an interest in your petitions, be so kind, as to bear me upon your mind, when you bow be-

fore the mercy seat. My great desire is, that I may be useful. Permit me to express my gratitude to you, for the tender interest you have taken in my welfare, particularly in opening a way for me to obtain an education. Dear Sir, I can never express my feelings to you, and my other kind friends, for their great liberality in sending me to this place. Their benevolence shall excite me to fresh and more vigorous exertions: it shall prove a stimulus to me in every unfeeling moment.

My studies are increasingly pleasant. The roughness of the way has gradually disappeared, and now I find myself in a pretty smooth path. I long to make greater progress; my wishes and progress are by no means equal. O that I may have grace to improve the little knowledge which I may obtain, in a suitable manner. An increase of knowledge, without an increase of grace, will be attended with little benefit to the Christian minister.

Denver, Oct. 14, 1815.

Rev. and dear Sir,

I am frequently surprised, when contrasting the strength of my body now, with what it was two months ago. At that time, I was afflicted with a severe cough, and an expectation of blood from my lungs; but now my cough has entirely ceased, with its attendant evil. O what reason have I for gratitude! what reason to devote my life to the service of God. Certainly, if I should be raised to that degree of health, which would justify my appearance in the pulpit, new obligations would be imposed upon me. At times I have earnestly prayed, that the Lord would prepare me for the delightful service of the sanctuary; and I trust that the severe dispensation with which I have been visited, will be one means of fitting me for future duties. If it tends to promote humility, to lead me to the throne of grace, and to give me a sense of my entire dependence on

God, it will be a sweet affliction; —through life I shall have reason to bless the Lord for it. I never realized that delightful expression so much as of late, "Sanctified afflictions are blessings in disguise." Yes, they are angels of mercy, they are messengers of compassion. Accompanied by the Holy Spirit, they will purify the heart, detach the affections from earth, and set them on God. Sanctified afflictions tend to lessen worldly objects in our esteem, while they attach an importance to those which are beyond the grave. Prosperity intoxicates the mind, afflictions are that happy antidote which reduce it to its proper state. In prosperity we but seldom recollect that this is a fleeting world, that this is not our continuing city, nor abiding place; but visited with affliction, we feel like the traveller overtaken with severe sickness in a crowded and inconvenient inn. Then most he longs for home, then he casts a "wishful eye" to his peaceful habitation, where the noise of strangers is never known. Thus the Christian, when borne down with the trials of life, looks, by the eye of faith, to that state "where the wicked cease from troubling, and the weary are at rest." How delightful is the idea, that there is a rest beyond this troubled scene! that after we have endured the tempests of life, we shall become inhabitants of a world that "knows no storms," and sit in eternal composure "beneath a vault unsullied with a cloud." Surely if we have a hope of such blessedness, we should not be discouraged with present trials, especially when we recollect their beneficial tendency in this world, and that weight of glory which they prepare us to receive in another. But in the midst of afflictions, when its waves and its billows go over us, we should feel like the Psalmist, and adopt his language: "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in

God, for I shall yet praise him, who is the health of my countenance, and my God."

During the vacation I enjoyed much. The sermon you preached on the Lord's day morning after my arrival in Boston, was very refreshing. It seemed designed for me, and I really think the Holy Spirit applied many of the truths which it contained, to my soul. Seeing my friends and conversing with them also served to enliven my mind. Christian intercourse is delightful. I know there is a sacred cord which binds to my heart the dear people of God; "they are the excellent of the earth." Their joys and sorrows are mine; where they live I wish to live; where they die, I fain would die, and there would I be buried. It seems rational to me, that a person can very easily decide, who are the people of his choice. Can we be doubtful whether we love a person or not? It really appears impossible. A consciousness of love to the brethren has sometimes strengthened me, when assailed by the great adversary. My time is now employed in studying Latin and Greek. The study of the Greek Testament is very pleasing; but I think it will be more so, when I shall be able to get three or four chapters for a lesson. I think I can never regret employing my time in gaining a knowledge of the languages. All I feel concerned about in this respect, is, that the shortness of my time will not permit me to acquire the knowledge I wish.

Danvers, Feb. 17, 1816.

Rev. and dear Sir,

Each day has brought its duties; these duties must be discharged. In order to do this, I frequently find that every moment must be improved. When I reflect upon the years which have passed away, without bearing any testimonies of my advancement in knowledge, a new ardour is enkindled in my bosom, to husband the opportunity

which I now enjoy. This I esteem as my golden hour; but it is rapidly passing away, and once gone it will never return. I never expect to be favoured with a season like the present. Surely then I can act the part of wisdom, only by a close application to my studies. "Work while the day lasts," is the language of reason as well as of scripture. O that I may ever feel the force of the injunction. It seems to me that there is every thing to excite a youth placed in my situation to diligence and industry. The importance of the objects which he seeks; is sufficient to urge him forward in his course. If he pants for usefulness; if he has ardent desires to sound abroad the fame of Jesus, and to be the instrument of turning many unto righteousness, he will naturally ask himself how these important ends are to be attained.

Extensive usefulness is the mark at which the ministers of Jesus should aim. They do not wish the applause of mortals; they do not seek the empty toys of time, but the approbation of their Judge. And how are they to gain it? Our blessed Lord has told us. In the twenty-fifth of Matthew he compares the kingdom of heaven, or what seems more natural, the Lord of all things, to a man travelling into a far country, who called his own servants, and delivered unto them his goods. To one he gave five talents, to another two, and to another one. The approbation of the Giver depended upon the right improvement of his gifts. Upon his return, we find him commending those who had increased their stock, and exalting them to be rulers over many things. But he that had hid his Lord's talent in the earth, was deprived of it, and cast into outer darkness. No doubt this parable was spoken to stimulate the people of God in the discharge of their duty, to arouse them from inactivity, and to make them faithful stewards of their Master's goods. If then the willing and

the obedient only are to eat the good of the land ; if faithful servants only are to share the smiles of their Master, does it not become all the followers of Jesus, and especially the preachers of his gospel, to arise from the bed of sloth, and to do the work which God hath assigned them. O that I may ever feel the importance of these things. I, who am so prone to inactivity, who am so backward to duty, need every incentive to arouse my sluggish soul. I have to mourn the little ardour which I feel in the cause of God. It is a cause which demands all my exertions. Shame should cover my face, and confusion fill my soul, upon a recollection of my stupidity. I can do but little ; but that little should be done with all my might. When looking within, I am almost discouraged. The wickedness of my heart, the coldness of my affections, connected with my want of talent, serve, at times, almost to destroy every expectation of my doing good. Forgive, dear sir, my complaints. If I had not struck upon the thoughts which nearly fill my letter, I am apprehensive that you would have been pained with the sad tale of my feelings. But I will forbear.

In the autumn of 1815, and also the ensuing summer, Mr. C. was the subject of much bodily indisposition. His sickness was occasioned by exchanging the scenes of active life for the sedentary habits of a student. The person with whom he passed several weeks, when compelled to relinquish his studies, remembers very distinctly the pleasing and yet painful state of his mind. As to his own personal interest in Christ, and a participation in the final rest which remaineth for the people of God, Mr. Colman had an humble and steady hope. But the expectation that he might live, and yet be unable to preach the gospel, produced at times very gloomy sensations. Death appeared more de-

sirable to him, than the continuance of life, unless it could be spent in the service of Christ, and in warning sinners to flee from the wrath to come. But although he was occasionally much depressed when he imagined that his prospects of publick usefulness were cut off, yet he manifested a spirit of pious resignation to the will of God.

Some idea may be formed of his views and feelings while he was deprived of health, from the following letters.

Denver, August 11, 1815.

Rev. and dear Sir,

The words of Cowper within a few days past, have made a deep impression on my mind :

"God moves in a mysterious way,
His wonders to perform ;
He plants his footsteps in the sea,
And rides upon the storm."

The divine proceedings frequently appear dark and mysterious. No doubt the reason is this, the Lord of heaven and earth works upon a scale too extensive for man to comprehend. All the plans of God are laid in infinite wisdom, and we may rest assured that they will advance the best interests of the universe. How pleasing is the consideration that a Being of infinite wisdom and benevolence directs the affairs of nations and individuals. When we can be suitably impressed with this idea, every dispensation of providence which relates to us, appears calculated for our good ; we view the divine dealings, as proceeding from a kind and tender Father, whose compassion is so great, that he will never send us prosperity or affliction, unless they are to answer valuable and important ends. How sweet is Christian submission ! It is a plant which does not thrive in nature's garden. The cold and sterile ground of modern philosophy is not calculated to produce it. But it springs up, and grows, and blos-

soms in that heart, which is daily wet with the dews of heavenly grace. There it appears in its native beauty, and renders a character far more amiable and attractive than the most accomplished of this world. Christians always stand in need of this grace, but never more than when they are visited with peculiar afflictions. When our hopes and prospects are blasted, how apt are we to repine! When severe dispensations are our lot, we are too much inclined to arraign the divine conduct at the bar of our limited reason, and judge *Him* in whose sight the wisdom of a Newton is folly. Oh! that I may ever feel resigned to the will of God. I feel peculiar need of that blessed grace at the present time. Since I saw you, the Lord has visited me, I believe, in answer to prayer; "but it has been in such a way, as almost drove me to despair." The all wise Disposer of events has been pleased to send upon me an affliction which I dreaded most of all others. How often have I thought that nothing would so much discourage me, as to discharge blood from my lungs; but I have experienced sweet consolation and strong support when called to endure the trial.

I have much reason to be thankful for the peace of mind which I have enjoyed. I have not, however, been without trials on this occasion. Sometimes I have been afraid that my sickness was a token of the divine displeasure, and that the Lord frowned upon me for daring to undertake the important work of preaching the gospel, without being qualified and sent. At other times, I have been tried with the thought, that if I had a work to perform, it has been accomplished, and that I should no more be permitted to point sinners to the Lamb of God. This was a severe temptation; I feel its force this moment. But O, Sir, I know not how to part with poor sinners. I have warned

them, perhaps in vain. If this world were the bound of human existence, I would not drop a tear. But eternity succeeds time. Soon, very soon, my hearers and myself must appear at the awful bar. Then if they have neglected all warnings, how awful will be their case! I can do but little, but if I could be the means of saving one from ruin, my heart would beat with joy.

Danvers, July 22, 1816.

Rev. and dear Sir,

We should ever feel willing to resign all our concerns into the hand of God. He is the Father of mercies, and will never lay upon us a heavier burden than we are able to bear. During my sickness last fall, the words of Cowper used to afford me much consolation, "But all, is in his hand whose praise I seek." How animating is the idea that diseases are at the disposal of our heavenly Father. They are his messengers, frequently sent to promote the work of sanctification in his people, and to ripen them for the world of blessedness. And, indeed, if we seek the praise of God, the very trials we endure may be the means of fitting us for more extensive usefulness. When we have passed through afflictions, we know how to sympathize with the afflicted. The promises which have been made sweet and strengthening to us, we can exhibit to their view, and exhort them to trust all their concerns in the hand of Him who was our present help in time of trouble. Affliction gives us confidence in God. When we have passed through floods and flames, and find him to be unchangeable, we then know by experience, that he is a rock, that his work is perfect, and that he will never disappoint the expectations of those who put their trust in him. We then have faith to say, If the Lord hath protected us thus far, if he hath saved us from the "lion and the bear," if he hath been our support

when we passed through deep waters, and through the furnace of affliction, that he will never, no, never leave us, that he will never, no, never forsake us. These truths I have with pleasure heard you preach, and no doubt they afford you a rich source of consolation at

this time. The same truths which you have administered to others, will now fill your own soul with joy and peace.

"The gospel bears our spirits up;
A faithful and unchanging God
Lays the foundation for our hope
In oaths, and promises, and blood."

[To be continued.]

Original Communications.

For the American Baptist Magazine.

ON PREPARATION FOR THE PUBLIC WORSHIP OF GOD.

It requires such constant exertion to withdraw the mind from sensible objects, and fix it on those which are purely religious, that although we may regularly attend on the public worship of God, there is great danger lest our attendance should become formal.

As frequently as the sabbath returns, our seats in the house of God may be occupied, and yet, as to the great purposes for which we should assemble together, our feelings may be entirely estranged. Our bodies may be there, while our thoughts are wandering to the ends of the earth. We may be forming plans for the improvement of our farms, or the sale of our merchandize, when we ought to be devoutly engaged in the solemnities of Zion.

And when we are going to the house of God, we may be altogether inattentive to that state of mind which is so desirable, if we would derive profit from the services in which we expect to be engaged.

These are, doubtless, powerful causes why there is not a more elevated piety and consistent deportment, observable among professing Christians; and why hearers generally, do not derive more benefit from the ministry of the word. If according to the doctrine of our

Saviour, the cares of the world choke the seed of the word after it is sown, it is equally true, that they may so fully pre-occupy the heart as to leave no place into which it can fall. It is therefore hoped, that the remarks in this communication will receive the serious attention of your numerous readers.

In prospect of going to the house of God, we should examine ourselves. We should commune with our own hearts, and seriously inquire, what is our knowledge, feelings, and conduct? We should endeavour to ascertain, what are our deficiencies of character; what instructions we most need; what tempers and feelings ought to be corrected; and what motives would be most likely to arouse us from a state of apathy, and animate our languid feelings. We should seriously ask, whether we have in earnest, attended to the concerns of our souls; whether we have considered the weighty arguments by which the truth and importance of revelation are supported; and whether we have sufficiently reflected on the awful consequences which will follow a neglect of the gospel?

It is believed that inquires of this kind would have a happy influence

in solemnizing the mind, and producing that tone of feeling which is favourable to a profitable bearing of the word. They would awaken and keep alive our attention. And we should be more likely to seize with avidity those parts of a discourse, which our reflections had made us feel, were more particularly adapted to our own individual situation. By this previous process, the image of our characters, presented to view in the glass of the gospel, would be so much more clearly and distinctly apprehended by us, that the impression would be longer retained, and productive of more salutary effects.

We should go to the house of God in a spirit of prayer. Having inquired into our own condition, we should mourn over our imperfections. We should approach the divine footstool with humility and supplication. And as we shall receive no benefit from publick ordinances without the blessing of God, we should plead with him, that his own appointed means may be blessed to our souls. We should labour to feel a deep sense of our dependence on him, who is the Father of lights, and the Giver of every good and perfect gift. We should pray that the word may come with power to our hearts, so that we may be instructed, comforted, and edified, by the means of grace.

In our supplications, we should especially remember the ministers of the word. For, however they may be distinguished by their talents, fidelity, or zeal, they can do nothing of themselves. "Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." How important then, that we should look to Him, who alone can make the ministry effectual. If we go to a place of worship with such a spirit as this, waiting upon God, and desiring his blessing, we shall not be disappointed. In answer to prayer,

the influences of divine grace will be imparted to our souls.

There should be a desire and determination to profit by the ministry of the word. Let a person, before he leaves his habitation, or whilst on his way to publick worship, resolve within himself: "I will endeavour to derive some benefit from what I may hear to-day. If a doctrinal subject is discussed. I will try to understand it. If the discourse is experimental, I will examine my own exercises and feelings, and see whether they accord with what is stated. If the sermon is practical, I will bring my practice to the test of scripture, and not be satisfied until I am more conformed to the will of Christ." O! how much more would Christians grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, were they to pursue this course.

If there were less of a spirit of indifference; and less of a disposition to be merely entertained with the modulations of a fine voice, or the harmony of well turned periods; and more of a desire to hear with profit; much greater advantages would be derived from the services of the sanctuary. There are few sermons, however defective they may be as to matter, or however imperfectly delivered, but some substantial good would be received from them. We should always hear something, either to add to our knowledge, to comfort our hearts, to revive our hopes, to guard us against temptation, or to alarm our fears.

We should, in prospect of going to the house of God, avoid every thing that will unfit us for divine worship. And here it may not be improper to observe, that the same quantity of food which may be proper when we attend to manual avocations, may be injurious to us on the sabbath. Whatever produces drowsiness or listlessness in the house of God, should be conscientiously avoided.

tiously avoided. When we attend to the exercises of worship, our immortal concerns should be uppermost. And hence, whatever clogs or fetters the soul, should be given up. If a degree of abstinence keeps the mind more wakeful, and is favourable to greater elasticity of soul, let us conscientiously practise it. Let us be careful that we do not rob the soul of its proper food, by pampering that body which in a few days must be laid in the darkness of the tomb, and become a feast for worms.

We should also endeavour to exclude from our thoughts those objects which have no connexion with the concerns of the soul. When we attend to business, it is proper that our minds should be occupied on that business, so far at least, as is necessary to perform it well. And when we go to the house of God, it should be our aim, to have our thoughts exclusively occupied with the concerns of religion. As the sabbath is a day of rest from secular avocations, our minds should be at rest from them. As we shut up our stores and shops, we should endeavour to shut worldly concerns from our hearts. On our way to the house of God, we should keep ourselves from worldly conversation. We should be careful that the affairs of nations,—the political contests of the day, or the state of trade, should not engross our thoughts. If we set any value on spirituality of mind, or regard the feelings of pious ministers, we should avoid those groups which are frequently collected around the doors of meeting houses on the sabbath, and engaged in the discussion of mere secular subjects. It is surely not necessary to remark, that such topics unfit the mind for the publick worship of God; and render it like the strings of an instrument, which must be wound up before they can emit melodious sounds. If Christians would enjoy the full advantages to be obtained from the

services of religion, they must come with minds in some degree attuned to these services, by serious reflection, and the exclusion of those objects which enfeeble the moral tension of the soul. There is such a thing as the chords of the heart, vibrating in unison with the solemnities of religion. And thrice happy is the man, who, on his way to the house of God, keeps his heart with all diligence, and labours to bring up his feelings to that pitch which shall harmonize with sanctuary devotion.

There is reason to fear that the minds of hearers generally, and even of Christian hearers, are not sufficiently impressed with the great importance of a right preparation of heart for publick worship. But it is believed, that if self-examination—a spirit of earnest prayer—a desire to be profited—and the exclusion of objects which are not connected with religion, were habitually to precede our appearance within the gates of Zion, we should be more substantially benefitted by the ordinances of the gospel. We complain, and no doubt justly, that we go and return from publick worship without apparent benefit; and that we do not feel higher degrees of spirituality, greater deadness to the world, and more conformity to the image of God. May not a want of suitable preparation be a reason of this dearth of religious enjoyment, and of our little growth in the divine life? Have we endeavoured to open the door of our hearts, and let out the busy crowd of earthly cares and pleasures, that there may be room for the word of truth, and the exercises of Christian piety? Were this to be seriously attempted, there is reason to believe, that Christians would awake, and put on their beautiful garments, and be girded with strength. They would be seen adding to their "*faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to*

temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." And thus, they would "neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

For the American Rep. Mag.

NON-ESSENTIAL.

This term, it is conceived, is often used in a latitude which neither scripture nor reason will justify. If a duty has become unfashionable, so that the performance of it would be a cross to a proud heart, it is only necessary to persuade one's self that it is *non-essential*, and the conscience will be easily quieted.

But that some things are essential to the existence of whatever does exist, is a self evident proposition. Hence some things are vitally important to the existence of religion, as well as to all other things, and without which it cannot exist. There are other things which may be considered merely as appendages, and not as essential parts. Such for instance, as the position of the body in prayer. This duty may be acceptably performed, either standing, kneeling, or prostrate, provided the heart be right. So also in public worship, whether it be commenced with prayer, with singing, or with reading the holy scriptures, is not essential to acceptable worship, if the services are performed in spirit and in truth.

Religion in the soul, is by the apostle called the *new man*: we may therefore make use of this figure, to illustrate our subject. Man contemplated as a distinct species, may be considered as perfect when all his members are complete, and when the bodily organs regularly discharge their proper functions. Add any thing to such a body, and you will perceive, that the addition is wholly superfluous and useless:

take any thing from it, and it will appear maimed and defective.

A man, however, may lose one or more of his limbs, and yet exist, and enjoy a good measure of health and vigour. But separate the head, or destroy the action of the heart, and he will expire in a moment. These parts then, must be considered as vitally important to existence. But shall we say, because a man may exist with the loss of a leg or an arm, that these members are therefore not essential parts of the body? Surely not. For though the body may exist without them, it nevertheless exists in an imperfect, disfigured state. Its beauty and usefulness are greatly marred.

Thus it is with religion; it will be admitted, that it may exist in the soul where much imperfection both in faith and practice, still remain. Yet there are some articles of faith, without the belief of which, it is impossible, according to the scriptures, to pronounce the man a Christian.

A man may practise numerous religious rites, and be conscientiously devout, and yet be far from being a Christian. There are religious Pagans, and devout Mussulmans, but they are not Christians. A man may be devout even to enthusiasm, although his religion be entirely false.

On the other hand, there are others who bear the name of Christians, who are so very indifferent to many parts of divine revelation, that it is difficult to determine what they believe, or whether they believe at all. Such would do well to compare their faith with what Christ said to the Jews: "If ye believe not that I AM HE, ye shall die in your sins." Upon this, they immediately asked, "Who art thou? And Jesus said unto them, the same that I said unto you from the beginning." What character did Christ claim from the beginning? Did he only claim that of an inspired man! or did he claim that of the Son of

God, in a higher sense than any other mortal ever did? To illustrate his meaning, he said, "I and my Father are one." At this, the Jews took up stones to stone him. "Jesus answered them, Many good works have I shewed you from my Father, for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for *blasphemy*; and because that *thou, being a man, makest thyself God*" We would here seriously ask, Will our eternal state be equally safe, if we believe in a character totally different from that which Christ claimed from the beginning, as to believe in him as the Son of God, and one with the Father? or shall we rank faith among the non-essentials of Christianity?

Will it be said, with a view to neutralize these remarks, that error in opinion is perfectly harmless, provided we are honest in our belief. Or shall we say with Pope

"For modes of faith, let graceless zealots fight,
His can't be wrong, whose life is in the right."

Hence you may believe any thing, or nothing, without taking pains to inquire what is right.

Faith is the result of hearing; and if it be of no importance what we believe, then it can be of no importance what we preach! But before we admit such a sentiment as this, let us hear the apostle upon the subject. "Though we or an angel from heaven preach any other gospel unto you, than that we have preached unto you, let him be accursed." Then it would be dangerous to believe a false gospel. If the apostle is correct, one gospel is true, and all others are false. Nay more, every man that preaches a perverted or false gospel, renders himself liable to the curse denounced by this holy apostle.

In order to save the ruined souls of men from sinking, "God has laid in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." On this, and

no where else, men may build for eternity. "For other foundation can no man lay than that is laid, which is Jesus Christ." Will any any one say, that it is not essential either to our safety or happiness to build upon this foundation? To what end then, we ask, is a foundation laid, if not to build upon? And if no other foundation can be laid, then it follows, that if we are not built upon this, we shall inevitably be lost! This stone, which was set at nought by the Jewish builders, is now become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

It is also asserted in the Scriptures, that there is "one Lord, one faith, and one baptism," and is it not implied, that there is only one? We can as readily conceive of two Lords, and two faiths, as of two baptisms. It is supposed by some, that this *one baptism*, is the baptism of the Holy Ghost. But can untirred men administer the baptism of the Holy Ghost, either to believing adults, or to infants? The thought is absurd, if not impious. Philip baptized the Samaritan converts, both men and women; but did not confer the gifts of the Holy Ghost on any. Peter and John, who came after him, did not baptize them, but only laid their hands on them, and they received the Holy Ghost.

The risen Saviour commissioned his disciples, "to go into all the world, and preach the gospel to every creature," and added, "He that believeth and is baptized, shall be saved; and he that believeth not shall be damned." It will be admitted, we presume, that to baptize is as really a command of Jesus Christ, as to preach. They are both united in the same communion. Let us be careful not to put asunder, what God has joined together. But if baptism is a plain, positive duty, commanded by our Lord and Saviour, have we a right to place it

among the *non-essential* duties of Christianity? It stands upon the same footing with the command to commemorate the Saviour's death until he comes. And no more importance is attached to the latter than to the former. If it should be asked, whether we consider baptism essential to salvation, we should answer in the negative. We should give the same answer respecting the Lord's supper. We do not consider a hand or a foot essential to life; but they are both essential to the perfection of the body. So is baptism and the Lord's supper to the perfection of the church or body of Christ. Where either of the ordinances are omitted, there is something wanting which needs to be set in order.

With a view to counteract the feelings of those, who discover a zeal which rises a little above indifference, to have the first positive institute regarded in its primitive purity, and as it was delivered to the saints; its advocates are compared to the ancient Pharisees, whom Jesus admonished for paying tithe of mint, and anise, and cummin, and omitting the weightier matters of the law. But it should be observed, that it was not for what they *did*, but what they *omitted*, that Jesus pronounced the wo upon them: for with regard to the tithes

he said, *these ought ye to have done, and not to leave the other undone.*

Let us then be no longer indifferent to any of the commands of Christ, nor deterred from obedience, by the perpetual cry of *non-essential*. But let us be careful to "observe all things" which were given in charge by the Saviour to his disciples in the great commission. If we would "*be perfect, and entire, wanting nothing,*" we must obey the whole will of God.

If an individual, or even a whole church, should for any reasons whatever, live in the habitual neglect of any of the positive commands of Christ, although we may allow the one to be a Christian, and the other a Christian church, yet they cannot be said to be perfect, and entire, wanting nothing.

Do not err, my beloved brethren, by treating one of the special ordinances of the gospel, instituted by Christ himself, and sanctioned by his own example, as non-essential to the Christian character. Suffer us then, brethren, to caution you, that while on the one hand you give no reasonable ground for the charge of bigotry, so on the other, see that you do not think lightly of any of the commands of Jesus Christ, under an apprehension that they are *non-essential*.

ARCHIPPUS.

Missionary Intelligence.

FOREIGN MISSION.

BURMAH.

MR. JUDSON'S JOURNAL, CONTINUED
FROM NOVEMBER 18, 1821.

DECEMBER 9, *Lord's-day*.—I begin to hope that one more Burman has felt the vivifying influence of

divine truth. He is an old acquaintance of Mowng-Ing; and from him he received his first impressions. He has visited me several times; but it was not till to-day that he expressed his "first determination to worship the eternal God all his life

long." He is a man in low life—has no family—and his name is Mounq Thah.

Mounq Yo, one of the semi-atheists of Pah-tsooan-doung, formerly a disciple of Mounq Shwa-gnong, has re-commenced visiting me, accompanied by one Mounq Bo, of very similiar character, lately returned from Martaban. They are both men of sterling sense, and considerable learning, and have almost renounced Boodhism in all its forms; for I begin to find, that the semi-atheism, which I have sometimes mentioned, is nothing but a refined Boodhism, having its foundation in the Boodhist scriptures.

Dec. 11th.—Received a note from Dr. Price, communicating the animating intelligence of his arrival off the mouth of the river.

Dec. 13th.—Enjoyed the great satisfaction of welcoming brother and sister Price at the place of landing, and of conducting them to the mission-house.

Jan. 20th.—Another season of rejoicing, occasioned by the arrival of brother Hough and family.

March 12th.—Have had nothing to notice lately, except the progress of the translation. During a few months past, I have finished Matthew, (a new translation,) Mark, and Luke, and this day pass into Romans, the intermediate books being previously done.

May 3d.—We have just consigned to the grave the remains of our dear sister Price. She died yesterday, after a few days of severe suffering, from a bowel complaint; and we are left to mourn over one of the heaviest losses, that our mission could sustain. Her short residence among us had developed the most excellent qualities, and endeared her to us all. Her patience, and gentleness, and kindness, and above all, her spirit of fervent piety, we had learned highly to appreciate, but never so highly as when we bent over her dying bed. Previous to the loss of her reason, a

few hours before her departure, she continued in the uninterrupted enjoyment of religious consolation and peace. The topic on which she most frequently spoke, was the support she obtained from trusting in Jesus, under the sharp pains which she endured, and in prospect of the great change before her. We cannot doubt, that her highest expectations are more than realized,—that she is now before the throne of God and the Lamb, in that blessed world, where pain and sickness, sin and death, are felt and feared no more.

June 30th.—Am just recovering from severe illness. A few weeks ago, was taken with a fever, slight at first, but daily increasing in violence, until the event became very dubious. On recovering from the effects of the fever, and just resuming the translation, I was suddenly seized with the cholera morbus, though that disease is not now prevalent in the place; and several hours of suffering elapsed, before medicine took effect. This, with the quantity of opium and laudanum administered, deprived me of the little remaining strength which the fever left me, and I am now scarcely able to hold a pen. It is singular that last rainy season, I was subject to these same diseases, though in different order; and I ascribe it to the ascendancy which the climate of Rangoon is obtaining over my constitution. If it be the will of God, I feel desirous of living to finish the New-Testament in Burman, a work which must otherwise be suspended for some time.

July 14th, *Lord's day*.—For several months past I have been so engrossed in the translation, that I have not solicited company so much as formerly, nor found time to mention the noticeable events of a missionary nature, that have occasionally transpired, especially as they have passed away, without much permanent result. Within a few weeks, however, there have been

several circumstances of such an encouraging kind, as induces me to mention them in connexion. The first that excited our attention was the case of Men-oo, a blind girl, resident in our yard, under the medical care of brother Price. She received her first ideas of religion from MOUNG SHWA-BA, and after attending evening worship a few times, appeared to have her heart opened to divine truth. About the same time, MOUNG MYAT-LAH received some new excitement, that induced him and his neighbour, MOUNG THAH-A to re-commence attending public worship, which they have not done since MOUNG SHWA-GNONG'S persecution and flight. They are both, we hope, true Christians, but have not yet obtained sufficient light and courage to profess religion. The case of May Mee is somewhat similar. She is an old woman—a disciple of MOUNG SHWA-GNONG—formerly acquainted with Mrs. J. but apparently unsusceptible of any impressions. It is now two or three months, since she commenced visiting us, and listening with uncommon attention to religious conversation. At length, she began to attend public worship regularly;—and during the last interview, she manifested much of that deep solemnity, which has uniformly characterized the newly converted. Last in order, but not least in interest, is the case of Mah Doke. She is a relation and inmate of the Nandau-gong sisters, and her name sometimes occurs in the journal about two years ago, in connexion with theirs. She was once equally forward with Mah Myat-la; but subsequently lost her impressions, and remained quite stupid, till within a few weeks, during which time she has been more frequent in her visits, and more serious and attentive. Last Sunday, she requested baptism; and to-day, she has undergone a particular examination to the great satisfaction of us all. Add to these circumstances, that MOUNG

SHWA-GNONG has lately returned from the interior, on a visit, and concluded to stay a while with us, partly as teacher to brother Price. He has evidently grown in religious experience; his conversation is more spiritual, and he seems more attached than ever to us and the cause.

July 15th.—Received a visit from PAH KYAH, an old disciple of MOUNG SHWA-GNONG. His father was an adherent of the celebrated Kolan, who suffered under the reign of the last king for semi-atheism. This man has been an anti-buddhist all his life; but having, from long opposition to all around him, become inveterately attached to his peculiar sentiments, seemed to be the last person to consider and embrace a new religion. He obtained some ideas of God from MOUNG SHWA-GNONG, but not sufficient to induce him to visit us before to-day. Our conversation related chiefly to the law of God, and the nature and evil of sin, points in which he was entirely ignorant. He professed to believe and acquiesce in what he heard; but I fear that his feelings are at variance with his professions.

July 20th.—My hopes of finishing the New-Testament, without interruption, all blasted, by the arrival of an order from the king, summoning brother Price to Ava, on account of his medical skill. I must, of course, accompany him, and endeavour to take advantage of the circumstance to gain some footing in the capital and the palace. But it is most repugnant to my feelings to leave my present pursuits and prospects in Rangoon. May the Lord direct.

July 21st, *Lord's day*.—Another visit from PAH KYAH. He has meditated deeply on what he heard at the last interview; and though his first appearance was rough and forbidding, he drinks in divine truth, and yields to its soul subduing power.

A larger assembly this day than

usual, consisting of above thirty persons. After worship, Mah Doke was approved by the church, and baptized. In the evening, had a particular conversation with Men-oo, the blind girl, and rejoiced to learn the extent of her religious knowledge, and still more, to discover some evidences of a work of grace.

July 25th.—Pah Kyah, came again, accompanied by his sister Mah-Thah-oo, who, I am told, has been reading the tract, day and night, and came prepared to believe all she should hear. A most interesting forenoon with these people, and several others.

July 27th.—May Zoo, at length claims to be mentioned—an old phrisaical woman, who formerly attended the zayat, for no other purpose, apparently, but to make a display of her wisdom. She had lately become more quiet and humble, but with so much of the old leaven remaining, that I had no hope of her. To-day, however, she informs me, that three Sunday's ago, the truth entered her mind, and that she lay all the ensuing night, without sleep, meditating on the wondrous character of God, and the strange things she had heard.

July 28th, *Lord's day*.—All the new inquirers above mentioned, have been with me some part of the day. Mah Doke, the last baptized, begins to take an active part in conversation, and appears to great advantage. She came accompanied by her friend Mah Ing, a very infrequent visiter, on account of the opposition of her husband. He has lately gone on a journey, and during his absence, she ventures to attend worship; she is a most attentive listener; but her timidity and reserve render it difficult to ascertain the state of her mind. I understand, however, that she occasionally joins the three Nan-dau-gong sisters in their female prayer meeting, and is highly esteemed by them.

Among the many pleasant and encouraging events of the present time, I am grieved to have to mention the exclusion of two church members, Mounq Noy-dwa, and Mounq Gway, for totally neglecting public worship, and manifesting such a general indifference to religion as we judged inconsistent with a Christian profession.

August 4th, *Lord's day*.—A crowded assembly at worship, as on the last two Lord's days. Oo Nyo, a former disciple of Mounq Shwa-gnong, and May Dwa, an old woman, lately cured of blindness by brother Price, deserves to be classed among the inquirers. The latter is more noticeable, as having been a professed devotee of the strictest class, and for a long time, quite unaffected by all she heard concerning our religion.

August 5th.—Mounq Shwa-gnong took his departure for Sha-deung, the residence of his family, intending to join us again, on our way to Ava.

August 6th.—Mounq Long, the one eyed metaphysician, and bosom disciple of the Tong-dwen teacher, arrived this day from Shwa-doung, with his wife Mah Men-ya. The latter listened with the same candid attention and good sense, which formerly distinguished her, while her husband retains his characteristic skepticism, politeness, and inflexibility.

August 7th.—May Mee came to request baptism. When I perceived her aim, I endeavoured to impress her mind with the solemn responsibility of a Christian profession, and the great dangers to which she was exposing herself in this world; enforcing my statement, as usual, with the story of the iron mall; and she went away in much distress.

Mah Ing sent her friend Mah Doke to inquire, whether it was lawful for her to procure a divorce from her husband, previous to being baptized; or, if not, whether she might

worship before the great pagoda, in obedience to his commands. Both questions were answered in the negative. A most difficult distressing case. Her husband has threatened to accuse her to government, and cause her to be put to death.

Men-oo also requested baptism; and I feel satisfied that she has experienced divine grace, as well as Mah Mee and Mah Ing.

August 17th.—Have been very busy for several days past, in making preparations for our journey to Ava, on which we are ordered to set out on the 20th, in a boat furnished by government.

May Mee and May Zee continue to visit occasionally, and both desire to be baptized; but with this difference, that the former hesitates, and the latter is urgent. Mah Ing has been obliged to stay away, on account of her husband. Pah Kyah professes that his mind is completely settled, and wishes to comply with all the commands of Christ.

August 18th, *Lord's day*.—Company all the day. After worship, May Zee and Men oo were approved by the church, and baptized.

August 19th.—Early in the morning, Moung Thah-a, mentioned July 14th, came in, and taking me aside, knelt down, raised his folded hands in the attitude of reverence, and made a very pathetic and urgent application for immediate baptism. He stated, that he had considered the Christian religion for above two years; that his mind was completely settled on every point; and that, though he had been harassed with many fears, he was now resolved to enter the service of Jesus Christ, and remain faithful until death, whatever the consequences in this world might be.

August 20th.—Mah Mee finding herself unable to hold out any longer, presented herself for baptism, and with Moung Thah-ah, was examined before the church, and approved. The latter received bap-

tism immediately. Mah Mee will come to-morrow.

Our departure is delayed for two or three days, in consequence of the death of the viceroy, Mya-day-men, which took place this afternoon.

August 21st.—Early in the morning, I administered baptism to May Mee, the eighteenth Burman convert. Two more still remain—Moung Myat-lah and Mah Ing—the one deterred by fear of government—the other, by the fear of her husband. Add to these a desirable number of hopeful inquirers; and I feel, that I am leaving, at least for a time, one of the most interesting fields of labour, that was ever opened to a missionary. But the path of duty seems to lead to Ava; and it is infinitely easy for God to open there a more interesting field.

We are ordered to put our baggage on board the boats to-morrow, and be ready to start the day following.

FROM DR. PRICE TO THE COR. SEC.
DATED

Ava, Oct. 1, 1822

My Dear Brother,

It has pleased the Great Ruler of the skies, to bring us into the immediate presence of the king of Burmah. Just one year from my reaching Bengal, I was introduced into the palace of the great emperor, and informed that I must make his capital my place of residence. This is an event for which we have longed and prayed—as calculated to give stability to the mission, in a land like this, where all are respected according to the notice bestowed on them by the king. Whether our anxious anticipations will be realized, is known only to Him on whose business we came, and who, we trust, has sent us hither for good. Our reception was very gratifying. We were obliged to submit to no ceremony. As soon as the king was informed of our arrival, a royal order was issued for our immediate

introduction. As we entered, with the impatience of a despotic prince, he called to know which was the doctor. We were taken into an open court, and seated on a bamboo floor, about ten feet from the chair of the monarch. "They are from the western continent," was the first remark—after which our great man delivered his account of us. We were then interrogated, as to my skill in curing eyes, cutting out wens, setting broken arms and legs,—besides many other things to which my skill did not extend. Our medicines were then called for, and all my stock inspected. The surgical cases were much admired. After looking at mine, the king sent for his own; one case of which being unlike mine, he immediately gave it into my hands to use. This I considered as equivalent to fixing me here for life. After my galvanic pile had amused the king and his courtiers for an hour, we were dismissed, with an order to look out a place we liked, and he would build a house for us. An order was also given to look up all the diseased people, and have my decision on them.

The king is a man of small stature, very straight—steps with a natural air of superiority, but has not the least appearance of it in conversation. On the contrary, he is always pleasant and good humoured, so far as I have yet seen him. He wears a red finely striped silk cloth from his waist to his knees, and a blue and white handkerchief on his head. He has apparently the good of his people, as well as the glory of his kingdom, at heart; and is encouraging foreign merchants, and especially artisans, to settle in his capital. A watch maker, at this moment, could obtain any favour he should please to ask. The same might be vouched for a chair-maker, or cabinet maker, &c. as the king has courage and wisdom enough to prefer foreign manufactures when he sees their superiority

to his own. On the subject of religion, he appears, like all his people, devoted to his idols. But he has never yet persecuted for religion's sake! O that he might yet be brought to know and love the supreme GOD! SEVENTEEN MILLIONS OF PEOPLE, MAD ON THEIR IDOLS, DEMAND THE ACTIVE SYMPATHY OF A CHRISTIAN PEOPLE.

H A Y T I.

APPOINTMENT OF MR. PAUL.

It is with pleasure we announce to the Christian public, that the Trustees of the "*Baptist Missionary Society of Massachusetts*," have appointed a missionary to Hayti. The Rev. Thomas Paul, of Boston, has for a long time felt a deep solicitude to visit the place, with a view of making known to the inhabitants "the unsearchable riches of Christ." Having communicated his views to the Board, and offered himself as their missionary, it was considered as an indication of Providence, that an attempt should be made to introduce the Protestant religion among the Haytians.

It is expected that Mr. Paul will embark in the first vessel which sails from Boston, for Port au-Prince. Should he find at the expiration of the six months, for which he is appointed to labour, that there are any encouraging prospects of success, it is the determination of the Board that a permanent mission shall be established on the island.

Grateful acknowledgments are due to brethren of other denominations, for the lively interest they have taken in promoting this object. Mr. Paul has been kindly furnished with letters from some of the most respectable merchants in New-York, to men of wealth and authority in Hayti.

We confidently anticipate that he will meet with no opposition from the secular power. For although, by the Constitution of Hayti, "the

Catholic, Apostolic, and Roman religion, is declared to be that of the government ;" yet the Constitution also says, Art. 49, "all other religious denominations are tolerated in the republic, conforming themselves to the laws." And we are assured from undoubted sources, that President Boyer is a decided friend of religious liberty.

We hope that the friends of Christ will feel a deep concern for the prosperity of this mission. Pray for our brother, that God would open to him a door of utterance, to speak the mystery of Christ ; and that the word of the Lord may have free course and be glorified, even as it is with you.

We would also remind Christians that this undertaking cannot be sustained without expense. We therefore, earnestly request them to aid this object, by more liberal contributions to the funds of the Society.

Since the appointment of Mr. Paul, a letter has been received from a pious and intelligent coloured person in Port-au-Prince, expressive of great anxiety that a preacher might be sent to Hayti. The information which he gives concerning the state of society, and the trials as well as encouragements which a minister may expect, is very interesting. Extracts from this letter will appear in our next Magazine.

ENGLISH BAPTIST MISSION.

D I G A H.

EXTRACT OF A LETTER FROM MRS. ROWE, TO A YOUNG LADY IN N. YORK.

"You will be pleased by the following incident, to hear that the authorities begin to check the effusion of human blood in the superstitious rites of the heathen. At Alabahad, the natives having assembled from all quarters to make the necessary offering to the Ganges, a proclamation was received from the chief magistrate, that whoever should be found to have assisted in the drowning of another, should be apprehended, and suffer the penalty of the law for murder ; on which, the thousands dispersed very contentedly, without making any sacrifice of life. Let us rejoice, that the attempt has been made to prevent immolations at festivals, and that the natives so passively yield. A few months ago the burning of a widow was prevented in like manner : the scene was nearly opposite our house, in a fruit grove.

"I am happy to say our native school prospers. At this moment one of our rooms is filled with boys and girls from Mowpoora, a village four miles distant ; four of the girls have on a reward-suit of blue Indian cotton, which I gave them for having learned half through the Hindoo spelling book."

Religious Intelligence.

REVIVALS OF RELIGION.

[From the Missionary Herald.]

As there are Revivals of Religion in various parts of the country, I submit to you a statement of one, which took place some time since, but which I do not remember to have seen noticed in any religious publication ; and I do this without the hope, that my communication may be of some use to those, to

whom Providence assigns an agency in these most interesting works of God. My object is to give the *general features* of the revival : and because I see not how any particular benefit will arise from minute details of circumstances, I shall not mention the name of the place ; nor state who were the principal human

agents; nor say any thing as to the number of persons hopefully converted. As will appear, these are not material circumstances. I will observe, however, that the scene of the revival was a town in Massachusetts, containing about 4,000 inhabitants.

1. In the early stages of that revival of religion, a kind of *antinomian* spirit prevailed to a great extent. Almost every one who was questioned, said, that he could do nothing,—could not repent; could not make himself a new heart; could not cause himself to love the Lord Jesus, &c. And yet it was perfectly evident, that, in all this, there was no proper sense of dependence on God. This plea of inability was clearly used as an excuse for doing nothing, and as a refuge from present distress. And the tendency of it manifestly was, to paralyze, wonderfully, the feelings of the soul.

Great efforts became necessary to destroy the influence of this. Metaphysics were kept out of sight. The whole was made to turn upon the question, whether God did not command the sinner to repent and have faith in Christ; and whether any of the divine commands are unreasonable. But one answer could be given; and that answer left the sinner guilty and self-condemned for his impenitence. The duty of immediate repentance was much insisted on; as, also, was the wickedness and danger of delay. The efforts made were, by the blessing of God, so far successful, that if the antinomian spirit was not destroyed, it was, in a great degree, silenced.

When the question was asked, "What must I do to be saved?" the replies sometimes contained objectionable phraseology: but generally the Scripture answers were given,—“Repent,”—“Believe on the Lord Jesus Christ.” In but few instances was any thing said, in connexion with these answers, or in connexion with the question that gave rise to them, about praying, reading the Scriptures, &c. It was thought that these means of grace would be used, as a thing of course, when once the attention was excited. Can a drowning man help crying out for aid? Can a benighted and lost traveller help desiring a light and a guide?

In the early stages of the revival, the doctrine of entire dependence on divine agency was, in the presence of the unconverted, less urged than some other doctrines. It was seen to be abused. The medicine, if I may so call it, did not appear to operate favourably. Some other great truths seemed to be, at that time, more efficacious; and it was found

to be the case, that if the sinner could be induced to attempt the work, he would soon learn, by experience, his weakness and dependence.

2. The doctrine of election acquired suddenly, and without previous examination, a great currency among many, who, before, disbelieved it. They seemed to take its truth for granted. They appeared willing to risk their eternal interests on the certainty of the doctrine. But nothing could be more evident, than that this was only for the sake of quieting their consciences. If the doctrine of election was true, they were disposed to believe, and were forward to assert, that it was not worth while for them to repent, or to do any thing else. They had an answer for every entreaty and warning:—“If I am to be saved, I shall be saved, even though I do nothing; and if I am not to be saved, what good will all my efforts do?” The objectors were treated as reasonable beings. The doctrine of the divine purposes was considered with reference to their common actions and daily business; and they perceived that the decrees of God were as much in the way of their walking, and laboring, and possessing fruitful fields, as against their obtaining religion. Thus they found their refuge gone; and were confounded, and durst make no more objections of that kind.

3. There was a *great variety* in the workings of different minds. No two minds seemed to work exactly alike. So apparent was this, that with no two persons did it seem expedient to converse in precisely the same manner. This was the case, from the beginning to the end of the revival; and it made the business of conversing a very laborious exercise.

And here permit me to digress so far, as to remark:—*First*, that a thorough knowledge of human nature, and a great aptitude in discerning characters, seem to be indispensable to eminent usefulness in a revival of religion. A knowledge of the anatomy and constitution of the mind, appears as indispensable to the physician of the soul, as does an acquaintance with the nature and organization of the material frame, to a physician of the body.—*Secondly*, a minister, in his public preaching during a revival of religion among his people, should use great caution in preaching to his congregation with special reverence to *individual* cases. He may do much harm in this way. The medicine that may benefit one, may destroy another. There are wants enough, which are common to all, and he should govern his public

preaching with reference to those chiefly; while to those which are *peculiar to individuals*, he should, as a general rule, during a revival of religion, administer in his private conversations. At any rate, this is the safest and most effectual method of removing such wants.

4. At every stage of the revival, those, who indulged hopes respecting their conversion, might, in general, be easily deprived of them for a season. This was done, in one instance, by two young men, who had more theory than experience, in so rough a manner, as to do serious injury to some nervous people. But when done in a mild manner, and by a simple and clear exhibition of the proper evidences of true religion, the effect was always good.—People were led to examine themselves;—a work, which they seldom do to much purpose, when full of joy; especially at the commencement of their Christian career.—A mere *hope* that we are in a good state, it should be remembered, is, in itself, no evidence of piety; and if indulged, or encouraged, or strengthened, prematurely, may prove a serious evil.

5. It was very apparent that there was a *crisis* in the revival, when an inexperienced person, or a stranger, was more likely to do hurt, than at any other time. It was just at this crisis, that the two young men did the mischief, spoken of above. At that time, people needed encouragement, rather than alarm; to be drawn, rather than driven. And it might be distinctly seen, that now the gentle sounds of the Gospel were more effectual than the thunders of the Law. What might be the very thing needed at the commencement of the revival, might be ill-timed and injurious, in the progress of it.

6. Towards the close of the revival, Christians of all ages were uncommonly eager for instruction. In the early stages of it, their great desire seemed to be for an excitement of the feelings; but now, their ruling passion impelled them to seek for instruction. An attempt to raise the passions, was quite out of season. Mere declamation would have been intolerable. People longed to know where they stood. The nature and evidences of true religion, were the subject of anxious inquiry. Christians desired light; and he, whose preaching and conversation was most luminous, was then most esteemed.

I might here observe, that it was sometimes found necessary to calm the feelings of persons, especially of females, before conversing with them directly on the concerns of the soul;—that the conductors of the public and private meetings

were not greatly desirous of raising a tumult in the breasts of their hearers, lest those hearers should be unfitted for repentance, and faith, and prayer;—that better effects were found to result from a considerable frequency of meetings, than from having them but seldom, (I suppose, because few people have habits of reflection;)—and that, though there was no reason to believe, that private conversation would avail long, unaccompanied by public preaching, the former appeared to be more effectual in exciting the careless to serious consideration, than the latter.

Some of the *general results*, therefore, of my observations during that revival of religion, are the following:—that the ancient method of preaching the duty of immediate repentance and faith in Christ, is the most efficacious preaching, especially at the commencement of a revival;—that the excuses and objections, which sinners make, if judiciously managed, help forward the work;—that different individuals, under serious impressions, generally demand a treatment in some respects different;—that public preaching should not have reference, during a revival of religion, to individual cases, when they are any ways peculiar; but that such cases should be managed in private;—that, for the sake of leading young converts to self-examination, it is best, by a calm statement of the evidences of true piety, sometimes to shake the hopes, which they have of their good estate; but that we should be especially delicate with those, whose minds or bodies are liable to great excitement;—that, in the more advanced stages of a revival, a gentler method of preaching must be adopted; and when the people manifest a strong appetite for instruction, the opportunity, which is a most precious and rare one, should be improved to impart it to them in abundant measure;—that, in short, a minister of the gospel should proceed, during a revival of religion among the people of his charge, with all the care, and adaptation of means, and change of expedients, of a scientific, experienced physician. R.

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EXTRACT OF A LETTER FROM A FRIEND IN GEORGIA, TO HERMAN LINCOLN, Esq. DATED

Riceborough, Geo. March 6, 1823.

Very dear Sir,

It is quite time to answer your letter. I do not lament my delay, however, since it enables me to send you pleasing information as to the work of grace with which we have been favoured. We still

enjoy the tokens of the divine presence. So far, however, as the white people are concerned, the village of Sunbury is the seat of the revival. That is, indeed, a most favoured spot; the religious influence is by far more powerful than any other. The commencement of this work of grace may be traced back to last July; during which month, there was a three days' meeting at one of our retreating places.

In October there was another meeting at not a great distance; while this meeting was closing, many were perceived to be under very pungent convictions. It was at this season of worship, that the greater part of the whites, who have since made profession of religion, received their abiding serious impressions. Early in November, the Sunbury Association met at Newport, in this county; previously to which, several had obtained hope of pardon, while attending a two days' meeting, or soon after. During the session of the Association, and the day after, (Sabbath) there was constant preaching. The meeting-house was crowded with attentive and anxious hearers, while the business of the Association was conducted in the vestry. The religious exercises were blessed to the deepening of serious impressions, to the alarming of several who came with feelings of levity, and to the bringing of a few into a state of faith in the Redeemer.

On the next Friday, commenced another three days' meeting in Sunbury, and on the Lord's day, fifteen whites, and eight blacks, were baptized. Such a meeting was held in the next week, at the Congregational meeting-house in this county; and on the Lord's day, thirty whites, and one black person, were admitted into the church. At the end of December, was a Union meeting in Sunbury, of three days' continuance; and on the Lord's day, thirty-one white and black were baptized. In February, was the regular communion season in Sunbury. We enjoyed the ordinance of the Lord's Supper, but were providentially hindered from the ordinance of baptism. At this season, however, the revival received a fresh impulse; a peculiar solemnity seemed to rest upon the ministers, and their word was accompanied with power. As we were prevented from attending upon the ordinance of baptism, the first Sabbath in March was appointed as the ordinance day, and on that Sabbath, forty-seven white and black were buried with Christ by baptism. The Congregational Church on the same day, received sixty-one blacks, and five or six whites. There are several more who give evidence of conversion, and who

will probably, before long, publicly declare themselves on the Lord's side. We must hope and pray, that God will still continue unto us the joy of his salvation. We cannot, surely, be sufficiently grateful for what we have seen and felt. Oh how unworthy we are of such unspeakably great blessings! You will not suppose, that only the meetings to which I have alluded, have been accompanied with blessings: the usual exercises of the Sabbath, and occasional prayer-meetings have likewise been owned of the Lord, as well as the other means which are commonly employed for the spiritual welfare of men.

You would be delighted with the good order and harmony, which pervades the meetings, even in the highest state of excitement among the people. I know not how better to describe the state of mind than by calling it, a calm and even flow of excited feeling. To God be all the glory of this work, and by his grace may we be prepared for still greater manifestations of his converting power.

EDEN.

WE are gratified to learn that God has recently displayed the riches of his grace in the conversion of sinners at Eden, Me. In a letter from Rev. Enoch Hunting to one of the Editors, it is stated, that about thirty persons have experienced the power of the gospel on their hearts, and are rejoicing in hope of the glory of God. Appearances are still very encouraging, and it is hoped that many more immortal souls will be brought to a knowledge of the truth.

From the Missionary Herald.

AMERICAN BIBLE SOCIETY.

IN the month of January, the Managers of the American Bible Society made a grant of 1,000 dollars to aid the Baptist missionaries at Serampore, in the translation and distribution of the Scriptures.

At the same time, they granted 500 dollars for the purchase of Bibles in the Tamul language, to be distributed by the American missionaries in Ceylon, for the use of the people who speak that language, and among whom they labour.

The occasion of these grants was, a memorial from the missionaries at Serampore, and another from the missionaries in Ceylon, soliciting aid from the American Bible Society, in the great work of evangelizing the Gentiles.

We are persuaded that the religious

public of this country will rejoice in these appropriations; and that nothing could tend more directly to replenish the funds of our National Bible Society, than the measure above described. It is the noblest feature in that Society, that it was originally designed to extend its beneficence to every portion of the human family, so far as the means should be afforded, and access can be obtained. Let the friends of the Bible, the friends of missions, the friends of the heathen, enter into this cause with new zeal and alacrity; and while they provide the means of sending forth new missionaries, into new fields of labour, let them send forth the Bible to be distributed, wherever missionaries have already prepared a population to receive it.

SANDWICH ISLANDS.

THE accounts which have been of late received from the Sandwich Islands, by the American Board of Commissioners for Foreign Missions, are peculiarly encouraging. Messrs. Tyerman and Bennet, the deputation from the London Society to the Society Islands, have visited the American missionaries, in company with Rev. Mr. Ellis, and two Tahitian chiefs, who with their wives, are decidedly pious. Mr. Ellis had been for several years labouring at Huahine, and is well acquainted with the language of both the islands. The design of Providence seems to have been very evident in this unexpected visit. Both of the Tahitian chiefs, with their wives, together with Mr. Ellis, have been invited by the most influential chiefs of the Sandwich Islands, to remain among them. With this request, it is their intention to comply. Thus, in an unexpected manner, has Providence raised up and qualified, where it was least expected, additional assistance to our American brethren, and qualified them precisely for the situation in which their aid was especially needed.

Speaking of this visit, in a letter to the Corresponding Secretary, Messrs. Tyerman and Bennet remark:

"Our arrival appeared to be most opportune. Many false and injurious reports have been propagated here by some foreigners, respecting the state of religion in the Society Islands, in order to prejudice the minds of the king, and chiefs, and people of these islands against the gospel and the missionaries. Your missionaries had projected, a short time previous to our arrival, a voyage to the South Sea Islands, accompanied by some of the

chiefs, to ascertain the real state of things there; but the foreigners, by their influence, had prevented the vessel from sailing. At the time of our arrival, the people were labouring under the influence of the prejudices, which the foreigners had produced among them. But our testimony to the wonderful work of God in the South Sea Islands, together with that of the people who accompanied us, appears to have confounded the opposers, and confirmed the king and chiefs and the people in the confidence, that the prejudices which had been excited, were false and unfounded. We had no idea that this important object was to be answered by our voyage. Truly God is wonderful in counsel, and mighty in executing.

Of Mr. Ellis and his wife, they give the following interesting character.

"We may also add for your satisfaction, that Mr. Ellis possesses excellent missionary talents, real piety, and much of the spirit of his office; an ardent zeal for the salvation of souls, an entire devotedness to his work, a good share of general knowledge, and a useful proficiency in an acquaintance with medicine; an ability to ingratiate himself with the natives, together with amiable and affectionate dispositions. His wife is like minded. She is, also, well acquainted with the Tahitian language, and has been very usefully employed in the situation which she fills. They are both most highly esteemed by their brethren and sisters in the Society Islands, with whom they are affectionately united. That which has rendered them so extensively useful, and which has procured them so large a share of esteem, both among their brethren and the natives in the Society Islands, will, we doubt not, procure for them the same esteem and affection among our beloved friends, your worthy missionaries in the Sandwich Islands, and render them as useful there.

Mr. Ellis accompanies us back to Huahine, but will return again to the Sandwich Islands as soon as possible:—but at the expense of the London Missionary Society. And while we entertain the confident hope, that this will meet your approbation, we doubt not that you will join us in fervent prayer, that this important step may be the means of strengthening the hands of your mission here, and promoting the glory of God in the salvation of multitudes of immortal souls, in these long neglected, but interesting islands."

It will be recollected, that in our last number we published a letter from Mr. Tyerman, dated Tahiti, Nov. 24, 1821,

in which he gave an account of the present state of religion on that island. It will be interesting to observe, that after residing there nearly a year longer, he saw no reason to change his opinion. On this subject, he remarks as follows:

"Having spent some time in the South Sea Islands, (and we intend to pass another twelve months at least there,) it may not be unacceptable to you to receive our views of the state of religion in those highly favoured regions. You have, no doubt, read the reports, which have been made respecting the state of that mission:—and be assured, that so far from these reports being exaggerated, much more might have been said. The work is indeed marvellous in our eyes, and excites in our hearts the most lively gratitude to that God, whose hand has been so signally displayed in it.—The inhabitants of those islands were sunk into the lowest possible state of moral degradation; but are now, we hesitate not to say, viewing them as a body, the most universally and consistently Christian, of any people upon the face of the earth.—The Sabbath is universally regarded. The individual is scarcely known, who does not attend public worship three times on the Lord's day, and several times in the week. The congregations are large, and as well-behaved, as any congregations we ever saw in England. Numerous churches are formed of pious persons; while multitudes more are waiting for admission. Full three fourths of the people can read, and many write and cypher. Industry is every where apparent, and civilization has already made considerable progress. Towns are rising up, composed of houses built according to the European style. Our furniture is imitated; and the people aim at the same modes of living and clothing. Crimes are very few. Peace and happiness are every where apparent. The marriage vow is held sacred. Infanticide is wholly discontinued. Religion is the great business of life; while secular affairs, though not neglected, are held as only secondary. All the food wanted for the Sabbath, is dressed on the Saturday:—not a fire is lighted, not a canoe is seen moving on the water, nor are any visits paid, on the Lord's day. Never did the Gospel obtain a more complete and glorious triumph over ignorance, and sensuality, and superstition, since the world began. Let this change afford you, beloved brethren, encouragement in all your labours of love, and in all your exertions to evangelize the heathen world. Your prospects in these islands are indeed most encouraging; and that you

may soon have to rejoice in their regeneration, and their conversion to Christ, is, dear friends and fellow-labourers, the fervent prayer of yours, for Jesus' sake."

EVANGELICAL MISSIONARY SOCIETY AT PARIS.

WE rejoice that a Society with this title, has lately been established at Paris, under the most favourable auspices. Its officers are,

President.—The Count VON HUELL, G. C. Peer of France, Vice-Admiral, Vice-President of the Protestant Bible Society of Paris, and Member of the Consistory of the Christian Reformed Church of Paris.

Vice-Presidents.—M. GORFF, Pastor and alternate President of the Consistory of the Christian Church of the Confession of Augsburg, at Paris.

M. STAFER, Minister of the Gospel, Professor of Theology.

Secretary.—M. SOULIER, formerly Pastor at Uzes.

Assistant Secretary.—M. AUFSCHLAGER, Assistant Pastor of the Christian Church of the Confession of Augsburg, at Paris.

Treasurer.—M. S. V. S. WILDER, Merchant.

Correspondent.—M. KIEFFER, Turkish Professor in the Royal College of France, Member of the Consistory of the Augsburg Confession of Paris.

M. MONOD, Senior, Pastor of the Christian Reformed Church of Paris.

There are, also, twelve *Deputies*, among whose names, we observe that of the Baron de STAEL HOLSTEIN. Member of the Consistory of the Reformed Church of Paris.

JAMAICA.

THE mission among the negroes on this Island, has been, of late, remarkably blessed. Mr Coultart, under the date of fifth of October, writes:

"I baptized one hundred and seventeen persons in August, among whom were nine of the most respectable persons of colour we have yet had to offer themselves to our communion. Two persons of this number particularly attributed their conversion to hearing the word of God read. I felt much happiness in hearing their simple narratives. One of them, a woman, said, 'Ah, massa, me tongue so guilty, all bad word, me no ready to peak good in same moult—me great sinner, and never tink bout any ting good till me hear a brother read, if me no born again, me no see kingdom of God. Me dont know what dis born again mean—it trouble me much—it no let me rest, none at all.—Next night brother come read again—de word trouble me more and more—me no eat, no shut me eye, fear me open it in hell. Next day me send for de brother to come wi de book—him come and read, de book no tell me trouble any more—him tell me Jesus came to save sinner, great sinner, no matter how great, so me go to him, him forgive all—not for me goodness, but for him own goodness—den me

weep much, for Jesus Christ so good, me no able to do nothing for long time, but tell of him kindness to poor me."

DEATH OF DR. MILNE.

THE Rev. WILLIAM MILNE, D. D. a distinguished missionary of the London Missionary Society, died at Malacca on the 2d of June last. His health having been, for some time, in a declining state, the Directors of the Society were desirous he should take a voyage to the Cape, or to England. But he was unwilling to leave Malacca, till there should be some person present, competent to take charge of the affairs of the mission. He, however, took a voyage to Singapore, and thence to Pulo Penang, or Prince of Wales's Island.—The following extract of a letter written by Mr. Beighton, and dated Malacca, June 10, 1822, will give the history of the few remaining days of his life.

We had the best medical aid that could be procured at Penang, but his disease appeared to baffle all medical skill, and made rapid progress on his almost worn-out frame. Dr. Milne was very desirous of returning to Malacca, that he might arrange his affairs, and in conformity with the advice of Dr. Alexander, take a voyage to the Cape or to England. At that time there was no vessel likely to sail from Penang for several weeks, and as Dr. M. became worse every day, D. Brown, Esq. kindly applied to the Governor, and readily obtained the loan of the *Nautilus*, one of the Company's cruisers, which the Governor generously ordered to be got in immediate readiness. Dr. M. wished me to accompany him; and indeed it was necessary that some one should be constantly with him.

We sailed on Thursday evening, May 16, and arrived at Malacca, on Friday morning the 24th. The wind was contrary most of the way, and Dr. M. became weaker and weaker, so that we feared he would die on the passage. It was his wish, if he died on board, to be conveyed to Malacca for burial; but this we feared would be found impracticable.

On the Sabbath we spent at sea, he appeared to be a little more composed than usual. I was near his couch, and he appeared to be frequently engaged in prayer. On one occasion his petition was, "O God, prepare me for life or death;" adding with peculiar emphasis, "but death—death? that is the thing."

Many expressions dropped from his lips, intimating that he thought his earthly course was nearly finished. The

Lord, however, was pleased to spare his dying servant to see his family at Malacca, where he arrived at the time before mentioned.

Dr. Milne had previously made his will, so that his worldly affairs were speedily settled. It soon became apparent that the time of his departure was at hand. The Dutch physician attended him, and pursued the same course of medicine which had been commenced by Dr. Boyd. The hiccough came on, and continued several days. Dr. M. did not appear to experience those raptures and joys with which some are favoured on the near approach of death; but his confidence in Christ was thus expressed:

"If I am found in Jesus' hands,
My soul can ne'er be lost."

About five o'clock on Saturday afternoon, June 1, he was in extreme pain, and exclaimed, "My God, my God, help me!" He was afterwards somewhat more easy, but became gradually weaker; he asked for little during the night, and at half-past two o'clock on Sunday morning, (June 2,) our highly respected friend and brother was released from all his sufferings; and his happy spirit fled to enjoy a glorious Sabbath in the paradise of God.

Thus has the Society lost a faithful and laborious missionary, and four dear children are deprived of a tender father.

Upon the inspection of the body, it was found that his disease was wholly pulmonary, and not that of the liver. He had attained his 37th year on the 27th of April last.

Dr. Milne was the author of several learned works on the literature of China; the historian of the first ten years of the Chinese mission; and superintendent of the Anglo-Chinese college.

ANECDOTES.

IMPORTANCE OF A TRACT.—EXTRACT OF A LETTER FROM MRS. HENDERSON.

"A mutual friendship subsisted between Mr. Henderson and our excellent friend Patteron, in early life. The latter, having finished his studies at Glasgow, was bent on labouring as a missionary in India. He sought a companion and fellow-labourer; and Mr. Henderson being willing to devote himself to the same work, they embarked together for Copenhagen, intending to proceed from that port. But war breaking out between England and Denmark, they were detained in that capital, and laboured in

acquiring the language, translating and distributing tracts, &c. It happened one day, as they were in the royal gardens, that Henderson gave a tract to a young physician, who passed by. He read it, and it made such an impression on his mind, that he wished to find who was the stranger that gave it to him. For this purpose, he went to a patient, one of the Moravian brethren, from whom he thought himself likely to obtain the information. This pious man rejoiced to find that such measures were taking to evangelize his countrymen, and rested not till he found out the abode of Patterson and his friend, and introduced himself to them. From this individual our young missionaries learned the deplorable state of Iceland, in respect to the distribution of the Scriptures, and a correspondence was entered into with the Bible Society for supplying the inhabitants. This laid the foundation for our two friends being engaged in the service of the Bible Society, and consequently for all the blessings that have flowed, are still flowing, and, no doubt, will yet more abundantly flow, from the Societies now existing in Denmark, Sweden, Russia, Iceland,—I was going to add, by anticipation, Turkey, Persia, &c. &c.—See, my friend, what consequences may result from the giving away of a single Tract!

ANECDOTE OF A SEAMAN.

At a Bethel meeting in New-York, in December last, at a Sailor boarding-house, one of the seamen arose, and made the following remarks:

"My dear shipmates, I am willing to tell you that I am not ashamed of Christ: he is precious to my soul. You know by my method of speaking that I am not an American. I was born near 5000 miles from here, but I have followed the sea 14 years with those who speak the English language, and it is now as natural to me as my own. Before I left my country, I was obliged to be baptized, and in the presence of the Priest, make a confession that I would strictly observe all the rules and principles of the religion under which I had been brought up; but I did not know nor feel what it meant. I had lived a wicked life, and continued to live so until the year 1811. I often called on God to damn my body and soul. One day I was so angry with God, that I asked him to sink the ship and me with her, for he could not make me more wretched than I was. But in the year 1811, when on my passage from Lisbon to London, while I was at helm

in the night, my eyes were directed towards heaven. I contemplated on the wonderful works of God in the firmament above, and then cast my eyes on the ocean below, on which I was traversing. It brought to my mind that there was a wonderful being who had created them all; and that it was that God whom I had promised to love and worship when I was baptized, and left the place of my nativity. I began to feel much distressed in my mind, and continued so. I was relieved from the helm, and wanted to pray. The vessel was a brig, and her quarter deck was something like a round house, there was but a small space between the break of it and the mainmast. I got into that place where no one on board could see me, and there I prayed to God, and the more I prayed the greater was my distress. I then read the Bible for several days, and prayed earnestly to God. The third or fourth day I came to that precious passage, which says, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest." (Matt. xi. 28.) In these words I had some consolation. I then laid down the weapon of my rebellion, and said in the presence of God, 'Fire nor water, briars nor thorns, by divine assistance, shall prevent me from making progress in a divine life.' The Lord heard and answered my prayer, and from that time to this, Christ has been precious to my soul! O my dear shipmates! did you ever read the last chapter of the book of Revelation? If you have, how can you live in your sins? Do not plead with God nor man, and say you are poor and unable to do this or that. O do not let your profanity, intemperance, and dissipation, prevent you from coming to Christ; for there is not one in this room that is more so than I have been. I can testify to the world, that poverty will not prevent any one from accepting the offers of mercy through Jesus Christ our Lord: for when I accepted the terms of salvation, I had not one cent of money; no, I was wretched in poverty by my imprudence. O come to Christ now; this is the accepted hour! he is calling you by his word, and by his servants here. 'Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.' (Isaiah, li. 1.) O my dear shipmates, can you refuse this invitation this evening? I hope you will not. I am much pleased in seeing so many females at this Bethel meeting; your souls are as precious as seamen's. Is there one weeping Mary here, who has washed the feet of Christ

with her tears? If not, begin now; now is the accepted time: O do not put it off one moment longer. There is not one here that can be a greater sinner than Mary Magdalene. Read this night before you go to rest, the 7th chapter of Luke, from the 36th verse, and then imitate that woman, who washed the feet of Christ with her tears, and wiped them with the hairs of her head; and then see the blessed result: 'And he said to the woman, thy faith hath saved thee; go in peace.'"

RULES,

Taken from the secret journal of a self-observer, or confessions and familiar letters of the Rev. J. C. Lavater; author of the *Essays on Physiognomy*, &c. in two volumes.

His daily rules.

The following rules shall always be before mine eyes; they shall be suspended somewhere in my study, and read and reviewed by me every morning and evening.

1. I will never rise in the morning without offering thanks and prayers to God; nor without reflecting that it perhaps may be the last time.

2. I will never begin my daily occupations, neither in the morning nor in the evening, without having previously implored God on my knees in a retired place, (at least for a few moments,) to grant me his aid and blessing.

3. I will not do nor design any thing I would omit if Jesus Christ were standing visibly before me; nothing which I might repent of at the uncertain hour of death. I will, with the assistance of God, accustom myself to do every thing

without exception in the name of Jesus Christ; and as his disciple, to sigh every hour to God for the blessing of the Holy Ghost, and always to be disposed to prayer.

4. I will read every day a chapter in the Bible, and particularly in the Gospel; and select some sentiment or other from the chapter I shall read, and revolve it frequently in my mind.

5. Every day shall be marked, at least by one particular work of charity.

6. I will make it every day my principal business to be useful to my family.

7. I will never eat nor drink so much as to cause the least inconvenience or hindrance in the performance of my occupations; and between meals abstain, as much as possible, from eating (a morsel in the evening excepted.)

8. Whithersoever I go, I will previously sigh to God that I may not commit a sin, but always leave behind me something useful; the same will I do before every meal, wheresoever I may take it.

9. I will never sleep longer than eight hours at most, while in health.

10. I will never lay down to sleep without having prayed first.

11. In my prayers for others, which I will never omit, I will mention by name, my parents, my wife, my children, my servants, and my friends, &c.

12. I will examine myself after these rules every night, and honestly mark in my journal the number which I have omitted; the same I will observe with regard to whatever I shall have read, transacted, said and learned. God, thou seest what I have wrote; may I be able to read it every morning with sincerity, and every night with joy and the loud applause of my conscience.

Obituary.

Mrs. BEULAH WITTER.

DIED at Gorham, Ontario county, Dec. 16, 1821, Mrs. BEULAH WITTER, aged 35.

Mrs. Witter, the daughter of Benjamin and Phoebe Carter, was born at Killingworth, July 20th, 1786. Being blessed with pious parents, she was early instructed in the doctrines of the Christian religion, and was frequently the subject of serious impressions. Her early years were nevertheless devoted to the follies and amusements so common to youth. One circumstance connected with this part of her life, deserves to be particularly mentioned. She knew that danc-

ing was directly opposed to the wishes of her parents. They did not absolutely forbid her attendance upon balls, but remonstrated with her most solemnly upon the sinfulness of her conduct. When she was preparing to go in opposition to their wishes, she always found that her mother retired to some part of the house to weep over her folly, and pray for the salvation of her soul. The thought would immediately occur to her mind, Shall I go down to hell, loaded with my dear mother's prayers and exhortations? I must meet all these things at the day of Judgment.

In this manner she lived, sinning against the dictates of conscience, until August 1806, when she appears to have been for the first time deeply impressed with a conviction of the guilt of sin. She subsequently remarked, "The justice of God appeared to me as it had never done before. I discovered myself to be a vile sinner, justly deserving everlasting misery. I had all my life hated infinite excellence, and loved sin. I concluded I must go to hell, that there was no mercy for me, yet I could not help crying day and night that God would be merciful to me a sinner."

In Jan. 1806, she was brought to rejoice in God with joy unspeakable and full of glory. She remarked, "I now could understand how God could save sinners through his dear Son. I no more felt that his law was too severe, nor repined at his saving others. The doctrine of election, at which formerly, my proud heart had revolted, now appeared lovely to me; and my only ground of hope was, that I had been given to Christ, and that he had brought me to a knowledge of the truth." Shortly afterwards she was united with the Baptist Church in her native place.

For several of the succeeding years, she was engaged in teaching school. In this employment she was eminently useful, and her religious instructions were blessed to the conversion of many of her pupils.

In April, 1810, she was married to Rev. Wm. Witter, a licentiate in the ministry. She entered upon the responsibilities of this new situation with great diffidence in herself, and with fervent prayer that she might so fill it as to glorify God. Her friends have reason to believe that her prayers were answered. It might be truly said, of her that she adorned the doctrine of her Lord and

Saviour Jesus Christ. She spent the three next years of her life in Saybrook. In 1813, she removed with her husband to Colchester, Conn. where she resided five years, earnestly engaged in promoting the piety of saints and the salvation of sinners.

The four last years of her life were spent in the western part of the state of New York, where she was highly esteemed by all for her active usefulness and undissembled piety. In the spring of 1821, she was evidently in a consumption. She became more fervent in prayer, and more desirous to do with her might whatever yet remained for her to do. At times, she was distressed, lest her master should come and call her unawares. The thought of leaving her husband, and her five small children, also, at times, spread a distressing gloom over her mind. She once said to her surviving partner, "Death appears very terrible to me. I am a poor worm. I am left in great darkness. Do pray for me that my faith fail not, that I may have clear manifestations of my adoption, and then I can wait patiently all the days of my appointed time."

It pleased God, six weeks before her death, to dissipate this afflictive darkness. She said to her husband, "I can freely part with you and the children. The fear of death is all taken from me." Not a shade of darkness came upon her mind from this time till she died. She would often say, "O I long to depart and be with Christ. Come, Lord Jesus, come quickly." In this happy frame she continued, till she was called to join the general assembly and church of the first born whose names are written in heaven; Her funeral sermon was preached by Edler Nehemiah Lamb, from a text selected by herself: "Prepare to meet thy God, O Israel."

Poetry.

Jesus, holy, heavenly Lamb,
Let us to thy bosom come;
Fill our hearts with love divine!
On our souls with glory shine.

In thy presence we would be!
Satisfied with none but thee!
Ever keep us near thy heart,
We from thence would ne'er depart.

Angels, join us with your lays,
Give unto the Saviour, praise,
Who hath bought us with his blood,
Made us heirs and sons to God.

TO CORRESPONDENTS.

Accounts of Ordinations, and some other brief articles, are necessarily postponed until the next Number. D. W. E. is under consideration.

In thy kingdom let us dwell,
Thou hast saved our souls from hell.
May we join the holy throng!
We would lead the heavenly song!
Sovereign Lord of all below,
Make us in thy paths to go;
Bring us home to thee above,
There to laud redeeming love.

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VOL. IV.

Biography.

MEMOIR OF REV. JAMES COLMAN.

Continued from Page 92.

HAVING given a brief account of the early life of Mr. Colman, and of his views and feelings in relation to the Christian ministry; we shall now state the exercises of his mind on the subject of preaching the gospel to the heathen. It appears from this part of his history, that an ardent desire to be engaged in missionary service, was associated with his first wishes to become a minister of Christ. When he panted for the salvation of sinners—they were sinners in heathen lands for whom he felt a more than common solicitude. And when he thought of a field of labour, his eyes were directed to regions where the people were sitting in darkness, and the shadow of death.

He was deterred by some weighty considerations from making a full disclosure of these feelings at the time he was licensed to preach. But his being a fellow student with an amiable and pious youth who was under the patronage of the Boston Baptist Foreign Missionary Society, kept alive the sentiments which had been long planted in his breast. As the time drew near,

when his young friend was about to offer himself as a missionary, Mr. Colman could suppress his views no longer; and after a season of much anxiety, and disquietude of spirit, he addressed the following letter to his Pastor.

S———, September 12, 1816.

Rev. and dear Sir,

THE day in which we live is distinguished for remarkable events not only in the political, but the religious world. Wherever we turn our eyes, we behold the triumphs of divine grace. The Lord is pouring out his Spirit on various parts of our own land; sinners are converted, and the boundaries of the Redeemer's kingdom are enlarged. If we look beyond the shores on which we dwell, and examine other sections of the world, are we not constrained to say, that the set time to favour Zion has come? Does not the wilderness already begin to blossom as the rose, and are not streams of water breaking out in the parched desert? Cold and insensible must be that Christian whose bosom is not filled with joy,

when he hears that Pagans are renouncing their idolatry, and directing their adorations and praises to the Prince of Heaven; that heathen priests are burning their idols; that Ethiopia is stretching out her hands unto God, and that a number of Jews are even now gathered unto the spiritual Shiloh. But these remarkable events have not been accomplished by an extraordinary effort of Almighty power. Means have been employed. I cannot mention the names of the British and Foreign Bible Society, and of the Baptist Foreign Missionary Society of England, without a mixture of admiration and awe. What heavenly light have they imparted to a benighted world! What streams of comfort have they sent forth to cheer and animate the islanders of the southern ocean, and the wretched inhabitants of the eastern climes. I rejoice that, at length, my own countrymen have arisen from their lethargy, and joined in the great work of evangelizing the heathen. And I cannot but congratulate myself that I live in a day like this: a day, in which, unworthy as I am, I may be permitted to bear the torch of truth amongst the benighted inhabitants of the earth. Permit me, in a very brief manner, to state the feelings which I have had relative to the heathen world. For more than a year after my conversion to God, I lived, if my heart does not deceive me, in the enjoyment of true religion. After that, I fell into a cold, indifferent state of mind. In this state I continued for two or three years. At length I was aroused from my stupidity; and after many painful exercises, on account of my wanderings from God, obtained a peace of mind which I never felt before. It was not long from this period that the memoirs of Samuel Pearce were put into my hands. I read the whole with much interest; but no part made so deep an impression upon my mind as that which related to his feelings con-

cerning the heathen world. At that time I had no thoughts of preaching; yet my desires to be useful to the heathen were so great, that I actually formed a plan to go amongst them. I was confident that nothing could give me so much satisfaction, as to point them to the Lamb of God, who alone taketh away the sin of the world. Soon after this, I read Mr. Kicherer's narrative recorded in our Magazine. This added fresh fuel to the flame already kindled in my bosom. I could not bury my feelings any longer, but communicated them to several of my intimate friends. Two years after these impressions were first made, my attention was called to the subject of the Christian ministry. Often did I think, it is impossible for me to preach in this country; here I can never be heard with any attention; but the poor, the heavy laden East-Indian, would listen to the declaration of mercy from my mouth with inexpressible pleasure. At that time, however, no Missionary Society was formed in the United States, and I saw no way open by which my desires would be gratified. This led me to believe that my exercises did not proceed from the Holy Spirit; for he would never give desires which could not be answered. But all my efforts to extinguish the missionary flame in my bosom were ineffectual. My desires continued, and I could not but indulge the hope, that some way would be opened by which I could proceed to the heathen world. But "hope deferred makes the heart sick." I saw no cheering prospect before me. When the divine command came home with force to my mind, "Go ye into all the world, and preach the gospel to every creature;" my answer was, "Lord, I am ready to go to the heathen world. And I have no doubt, but if, at that time, providence had provided the means, I should have gone with pleasure. Oceans, how-

ever, rolled between myself and India; and I heard no friendly voice saying, This is the way, walk therein. I was led to suspect my exercises—to imagine they were all the chimeras of my youthful brain. This conclusion plunged my mind into darkness. Month after month passed away, and I enjoyed no communion with God, no satisfaction in the sanctuary, nor in the company of Christians. At times, when reading accounts concerning the conversion of Pagans, a ray of light would dart into my mind. But these momentary rays were like the star, which on a dark and cloudy night, falls near the bewildered traveller, to give him some faint conception of the horrors with which he is surrounded, and to render the darkness still more awful. Even at this moment, the recollection of those distressing days causes my heart to bleed. I am unable to conjecture how long I should have continued in this state of mind, had not worldly affairs called off my attention. But amidst the bustle of business, this subject, notwithstanding all my wishes to the contrary, would press in upon my mind, and command attention. As I informed the church, the time had come, when I felt willing to stand in any public station to which the providence of God directed me. At that time, my greatest desire was, to preach Christ among the heathen. Indeed, when I had this exercise, I was far from my native town. It was in Bangor, a place situated at the head of navigation in the Penobscot river, that I first felt not only a willingness, but an ardent desire to preach the gospel to poor sinners. But by what means was this sudden change in my feelings effected? It was a view of the miserable condition of the Penobscot Indians. Their ignorance, intemperance, and extreme wretchedness, deeply affected my heart. When I recollected that they possessed immortal souls, that Jesus

died to save the chief of sinners, that his blood could cleanse them from every pollution, and fit them for the world of blessedness, I felt an ardent desire to be the means of imbuing their minds with the great principles of our holy religion. The flame of missions which for a considerable time had much abated, now burned with new ardour; and I was transported with the idea, that at some future period, I should be the highly favoured instrument of leading Pagans to that fountain which was opened for sin and uncleanness. But at that time, particular circumstances forbade a disclosure of these feelings. When the period drew near, that I was to preach before the church, I determined to relate them. Indeed, I went so far as to fix upon a mode of address relative to the subject. But I was deterred by a sense of my own unworthiness and insufficiency, and likewise by a strong suspicion that the church would not approbate me to preach even in my own country. I regret my conduct. It has caused me many hours of uncertainty and distress. Soon after my removal to Danvers, I was much tried upon the subject. The difficulties of a missionary life passed before my mind, and frequently I have almost despaired of ever visiting the shores of India. But I can truly say, that a view of the most severe trials attendant on an ambassador of Christ to the heathen world never entirely discouraged me. A desire for the salvation of the heathen always counterbalanced the trials. Indeed, I am much deceived, if I have not already given up my friends and native country, and relinquished all idea of worldly enjoyment, for the rich satisfaction of preaching Christ to the Pagans. This sacrifice was not made without many painful feelings. The thought of exchanging my own dear native country, for the land of strangers, and the habitations of cruelty; the friends of

my choice, the guides of my youth, and my dear relations, for the savages of our eastern world, caused me many distressing hours. I took into consideration, that before I could reach the place of my destination, two extensive oceans must be crossed; that if I survived the perils of the deep, I should have to associate with a barbarous people, whose "very thoughts run in channels diverse from" mine, and whose language "new and uncouth" as it will be, must be studied by me for several years, before I can even preach to them the great object for which I go; and that in Burmah my life would be in constant jeopardy. When I recollected these things, I confess that my heart was pained, and the tears of sorrow bedewed my cheeks. It was with these feelings, and with these prospects before me, that I asked myself the question, Is it possible that all my exercises on this subject are for nothing? I could not answer in the affirmative. When I considered that for six years these impressions had been fastened upon my mind, I was led to the conclusion, that the Lord had work for me to do in India, and I conceived that I should act contrary to duty, unless I represented my desires and feelings to my brethren. Immediately upon making this conclusion, I had an animating view of the sufficiency of God. Said I to myself, He has promised to give strength equal to my day; and shall I distrust him? He has commanded his servants to go into all the world, and has engaged never to forsake them. Why then should difficulties appal me? Why should I not endure them as well as others? Why should I not be permitted to bear them? Paul gloried in tribulations. Oh, that I might have the privilege of suffering for Christ in India.

If I am not greatly deceived, the last string that bound me to my native country, was cut by a consideration of the wretched condition

of the heathen world. I am confident that expression is inadequate to describe their misery. Can we behold "them labouring hard for a scanty subsistence, oppressed by an avaricious government, which is ever ready to seize what industry had hardly acquired?" Can we behold the "sick and diseased among them, daily begging the few grains of rice, which when obtained, are scarcely sufficient to protract their wretched existence; and with no other habitation to screen them from the burning sun, or chilling rains, than a small piece of cloth raised on four bamboos under a tree can afford?" Can we, I say, behold these things, without having the feelings of our souls excited? Do we not long to relieve them even of their temporal necessities? And how shall our wishes be gratified but by sending the gospel among them? A few centuries ago our own country was one wide desert. In it the war whoop of the savage was heard, and the effects of his brutal barbarity seen. But what a different appearance is now presented to the eye? Large and thriving towns have arisen upon our sea coasts, and delightful villages throughout the interior of our country. And to what shall we attribute this change? To nothing but the influence of Christianity. It was this which prompted our forefathers to cross the ocean, and settle in a howling wilderness; this enabled them to endure privations and fatigues, and to overcome the difficulties with which they were surrounded. It is owing to the benign influence of the gospel, that the poor are rendered comfortable; that when unable to provide for themselves, they are generally invited to alms-houses and hospitals. And if the gospel should prevail in Burmah, would not similar institutions arise? Is it reasonable to suppose, if Christianity were embraced by the Burmans, that they would permit their poor to suffer and die

for want of proper habitations, attendance, and food? No; that wretched country would exhibit quite a different appearance. Can the frequency and severity of their punishments fail to excite every feeling of our hearts? It is but seldom that we see a criminal executed; and no doubt the mode of execution adopted in our country is the most easy. But Oh, what cruel, what barbarous punishments are practised in Burmah! That person's heart must be harder than adamant, that does not feel at a recollection of them. I long, I pant to preach the mild gospel of the Prince of Peace in the habitations of cruelty. But the wretchedness of their outward condition appears unworthy of notice, when contrasted with their spiritual. On this subject I cannot speak with indifference. I know

"The gospel bears my spirits up;
A faithful and unchanging God
Lays the foundation of my hope
In oaths, and promises, and blood."

And shall I not carry this gospel to them? Shall I not present to their minds that firm foundation on which my own hope of eternal happiness is built? In the single empire of Burmah, it is calculated there are seventeen millions of inhabitants; more than twice as many as in the United States. They have no Bibles; they never heard of the cross of Calvary, nor of the Saviour's blood; they are sitting in the region of the shadow of death, and are daily going the way of all the earth, unapprized of the absurdity of their worship, and of their dangerous condition. And shall not we, who know the true God, and have been redeemed by the blood of Jesus, apprise them of their situation, and teach them the way of salvation through the great Redeemer? Some perhaps will say, we have missionary ground enough at home, you had better reserve your strength for your own countrymen. Ah! is this the voice of Christian benevo-

lence? Is this the language of converted Hindoos? Is this the Macedonian cry from the wilderness? Is this following the example of Christ, who himself became a missionary into our sinful world, or of the first disciples who did not confine themselves to the Jews, (although no people needed the gospel more) but went *every where* preaching the word? Let us ever recollect the language of sacred truth, "He that watereth, shall be watered himself." Have we not the most abundant reason to conclude, that if we send the ministers of Christ abroad, that he will raise up an abundant supply, and thrust them into the gospel vineyard at home? Do not Christians find by happy experience, that it is "more blessed to give than to receive?" It is according to the very genius of the gospel, that the liberal soul shall be made fat; that he who soweth sparingly, shall reap sparingly; he that soweth liberally, shall reap an abundant harvest. But indeed, if ministers were going by hundreds to India, there might be some reason for alarm. This, however, is not the case. There are only a few solitary individuals who have any inclination to go. They ardently desire to bear the tidings of salvation to the heathen world. And shall they be hindered? Must they have their hearts in India, and their bodies in America? Must they sigh in secret for a work in which they are not permitted to engage? But does our own country stand in as much need of preachers as the empire of Burmah? In the latter there are only two preachers to *seventeen millions*; in the former, there are thousands of preachers to only seven millions. How great the contrast! How loud the call for missionary labour!

Perhaps, after what I have written, it will be unnecessary to say, that I have an ardent desire to go to India. I pant for missionary work; I long to read the sacred or-

acles, and explain their cheering contents, to the miserable heathen. How animating the idea, that at some future period, under the covert of some shady tree, and perhaps within sight of a Pagan temple, I shall have the unspeakable privilege of pointing the listening Barmans to the Lamb of God! Oh, that I might have the privilege. I wish to be resigned to the directions of Providence; but I am confident, if I am denied going to the heathen world, it would be the greatest trial of my life. Oh, for divine direction.

I was much animated with a sentence in the address of the Board of Foreign Missions: "Burmah shall assuredly bow to the Messiah, as shall the United States, or Europe, or Hindoostan." And do not the signs of the times indicate that the "kingdoms of this world are soon to become the kingdoms of our Lord?" Dr. Carey considers that the present zeal for extending the Redeemer's kingdom, is a new era in the Christian world; and says, that "some of them now entering into life, may, and probably will see the kingdom of our Redeemer set up universally." Oh, that I may be one of the instruments of effecting this glorious work! of advancing the interests of Zion, and of extending the knowledge of Jesus to the remotest bounds of the earth! At times I do adopt the language of the poet, and pray,

"Sovereign of worlds! display thy power,
Bid the bright morning star arise;
Be this thy Zion's favour'd hour;
And point the nations to the skies."

J. COLMAN.

To the above communication, an answer altogether discouraging was given. For reasons which it is not important to notice here; arguments were employed to induce him to relinquish all thoughts of visiting Burmah. He was reminded of the privations, difficulties, and dangers to which he would be exposed; and of the fair prospect of respectability and usefulness which

was opening upon him in his own land. But his feelings were, in some respects, similar to those of the apostle Paul, when he said, "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

The two following letters allude to the discouragements he had received from his brethren, and are expressive of his own severe disappointment.

Danvers, Nov. 1814.

Rev. and dear Sir,

WHEN last in town, I intended to embrace an opportunity of disclosing to you, the state of my mind as it respects the eastern mission. As no opportunity presented, permit me, at this time, to address you on the subject. I am conscious that the bounds of our habitations are appointed by God, and that we can never pass beyond them. There is, undoubtedly, a sphere allotted to every Christian, in which it should be his great aim to move. Out of this sphere he will neither enjoy his own mind, nor advance the interests of Zion. If the bounds of my habitation are fixed on American soil, and if my sphere of usefulness is confined to the American church, here I wish to stay, and draw my latest breath. Were I satisfied of this, never would I cherish a single desire to visit the habitations of cruelty. At times I have felt, and if not greatly deceived, I now feel willing "to stay where the Lord would have me to stay, and to go where He would have me to go." I have a desire to labour in that part of the vineyard of Christ, to which the finger of duty points; and I am sensible that there I shall eventually labour, although there may be, to the eye of reason, insuperable obstacles in the way. With God all things are possible. He can

level the highest mountains, and fill up the lowest vallies, that a way may be prepared for the performance of duty. And although I have no idea that miracles will be wrought on my account, yet there can be no doubt, but that events will be so ordered, as to give me an opportunity of working where the Lord designs. With views like these, I feel much easier as it respects my future life, than I did a few months since. Satisfied that every thing is ordered with infinite wisdom; that no event can take place which does not come under the inspection of the Most High; I wish to surrender all my concerns into the hand of Him who is the Father and Guide of his people. If it is my duty to spend my days in pagan lands, thither, in due time, I shall be directed. The way to the scene of my future labours, may be attended with many difficulties, it may be planted with thorns, and frequently appear to be entirely hedged up; but it will be a *right way*; it will be the way which infinite wisdom and love mark out; and its ruggedness will only make the future path of duty more pleasant and delightful. If the Israelites had, on their way to Canaan, no trials to endure, no wilderness to traverse, no enemies to conquer, the good land would not have appeared so acceptable. The difficulties through which they passed, gave a zest to all the pleasures which they experienced, on taking possession of the promised inheritance. In like manner, if the believer has many trials to pass through before he obtains the object for which he seeks, it will when granted, be rendered doubly sweet to him. O that these considerations might have a tendency to lessen my anxiety, and to induce me to wait with patience all the appointed time, until my change come.

I hope, by these remarks, it will not be understood, that my desire for missionary work is in the least

abated. Nothing could give me higher satisfaction, than to know that a fair opportunity was offered for me to go, eventually, to the heathen world. I must confess that this is the object which I have most at heart. I am willing to spend many years in close application to study, to leave my native land, and to take up my residence, for life, amongst the most degraded of our species. Doubtless I may picture to myself many scenes which I shall never realize; I may anticipate happiness which I shall never experience; and I may be called to endure labours and sufferings which I never expected. I feel willing to forego the former, and to endure the latter, if duty requires. At present, however, I cannot imagine to myself any greater happiness, than to point the poor Burman to the blessed Object of Christian adoration. I am confident that it would give me unspeakable pleasure to sacrifice all that I can enjoy at home, for the privilege of leading the wretched heathen to that fountain in which they can be cleansed from the pollution of sin. Many things, at present, seem to forbid the expression even of a wish to become a missionary. I cannot think of the feelings of many of my brethren on this subject, without the most painful sensations. Why is it my unhappiness to differ from those I love and respect? If I am wrong, I wish to be right. I respect the opinions of my brethren: neither shall I ever go to India, unless they will cordially approbate me. If they finally think it is not my duty to leave this country, I will acquiesce, however painful, *severely painful* it may be to me. O for divine direction! for a spirit of supplication, that I may be led into the path of duty.

Danvers, March 17, 1817.

Rev. and dear Sir,

WERE this the last objection which I had to make, I confess that the call at E—— is so strong, that

it would not appear very forcible. Before I commenced my letter, I had some conversation with Mr. C. upon the subject. He advised me to write my feelings without the least reserve to you. O Sir! how shall I find language to express myself? I feel an ardent desire to preach the gospel to benighted heathens. True, Providence seems to forbid the attempt. I hear no friendly voice saying to me, 'This is the way to pagan lands; walk thou in it. Every door appears to be closed against me; nor do I see the most distant prospect of gratifying the dearest wish of my heart. Some perhaps will say, that this is a plain intimation for me to desist from going to a heathen land. I join with them, and say the same. I respect and value the opinions of my brethren. O that my feelings might be similar to theirs; then should I have peace of mind. It is a source of grief for me to differ from those whom I love and revere. But what shall I do? I cannot have a single hearty desire to settle in my own land. And when an invitation is given me, then I must revolt at the thought. Some time ago I came to a determination to sacrifice my feelings upon this subject, and endeavour to make myself contented to remain in my native country. After deliberating several days on the subject, I felt a resolution to dismiss every idea relative to personally engaging in the foreign mission. Said I to myself, Providence frowns upon the attempt, and my beloved brethren are opposed to it. Surely they know better than myself, an inexperienced youth. Thus I reasoned myself into the determination above mentioned, and recorded it in my diary. Permit me to transcribe it:—"Have felt, for a long time, and still feel much distressed as it respects my duty with reference to the mission in India. I have made known my desires; but my brethren discourage me,—discourage me much, very much. I

shall, therefore, attempt to erase these impressions from my mind. How great the sacrifice of feeling! sacrifice of duty! But what can I do? Providence, through my brethren, seems to forbid my going. Oh, what agony of soul I have endured, merely by the prospect of forming the above resolution! My conscience almost tells me that I am wrong. I pause, nearly ready to expunge the words which have been tortured from me. Oh God! if I am wrong, forgive me, for I know not whither to fly. Fain would I visit Burmah's shore; but no voice (human) says, This is the way, walk ye in it." When I wrote this resolution, I had no idea of showing it to any one. It was my design to keep it secret.

Since I came to the determination which I have written, my mind has had but little peace. I cannot read a missionary account, nor hear the subject conversed upon, without feeling distressed. The tear will often start from my eye, and the sigh heave from my bosom, when only the name of Burmah is mentioned. Notwithstanding the discouragements which I have met with, I still feel the same desire for missionary work. In pointing the poor pagans to the Lamb of God, I fain would spend my latest breath. I long to arrive at a conclusion on the subject. Could I feel contented to remain in my native land, never would I express a wish to the contrary; never would I burthen my brethren with perhaps *useless* requests; for so I suspect they will be. It is nothing but a sense of duty that impels me to write as I do. Perhaps I am too confident, but I really believe, if any one of the Foreign Mission Society had the exercises upon the subject which I have had, he would consider it to be a *very great* sacrifice of pleasure and duty to remain in his own land; and he would consider himself highly criminal unless he used every possible means to place himself in the

situation of a foreign missionary. And now, what shall I do? Shall I, or shall I not, make known my feelings to those around me? Shall I stifle the fire in my bones until it consumes me? Shall I settle down in my own country with a heavy heart? Shall my soul be in Burmah, and my body in America? I see no prospect but these questions must all be answered in the affirmative. I am afraid that the brethren are *determined* to keep me at home. If this should be their united resolution, I must abide by it.

J. COLMAN.

When at last his brethren became convinced that it was their duty to encourage his application to the Baptist Board of Foreign Missions, he was almost at a loss to express the joy and gratitude which he experienced. Some idea may be formed of the state of his mind from a letter, dated

Danvers, April 19, 1817.

Rev. and dear Sir,

I CANNOT but feel animated with the prospect which I have, of becoming a missionary to the miserable heathen. I long to be engaged in proclaiming to them the astonishing love of Jesus to a guilty, ruined world.

"The sultry climes of India then I'd choose;
There would I toil, and sinners' bonds unloose;
There would I live, and spend my latest breath,
And in my Jesus' service, meet a stingless death."

Christ, even him crucified, should be the burden of *his preaching* who goes to the heathen world. A description of his sufferings, will touch the heart, and be the means of reforming the man, more than all the lectures on morality which have ever been spun out by human wisdom. Since I have had a prospect of going to India, my mind has been in a very happy, and, I trust, gracious frame. The work has ap-

peared all important, and Christ, all sufficient. I have not enjoyed so much for years as within three weeks. The trials which I have endured appear *less than nothing*, when contrasted with the *privilege* which I hope to enjoy. If ever I felt conscious of duty, if ever I felt sweet satisfaction, it has been in writing my address to the Board. I tried to prepare my mind for the solemn work. Several days were spent in meditating upon the subject, taking it, renewedly, into solemn consideration, and imploring the direction of the Holy Spirit. I rose early, and tried to pour out my soul to God; took a walk, and seriously considered the important undertaking; came home, and read the 52d and 60th chapters of Isaiah. The 12th verse of the 52d was peculiarly precious. The whole of both was sweet and animating. I then deliberately sat down, and wrote my communication. To my brethren I commit my case. They, under God, will, I believe, guide me into the path of duty. While I am rejoicing, do not, dear Sir, imagine, that I expect to live an easy life in Burmah. I calculate upon trials; the greatest are yet to come. Unexpected difficulties will arise in a heathen land to try my faith and patience. I have frequently attempted to count the cost; and after prayerfully and solemnly considering the difficulties of a missionary life, I had rather endure them, and have the rich satisfaction of preaching to the heathen, than be exempted from them, and remain in my own country. I do more than choose, I prefer the former to the latter. To deny me the privilege of going to Burmah (by this I mean any heathen land) would blast my fondest hopes, and my most cheering prospects.

[To be continued.]

Original Communication.

For the American Baptist Magazine.

ON REVIVALS OF RELIGION.

At the present era of the church the subject of revivals of religion must awaken a peculiar interest in the breast of every Christian. I beg leave to present the following result of some reflection, hoping that others of greater experience than myself may be thus induced to enrich your pages from the treasures of their more extended observation.

Religion is love to God, and love to man. Its lineaments are minutely pourtrayed in the sermon on the mount, and in the various allusions to the Christian graces with which the scriptures abound. It is the principle of holiness which pervades the whole sinless universe, and must therefore, in all ages, under all circumstances, and throughout all dispensations, be exactly and unchangeably the same. Of course the nature of religion cannot be altered by a revival. It is the same thing that it was in the times of Abel and Abraham, of David and Samuel, of Paul, and of the Apostles. And being precisely the same in its nature, it is to be judged of by precisely the same principles,—the principles which are so clearly stated in the word of God.

But, although its nature be exactly the same at all times, and in all places, yet the degree in which it is possessed may differ. There is not the same intenseness nor purity of religious feeling on earth that there is in heaven. There have doubtless been seasons in the history of the church, during which the amount of her piety has increased or diminished. In the times of Papal darkness, there was certainly less religion in the world than there was during the lives of the

apostles, or than there is at the present moment. And individual Christians, in studying their moral history, will doubtless recollect that there have been seasons when they have become unusually attached to the world; when, following lying vanities, they forsook their own mercies, as well as times, when they knew from daily experience, that it was good for them to draw near unto God.

Now when the degree of love to God and man is increased in a Christian's own soul, there is a revival of religion in that individual. A professed disciple of Christ sometimes awakes from the slumber of months, or perhaps of years, and finds that he has been at ease in Zion. His graces have languished. His love to God has grown cold. His views of eternity have habitually become dim, and in scarcely more than in name is he distinguishable from the world. Under some pungent application of divine truth, he is brought to commune with his own heart, and his spirit makes diligent search. He ascertains how fearfully he has backslidden, and in sackcloth and ashes, repents of his transgression. Again, with his load of guilt, is he found at the foot of the cross. Again he makes an application to the blood of the atonement; and again does he devote himself with deep self abasement to the service of God for time and for eternity. An exercise of this kind is probably intended by the exhortation of the Saviour to the church at Ephesus; Repent, and do the first works.

A thorough and universal repentance of this nature, is succeeded by peace and joy in believing. Eter-

nity is made visible to the eye of faith. Heaven and hell seem near to the soul, and press home upon it all their thrilling realities. The repenting Christian feels the need of being faithful to his brethren, and faithful to his fellow sinners. He exhorts and entreats with all long-suffering. He feels pressed down with the weight of his responsibility as a disciple of Christ. He begins to show by his conduct and conversation, that he is living for eternity. The world has faded away before his faith-illuminated vision, and his whole deportment shows that it has faded. His example produces the impression that there is truth in religion. The solemnity and affection of his warnings awaken the careless. The holiness of his life alarms the secure. And thus he becomes a centre from which, in every direction, are diffused the warmth and the radiance of ardent and heart-felt piety.

Now let this occur in a number of individuals at the same time, and the same results will succeed only in a greater degree. Moral feeling, like physical heat, becomes more intense by reverberation. Each individual Christian will be excited to greater attainments in holiness, by observing the active graces of his fellow. And the impenitent sinner will be more readily awakened, for he will find himself surrounded by men whose words and actions teach him that they believe heaven and hell to be solemn realities, and that the great business of this life is to attain the one, and escape from the other. That such may be, and that such frequently is the fact, cannot be denied. And we believe that were such to be the constant life of professing Christians throughout the Christian church, she would be pervaded by one universal revival,—a revival which would never cease till there were no more souls to be converted,—till the kingdoms of this world

had become the kingdoms of our Lord, and of his Christ.

An increase of piety in a number of Christians associated in a church or a neighbourhood, attended by corresponding exertions, and succeeded by their legitimate effects, is what we understand by a revival of religion. That such an increase of religion frequently takes place in individual Christians, every one allows. Why should it not take place in many at the same time? There is certainly nothing in any of the operations of providence to render such an event improbable. It is perfectly consistent with the analogy of nature. God generally bestows the blessings of his providence upon masses of community at the same time. He does not send rain upon one field, and withhold it from the next. He does not commonly cause one husbandman to rejoice over an abundant harvest, and his next neighbour to mourn over barren sterility. The general rule which he adopts in diffusing around the blessings of nature, is to enrich at the same time, large portions of a community. And why should he not follow the same rule in dispensing the blessings of salvation?—I am certainly ignorant of any reason which can be assigned why this should not be the case.

But let us look into the history of the church, and inquire whether such has not been the case. Let us see whether God has not been accustomed to carry forward the interests of holiness, by pouring out the influences of his Spirit upon large portions of community at the same time. To bring this question to an immediate issue, let us compare the results of the labours of the primitive preachers of the gospel, with the journals of the most successful missionaries of the present time. And in instituting this comparison, all the allowance which we should make, is for the difference of minuteness in the two

accounts. Suppose Mr. F— should in travelling through the Holy Land, stop at a city, and preach Christ unto them. An unwonted solemnity overspreads his first auditory. The inquiry is heard from many of his hearers, What shall I do to be saved? A crowded assembly collects on the succeeding day, and on every countenance is depicted the anxiety which a realizing view of eternity cannot but awaken. The feeling becomes more intense, the excitement becomes general. Business is suspended. The whole population is awake to but one inquiry, how shall we escape the wrath to come? Soon one and another is converted. Every succeeding day multiplies their number, until the city, which but a short time before, trembled in apprehension of the wrath of God, is now filled with all the joy and the peace of believing.

Now, if we, in the place of Mr. F—, suppose that the preacher was Philip, and the place to be Samaria, we have an account of such a revival in the eighth of Acts. Philip went down into Samaria and preached Christ unto them. And the people with one accord, gave heed unto the things which Philip spake, hearing and seeing the miracles which he did, and there was great joy in that city. Again it is added, when they believed Philip, preaching the things concerning the kingdom of God, they were baptized, both *men and women*. An account very similar may be found in the preaching of Paul at Antioch in Pisidia, Acts xiii. When Paul (Acts xvii) had preached at Thessalonica only three Sabbath days, some (of the Jews) believed, and consorted with Paul and Silas, and of the devout Greeks, a great multitude, and of the chief women, not a few. The revival at Corinth was slower in its progress, but it was at last carried on with power, for the Lord had much people in that

city. At Ephesus, the work was of longer continuance, and of wider effect. A device of Satan to stop its progress, turned out to his utter discomfiture, and only promoted the attention to religion. For fear fell on them all, and the name of the Lord Jesus was magnified. So mightily grew the word of God, and prevailed. Time will not allow us to specify more instances in illustration of the subject. These, we hope, will appear sufficient to establish the fact, that in Apostolic times, God did advance the interests of the church, by precisely what we now call revivals of religion. Our limits will not allow us to pursue this subject so far as we could wish. We have only room for a few reflections.

1. We see that if this is the manner of God's dealing with his church, Christians have reason to expect revivals of religion. We believe that they will multiply as the church becomes more holy, until the millennial morning shall usher in one universal revival.

2. Ministers ought to preach frequently on this subject. They ought to feel as though every thing was not right with them, and their people, if the influences of the Spirit are not frequently experienced. They have reason to humble themselves before God, and in the dust to pray, Show us, O Lord, wherefore thou contendest with us.

3. If Christians lived as they professed, if they were really in earnest about their own souls, and the souls of others, might we not hope that they would witness more frequent revivals? And therefore a minister may boldly charge home the fault upon them. He must do his duty; but if they do not theirs, it can hardly be expected, that his labours will be extensively blessed. He may throw the responsibility at their door, and tell them to beware lest they be found stumbling blocks in the way of sinners.

BAPTIST MISSIONARY SOCIETY IN MASSACHUSETTS.

TWENTY-FIRST ANNIVERSARY.

ON Wednesday morning, May 28, the Rev. JOSEPH ELLIOT, of Roxbury, preached at the meeting-house of the First Baptist Church, the Sermon introductory to the annual meeting of this Society, from Isaiah lxii. 6, 7—*I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*

Immediately after the delivery of this discourse, the Rev. DANIEL SHARP, Secretary of the Society, read the annual Report.

Professor BRIGGS, of Waterville College, moved the acceptance of the Report, and accompanied his motion with remarks on the value of the gospel, and on the obligations of Christians to extend its heavenly influence far and wide.—That it might be universally published, Christ condescended to visit our guilty world, and to make himself an offering for sin by his death on the cross. Gratitude for our hopes and our blessings, founded on his atonement, imperiously urges the duty, and calls for the sacrifice of property, of ease, and even of life itself, if necessary, in making known this great salvation.

The Rev. JAMES BARNABY seconded the motion, remarking on the obligations of the Society to those worthy females, by whose prayers and contributions, encouragement had been afforded to those missionary operations, of which the Report gives a pleasing statement. The Report was then unanimously accepted.

The Treasurer's account, as audited by the committee appointed for that purpose, was then read. Eight hundred and eighty dollars were on hand, besides 500 dollars, which had been received in the past

year, as profits accruing from the publication of the American Baptist Magazine, making 2,500 dols. profits since the publication of the new series. Upwards of 2,000 dols. had been received from different missionary societies, and from donations and subscribers in the past year, and about the same amount had been expended by the Society, in the employment of missionaries, &c.—1161 dollars were also in the Treasurer's hands, being donations for the translation of the holy scriptures.

The Rev. ARTHUR DRINKWATER moved the acceptance of the Report on the Treasurer's account. He observed that it gave him peculiar pleasure to be present on that occasion, especially as he could speak from his own knowledge of the necessitous state of many parts of our country, destitute of gospel privileges, and some of them not very distant. He had met with persons in New-England, who had formerly been favoured in occasionally attending the ministry of the venerable President, who were now so situated as to be obliged to travel through woods and unfrequented roads, from 5 to 12 miles, to come within hearing of the joyful sound. These facts, he said, evidenced the utility of employing missionaries in our own country, and of increasing their number.

The Rev. WARREN BIRD, in seconding this motion, remarked on the value of the Christian ministry, and on the awful iniquity of many in our country, who dare to refuse bread to Christ's ministers. This sin calls for deep humiliation and repentance, and is one of those abominations in the sight of Jehovah for which some parts of our country are threatened, and others visited, with a famine of the bread of life. There is now a loud call on

the rich and on the poor, to come forward, according to their means, with their money and their prayers to the help of the Lord. When they thus consecrate their substance to the God of the whole earth, the blessing of Heaven will descend, the influence of the Holy Ghost will be seen in its effects, and our country shall universally be made glad with the rich blessings of grace. The motion passed unanimously.

The Rev. Mr. BOARDMAN moved a vote of thanks to the societies and individuals, who had contributed to the funds of the Society. He testified to the necessity of additional missionaries in our own country. He had met with one individual, in his itinerant course, who, although a new-born soul, had never heard but seven sermons. He would not, he said, be understood as speaking against Foreign Missions; for he believed an effectual way to encourage them was, to increase our Domestic Missions. All our powers should be exerted in doing good to the souls of men, and all our ingenuity should be constantly on the stretch, in devising means for the spread of the gospel, till the world in which we dwell, shall resemble the heaven for which we hope.—To the accomplishment of this object, all our prayers should be directed.

The Rev. JOB SEAMANS supported this motion by several appropriate and interesting remarks.

Rev. EBENEZER NELSON, jr. then rose and said—

Mr. President,—I believe this Society entertain a grateful sense of the diligent, laborious, faithful and impartial manner in which its Officers have discharged their duties the past year; and that it is their desire to express the same by a vote of thanks.

In rising to offer this motion, I would make a few remarks relative to the cause of Missions.

This is a subject, in contemplating which, the benevolent mind will not soon be tired.

The object the friend of Missions has in view is the most elevated and noble

in which it is possible for human beings to engage. It presents every thing to invigorate the mind, to expand and warm the heart, and to fill it with a holy delight.

It is true, it is not the immediate purpose of this Society, to irradiate the gloomy regions of Hindostan, or of Burmah; or to put out the fires of superstition on the other side of the globe; but it is her design to assist in evangelizing the world, and in spreading from pole to pole the glory of the Redeemer's cross. She is conscious of acting under the authority of the omnipotent God, and that it is the tendency of her exertions, to fertilize the barren mountains and the parched deserts, by sowing the good seed of the kingdom of God, and cutting out channels for the water of life to flow to those who are ready to perish.

And who does not look with admiring gratitude on the success which has attended these exertions? Every year since the formation of this Society, weak and destitute churches have been strengthened, encouraged and refreshed by its Missionaries; breaches and divisions have been healed; new churches have been formed, and there have been great revivals of religion, as the immediate fruits of the labours of its Missionaries.

"The wilderness and the solitary place have been made glad for them, and the desert as the garden of the Lord!"

Did it enter the hearts of any of the venerable founders of this Society, in their first council for its formation, that in so short a period, altars should be erected in so many parts of North America, from Nova-Scotia to Louisiana, from which thanksgiving to God should ascend for blessings communicated through this medium?

But, Sir, in adverting to the great benefits resulting from the operations of this Society, I would beg leave to mention the periodical publication under its patronage. The advantages resulting from this publication to the Missionary cause, and to our own denomination, are known and appreciated by most of the members of this Society; but they are not known to all to whom the knowledge might be beneficial.

Till within a few years there was no other religious periodical work of any magnitude in this country; at least, that had much regard to the cause of missions, and especially to our peculiar sentiments.

This Society was the centre and grand depository of religious intelligence from all parts of the United States, and from other countries. And from this Society, through the medium of the Magazine, an immense mass of Missionary and other

religious intelligence, was communicated to the different churches in America, and in other lands. By its circulation, a taste for reading has been promoted, religious knowledge diffused abroad, the destitute state of the world ascertained, a missionary spirit excited, and the energies of the churches called into vigorous exercise.

To what single circumstance could we refer this day, that has done so much to promote the union, harmony and strength of the denomination to which we belong, as the circulation of that work?

But, Sir, its influence does not stop here. This Society has set an example for others. And it has been followed. Other Societies have been formed, and rendered active and useful, by viewing the exertions and the success of this. Religious publications have been multiplied in our own, and other denominations, in consequence of seeing the immense circulation this has had.

And thus America and the world are blessed through the influence of the Baptist Missionary Society in Massachusetts.

Surely there has been a handful of corn in the earth, in the top of the mountains; the fruit thereof has shaken like Lebanon, and they of the city have flourished like grass of the field.

But, Sir, can this Society take any of this glory to itself? Who shall change the top of a barren mountain into a fertile plain or a fruitful field; revive languishing churches, heal divisions, check the torrent of error, soften the hard heart of the sinner, and so change the enemies of Christ, that they shall be his friends?

When the great Cicero had been successful in discovering and suppressing the conspiracy formed by Cataline against the Romans, he would not take the credit of it to his own account. His language is, "If I should say it was I who defeated them, I should take too much upon me, and my arrogance would be insufferable. It was the immortal God; it was *he*, it was *he* that defeated them; it was his will to preserve our capital; his will to preserve this city; his will that you should all be safe."*

Cicero was a heathen, and a wicked man: how much more then does it become a Christian Society, in the great and signal success which has attended its exertions, to ascribe it all to the agency and power of the immortal Jehovah, and to say, with the King of Israel, "Not unto us, not unto us, but unto thy name be the glory."

Let this body concentrate all its energies, and direct them against the ignorance, error and iniquity of one single obscure village; and what would be the result, if the grace of God did not accompany their efforts?

Yet it pleases God to make use of means, and sometimes of feeble means. He has made use of this Society to accomplish great objects, in accordance with his eternal purposes of love and mercy towards our fallen race. He has made use of its Officers in directing its energies to such results as promote human happiness, and reflect honour on our glorious Redeemer. But in the operations of this Board of Officers, we discover marks of great care, labour, and perseverance.

And, although it would be an abomination in the sight of God, for us to come into his sanctuary with fulsome adulation to any of our fellow men, yet it is fit, and proper, and scriptural, for God's people to express the gratitude they feel towards faithful stewards of the manifold mercies of the Lord.—I would, therefore, move, Sir, that the thanks of this Society be presented to its Officers, for the diligent, laborious, faithful and impartial manner in which they have discharged their trust the past year.

The Rev. BENJAMIN C. GRAFTON seconded this motion, and gave a brief account of some pleasing facts in relation to a mission in which he had lately been engaged, as a testimony of the useful direction to which the Officers of this Society had appropriated some of its funds. The motion then passed unanimously.

The following were chosen Officers for the ensuing year:—

Rev. THOMAS BALDWIN, D. D. *President*.
Rev. JOSEPH GRAFTON, A. M. *Vice Pres.*
Rev. DANIEL SHARP, *Secretary*.
Mr. E. LINCOLN, *Treasurer*.

TRUSTEES.

Rev. Elisha Williams,	Rev. Bela Jacobs,
Lucius Rolles,	F. Wayland, jr.
N. W. Williams,	Joseph Elliot, jr.
Stephen Gano,	G. F. Davis,
Ebenezer Nelson,	Dea. Heman Lincoln,
George Keeley,	Levi Farwell,
Wm. Gammell,	James Loring,
Charles Train,	

The President delivered an affectionate address, in which he gratefully acknowledged the wonder-working hand of God in all the labours of this Society, notwithstanding the feebleness of its means and the insignificance of its instru-

* President Davies' translation, in his Sermon, entitled, "Practical Atheism, &c." vol. 3, p. 262.

ments. With much solemnity, he alluded to the divine goodness in his preservation to so advanced an age, and in which he had been permitted to see the church arise with so much prosperity. The time of his departure was at hand, but he could look around with confidence on his younger brethren, who, he trusted, would remain faithful, and could commend them to Him who was able to keep them from falling,

with the pleasing hope of meeting them in glory. He then closed the meeting by prayer.

In the evening, the Rev. ABIEL FISHER preached before the Society, from John iii. 14, 15.—*As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him, should not perish, but have eternal life.*

[Watchman]

REPORT OF THE BAPTIST MISSIONARY SOCIETY IN MASSACHUSETTS.

It has been frequently urged by infidels as an objection to Christianity, that it is an unsocial and repulsive system; and that where it gains an ascendancy, it contracts the heart, and transforms men into gloomy bigots. Its friends also have been stigmatized as a class of narrow-minded men, who, wrapped in the mantle of self-conceit, and proud in supposing themselves the peculiar favourites of Heaven, look down upon others with insensibility and contempt.

We think the enemies of revealed religion could not have been more unfortunate in selecting an objection, because it is directly at variance with all the facts which the history of Christianity exhibits. Instead of giving existence and strength to selfish feelings, it controls and subdues them, and teaches its possessors not to live for themselves, but for the good of their fellow men.

Nor can the accusation brought against the friends of this system be substantiated. From the earliest ages of the church, to the present day, they have signalized themselves as benefactors to mankind. When the disciples of Christ experienced the power and blessedness of the gospel in their own hearts, they went every where preaching the word. They rejoiced even in

bonds and imprisonment, when they found that these had been over-ruled for the furtherance of the gospel. They had no desire to enjoy the blessings of salvation alone. They were anxious that others should participate with them in the mercy of God. It was not self-conceit, it was not bigotry, but an enlarged and pious benevolence, which filled them with transports of joy, when they learned that sinners were converted from the error of their ways. When information was received at Jerusalem, that the Gentiles had embraced the truth; the followers of the Redeemer "glorified God; saying, then hath God granted unto the Gentiles repentance unto life." We may venture then to assert, that the religion of the Bible is not a cold and selfish system. No! it is a system that warms and expands the heart with supreme affection to God, and a tender concern for the happiness of man. And while it administers in a thousand ways to the wants of the body, it does not overlook the wants of the soul.

The spirit of genuine charity has never been extinct in the church of Christ. It has indeed been limited in its operations by the strong arm of civil power. But it burned with as strong and pure a flame in the breasts of martyrs, as it now

does in assemblies, met for the purpose of aiding the plans of pious benevolence. In the former case, they acted in their individual capacity; and were valiant for the truth, even unto death; in the latter, having no one to molest us, we concentrate our energies, and thus more effectually promote the cause of humanity and religion. These associations are sufficient proof that we view ourselves as social beings, and that we are conscious we owe a debt of kindness to our fellow men; and cannot be satisfied until it is discharged.

The existence of the "Society," whose anniversary has this day brought us together, furnishes evidence, that the friends of evangelical truth, "look not on their own things, but also on the things of others." The object for which it was formed, was to supply the poor and destitute with the preaching of the gospel. A desire to convey instruction to the ignorant, consolation to the wretched, and hope to the guilty, animated the exertions of its first patrons. And, we trust, that the same feeling, with the blessing of God, will secure its stability and prosperity for years to come.

In pursuance of the trust confided in them by this Society, the Board have appointed several missionaries, who have laboured in different parts of the United States, and with various degrees of success. Perhaps a statement of the persons employed, with a few extracts from their communications to the Board, will give the best idea of the nature and extent of their services; and it is hoped, will not only be satisfactory, but highly gratifying.

NEW BRUNSWICK.

From a representation of the great want of religious instruction in some parts of the Province of New Brunswick, the Board were induced to give Rev. Thomas Scott, of St. John's, a missionary appointment for three months. We have

not yet received an account of his labours, but he has entered, no doubt, on the duties assigned him, as he expressed a deep concern for the destitute situation of the inhabitants, when he applied for our patronage.

MAINE.

In the State of Maine, brethren Case, Buck, Willard, and Kendall, have each been engaged in the service of this Society during the past year. From two of these missionaries we have not been favoured with any particular information. Mr. Kendall had not the pleasure of witnessing any special success on his labours, but the people were grateful for the attention bestowed on them by the Board. Besides preaching as opportunity offered, Mr. Willard was instrumental in promoting the organization of several Female Missionary and Tract Societies; and where he deemed it necessary, he encouraged the establishment of Sabbath schools. We indulge a hope, that these exertions of our missionary brother, will eventually be attended with much good. It should ever be remembered, that the future prospects of the church are intimately connected with the religious instruction of the young, and the systematic measures which are brought into operation for the diffusion of evangelical truth.

NEW-HAMPSHIRE.

Rev. Matthew Bolles has fulfilled a mission of six months in the State of New-Hampshire. Most of this time was spent in the towns of Dunstable and Peterborough, although in other places he also made known the unsearchable riches of Christ. In his journal, he remarks, "when I first settled in Milford, I found the country around me destitute of a stated gospel ministry, and especially a number of feeble societies of our denomination. Several of these not a days' ride from my residence, were indeed like sheep without a shepherd to care

for them. As I became more acquainted with their situation, I felt it my duty to visit them, and have been permitted to see that my labour was not in vain in the Lord. The house in which I preached in Peterborough, was frequently filled to overflowing, and a fixed and solemn attention was given to the ministry of the word. At another station, in a wealthy village, a pious, but poor family opened their house for the public worship of God. Here many persons flocked together to hear the accents of redeeming love. And in several instances, the gospel was made the power and the wisdom of God, to the salvation of their souls. When it was known that a number of converts had made a profession of religion, and submitted to the ordinance of Christian baptism, the school house in which they had been accustomed to meet, was shut against them; and when they went up to worship, they found the door locked and nailed. But He, who has said, "I will work, and who shall let it," over-ruled this event for good. A few pious Christians, with their associates, were inspired with a determination to build a place for the worship of their Lord and Master. About seven persons commenced this work, and only four of them could sustain any considerable part of the expense, but having resolved in the name and strength of the Lord, to erect a house, they accomplished their purpose, and it was solemnly set apart to the worship of Almighty God. About twelve females in this humble community have formed a missionary Society, who the last year raised sixteen dollars, and this year eighteen dollars, for Domestic Missionary purposes."

The Baptist church in Peterborough bear affectionate and grateful testimony to the labours of this missionary. In a letter addressed to the Board, they say, "We tender to you our thanks for your lib-

erality in sending our esteemed brother, Matthew Bolles, to administer the gospel, and its ordinances. His labours have been blessed to our edification; our assemblies have increased, and saints have been encouraged to vigorous exertions in the good cause. Six persons have come forward and put on the Lord Jesus by baptism. Believing that our labours will not be in vain in the Lord, we meet on the sabbath, whether we have preaching or not. And the Lord has been in our midst. We have been constrained to say, it is good for us to be here. Our divine Saviour will remember, and richly reward your liberality to us, although done for those who are truly the least of his saints.

In Dunstable, Mr. Bolles remarks, "I have assisted in the constitution of a church; and several additions have since been made to it. The friends of Zion in this place, received your assistance with peculiar sensibility and gratitude. It is highly probable, that in both these places, future generations will rise up and bless a sin-pardoning Saviour, through your labours of love. "They that sow, shall reap," and both they that sow, and they that reap, shall rejoice together.

LOWER CANADA.

Rev. John Ide has spent six months in missionary service in the Province of Lower Canada. The town of Eaton, and other destitute places in that region, have heard from him the word of reconciliation. He remarks, "the Lord had begun a work of grace in Eaton, previous to my visiting that place. The joy of Christians was great when I arrived among them. I baptized a number, and organized a church, consisting of thirteen members. The season was solemn and interesting; a large concourse of persons attended on the occasion, and many wept while the ordinance of baptism was administered. The next Lord's day I broke bread to this infant

church, and I trust by many, the season will be held in long and grateful remembrance." After giving a detailed account of the virulent opposition he met with from some professors of religion, he says, "the work of the Lord still continued. I baptized seven others, who were added to the newly organized church. Five or six others were also hopeful converts, but they did not feel sufficiently strong in faith to make a public profession. Before I left, there were some new cases of conviction. When I preached my farewell sermon, the season was truly affecting. I saw more tears shed at that time, than ever I had witnessed before. Missionary labours are greatly needed in Eaton, and the region around. There is not a Baptist church or minister within fifty miles." A very affecting letter has been received by the Board from the newly constituted church at Eaton, lamenting their destitute situation, and expressing their warmest thanks for the attention of your Trustees to their spiritual wants.

MASSACHUSETTS.

The Board state with pleasure, that the services performed by brethren Rand, Hough, and Willard, in the western part of this commonwealth, have been accompanied with the blessing of God. At Springfield, Mr. Hough has baptized six persons on a profession of their faith; and about the same number more, who have experienced a hope in Christ, it is expected will soon be added to the church. Very encouraging circumstances have attended the labours of brethren Rand and Willard. In a letter from one of them, it is remarked, "We hope your missionaries have been the means of salvation to more than twenty souls within the last eight months." It is said of one of the places visited by them,—"I have beheld the most interesting group of young men, anxiously inquiring what they should do to be saved,

that ever I saw in my life." These facts will surely, not only call forth your gratitude, but renewed expressions of your liberality in support of domestic missions.

NEW-YORK.

Rev. Emory Osgood has been employed as our missionary three months in the State of New-York.

After stating that he had visited some of the churches, with the object of exciting a missionary spirit, and of giving a wider-circulation to the American Baptist Magazine, he informs us in his journal, of the pleasure and success which had attended his mission. At Readfield, in Oneida county, New-York, a place which had been destitute of preaching, with the exception of occasional missionary labours, the Lord has been pleased, by the influence of his Spirit, to bring about sixty persons to a knowledge of the truth. After spending a few days in this place in preaching and visiting from house to house; he baptized three persons. He remarks, "there is surely blessed prospect, that a Baptist church will soon be planted in this place."

Rev. William Throop has also spent three months in the State of New-York. He writes, "I have fulfilled my missionary appointment in the counties, on the Holland Purchase. I visited last summer the town of Clymour, in the county of Chautaugue. It is a rough country to travel in, but I was delighted in seeing the wilderness blossom like the rose, and become as a garden which the Lord had blessed. A church was formed, consisting of about 100 members, where a year before, only two persons were members. Rejoice, O ye heavens, for the Lord hath done it. While preaching an evening lecture in the county of Erie, the Lord enabled me to proclaim the riches of his grace, and to describe the joy which those experience who receive it. At the close of the discourse, a pious young person observed; your sermon was

too short. I could with pleasure, have sat all night under such preaching. I have heard but three gospel sermons in two years. As she lived at a considerable distance, she entreated me to go and preach where she lived. I would give, continued she, one half of my earnings with pleasure, to sit under the sound of the gospel. I asked, are you sincere? I am, with all my heart, she replied. In what better way could I use it? I can only procure a little food and raiment for my poor body, while my soul is famishing for the bread of life. O! I then thought of the language of the apostle, "Unto you who believe, he is precious." And I thought it must afford some consolation to the pious females in Boston, who have been instrumental in sending the precious gospel to such destitute places, and to such thirsty souls."

PENNSYLVANIA.

Rev. Benjamin Oviatt has been occupied three months in preaching under the patronage of this Board. Most of this period was employed in destitute parts of Pennsylvania. In several destitute villages, his ministry was well attended, and there is reason to believe that it was accompanied with the blessing of God. At Brokenstraw, where there is a small Baptist church, he says, there was a striking instance of the happy effects of prayer. When the church was in such a low situation, as not even to assemble together; two sisters met in the woods for prayer. This they did on four successive sabbaths. The next sabbath another sister joined them. After this, they met in a house, and some of their neighbours attended. Perceiving that they were engaged in prayer for their husbands, children, and friends, they were filled with solemnity. The Lord heard the prayers of these pious females. He poured out his Spirit, and caused their

hearts to rejoice. Backsliders returned from their wanderings, sinners were led to cry out for mercy, and many were brought to a saving knowledge of the truth. A small church is now rejoicing in the Lord. In Venango county Mr. Oviatt spent eight days. Some of his hearers had travelled ten miles to enjoy the preaching of the gospel. In Franklin village he met with two persons, who had been debarred by their lonely situation from church privileges for twenty years. They begged to be remembered to this Board, and that some missionaries might be sent out to them, that again they might hear the glad news of salvation by Jesus Christ.

Rev. Jesse Hartwell has finished a tour of three months, under the direction of this Society. His labours were divided between the States of New-York and Pennsylvania. He has not furnished us with a minute journal of his services and travels, but his account has been highly gratifying to the Board.

He states some facts, which we think, deserve a place in this Report, as they shew the progress of religion in a portion of country, which has been for years past, supplied with missionaries from this Society. He writes, "about four years ago there was no Association on the southern shores of lake Erie, beyond the Holland Purchase conference. At that time I witnessed the formation of the Grand River Association in Ohio, composed of seven or eight churches: it is now composed of about thirty churches. There are now four Associations along the shores of lake Erie, where about four years ago, there were not so many churches to be found on that extensive coast. But yet they very much lack suitable preachers of the gospel. No man duly impressed with their situation, can refrain from praying, O Lord, send forth labourers into this harvest. In his letter to the Board, Mr. Hartwell has informed us, that

he is executor to the will of the late Mr. Elijah Tobey, of Ashfield, Franklin county, Mass. This pious brother, after having made suitable provision for his widow, and left some small legacies to other relatives, has bequeathed the remainder of his property to the Baptist Missionary Society of Massachusetts, which it is supposed, will amount to seven hundred, or one thousand dollars.

OHIO.

Our esteemed brother, Oliver Alford, has again been blessed in fulfilling an appointment for this Board, in the State of Ohio. He observes, "Since I commenced my labours, I have baptized 13 persons, on a profession of their faith. I have constituted one church, consisting of 17 members; since which, three others have been added. I have also assisted in the organization of two Female Mite Societies. It has melted my heart to see the sisters so much engaged in assisting the poor Indian children. One female observed, I will do all I can while I live, and if I should not live, do send them all my clothes. The increase of our churches in this region is so great, that three new Associations will be formed this fall. I am now laying the foundation for a Missionary Society in this country. I shall also obtain subscriptions for the Magazine, and promote its circulation as soon as possible.

STATES BORDERING ON THE MISSISSIPPI RIVER.

Six months have been added to the former appointment of Rev. J. M. Peck. In the States bordering on the Mississippi river, he has a wide and extensive harvest in which to labour. As his letters to the Board have already been published in our Magazine, it is not necessary to incorporate them in this Report. We feel persuaded that our brother possesses a true missionary spirit; that in labours for the good of souls, he will be abundant, and we

cherish the pleasing anticipation, that he will be eminently useful in the conversion of sinners, and will "strengthen the things which remain, that are ready to die."

HAYTI.

At a meeting of the Trustees on the fifth of March last, a communication was received from Rev. Thomas Paul, expressive of the deep interest which for a long time he had felt, in relation to the moral and religious condition of the Haytians, and soliciting the favour that he might be sent there as a missionary.

After due deliberation, the Board gave him a missionary appointment for six months. As the constitution of Hayti guarantees a free toleration to Christians of all denominations, and as President Boyer has avowed his determination to pursue a liberal policy in relation to the rights of different religious sects, we hope that a wide and effectual door will be opened for the introduction of Protestant Christianity in Hayti. Should Mr. Paul meet with a favourable reception, and a prospect of usefulness should present itself for other labourers, it is confidently expected, that this, or some other of our Societies, will be prepared to support as many missionaries as shall appear suitably qualified for this service.

The Board are duly impressed with the kindness of several respectable merchants in this city and New-York, in furnishing their missionary with letters of introduction to the most distinguished persons in Hayti. They are very grateful to the managers of the American Bible Society, for the donation of 100 Bibles, and 100 Testaments, in the French and Spanish languages,—committed to the care of Mr. Paul; for sale, or gratuitous distribution among the inhabitants of the island, and also an elegant Bible, which is to be presented to the President.

As we are willing to believe, that something important will eventual-

ly arise out of this mission, and as we are desirous that our views and motives on this subject should be distinctly understood, we think it proper to introduce in our Report, the commission and instructions which have been given to Mr. Paul.

Boston, April 13, 1823.

TO THE REV. THOMAS PAUL, OF BOSTON, MASSACHUSETTS.

Dear Sir,

At a meeting of the Trustees of the "Baptist Missionary Society of Massachusetts, on the fifth of March last, you were appointed their missionary for six months, to preach the gospel in the island of Hayti. And you are hereby authorized to depart as soon as possible for that place. You are well aware, that our Society was not established, and in no instance has been employed in promoting secular or political objects. It is, therefore, expected that you will not interfere with the civil or political institutions of the country. Your object in visiting Hayti, is purely religious. We wish you to make known to such of the inhabitants as are disposed to hear you, the way of salvation by Jesus Christ. Our prayers will be answered, and our most enlarged desires realized, if you should be instrumental in teaching men to deny themselves of all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present evil world. We feel a sincere and deep interest in the welfare of the Haytiens. We rejoice that they are a free nation, and hope, for the honour of human nature, they will never be otherwise. We send you to them, with the fond anticipation, that many by your ministry, will be made free from sin, and have their fruit unto righteousness, the end of which will be everlasting life.

From our knowledge of the constitution and laws of Hayti; and the liberal views of its President, we

are persuaded you will meet with no legal obstructions in the discreet and pious discharge of your duty. You will not only be tolerated, but protected from harm. Wishing that grace, mercy, and peace, may be multiplied to you from God our Father, and the Lord Jesus Christ,

I subscribe myself, in behalf of the Trustees, respectfully yours,

DANIEL SHARP, Secretary.

Rev. Thomas Paul.

TO THE REV. THOMAS PAUL, BOSTON, MASSACHUSETTS.

Dear Brother,

Having received your commission from the Baptist Missionary Society of Massachusetts, to preach the gospel in the island of Hayti, you will with all convenient speed, proceed thither, and commence your labours.

It is, however, proper that you be furnished with such instructions as bring clearly to view the wishes of the Board, in making this appointment. To do this, is the object of the present communication.

Upon arriving at Port-au-Prince, you will make known to his excellency, the President, the object of your mission, and solicit his permission to commence your labours. This permission, from the liberal and enlightened policy of his excellency's administration, we are persuaded, will not be withheld.

You will take this opportunity of assuring him of the deep interest which the Board feel in the moral and religious welfare of his fellow-citizens, and of the joy with which we behold the republic of Hayti so rapidly rising to take her place among the freest and most enlightened nations of the earth.

The land of Touissant L'Ouverture will never be forgotten by Americans. Never will they cease to rejoice that his countrymen are enjoying the blessings for which he fought and conquered.

The permission of his excellency being obtained, you will proceed in

the object of your mission. And here let us remind you, that your duties are two-fold; 1st, as a minister of Christ; and 2d, as a religious agent for this Society.

1st. You go to Hayti as a minister of Christ. Your duties in this character, are defined in the commission of our Lord to his disciples, "Go ye into all the world, and *preach the gospel* to every creature. He that believeth, and is baptized, shall be saved; he that believeth not, shall be damned." Or, to express the same in the words of St. Paul, "Now then are we ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

Your duties then, will be the same in Hayti, as they have been in the country you are about to leave, viz. "to beseech men to be reconciled to God." And in doing this, you are to make use of those means, and *those* means only, which the Bible has put into your hands.

You are to present the simple doctrines of the gospel before your hearers, and thus by manifestation of the truth, you will commend yourself to every man's conscience in the sight of God. And we wish you to do this, for this single reason, viz. We believe that unless men make the precepts of the Bible the rules of their life, and its promises the foundation of their hopes, they can be happy, neither in this world, nor in that which is to come. It shall be our prayer that you may be the instrument in the hand of God, of preparing multitudes of your brethren for that inheritance which is uncorrupted, undefiled, and which fadeth not away.

In preaching the gospel, you will be careful to avoid all unnecessary collision with men who profess the doctrines of any other Christian denomination. Your duty is, to preach Christ crucified. Should the truths of the Bible be spoken against, still

preach them; in no manner however "returning railing for railing, but contrariwise, blessing. The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves, if peradventure, God will give them repentance to the acknowledgment of the truth." And whilst you are thus, by a plain, affectionate exhibition of truth, endeavouring to expel error, strive to prove the superior excellence of your faith, by the holiness of your life, and the blamelessness of your conversation.

From these remarks, it is at once evident, that you can have nothing to do with political divisions, or with party animosity. Whilst you conscientiously obey the laws of the republic, we doubt not that you will receive their protection. With its civil institutions, in no other respect will you have any concern. Always bearing in mind, that you are a messenger from Him, who said, "my kingdom is not of this world."

2d. You are sent as the religious agent of the Board. In this capacity it is expected that you will collect all the information in your power, concerning the moral and intellectual state of the people. This will be readily furnished you by gentlemen of intelligence, and gleaned by your own personal observation. In visiting different towns on the sea board, and various districts in the interior, your attention will naturally be directed to such inquiries as the following: What portion of the inhabitants are professors of religion? To what denominations of professing Christians do they belong? What is the general disposition of the people towards protestant Christianity? Is there any probability that a missionary station might, with fair prospects of usefulness, be established in Hayti?—On these subjects, as well as the general state of morals, religion, &c. we shall expect you

to inform yourself, as well as circumstances will allow.

You will also pay particular observation to the subject of education. Ascertain as far as possible, what portion of the inhabitants are able to read; and what languages they are taught? What systems of education are most in use, and what provisions have been made for instructing youth in the higher branches of Science? In short, any information which may teach us how to be useful to the moral or religious interests of Hayti; we will be thankful to receive, and for no other do we wish you to seek.

These brief hints will give you some definite idea of our views in the present mission. It is our earnest prayer that you may be abundantly prospered in this new field of labour, and that you may be the instrument of turning many unto righteousness.

With sincere esteem, I am, in behalf of the Corresponding Sec'y, yours, &c.

F. WAYLAND, jr. Sec'y, pro. tem.

ONEIDA INDIANS.

The Board have also to state, that Rev. Alfred Bennett, of Homer, N.Y. came here as an agent for the Hamilton Baptist Missionary Society. He was authorized by the aforesaid Society, to solicit donations and subscriptions in behalf of the Oneida Indians. Public collections at that time were deemed inexpedient. But as we are satisfied that any monies forwarded for this object, would be discreetly and faithfully managed; and as the establishment of the school for the Indians appeared important, the Board voted that \$200 be presented to the Hamilton Baptist Missionary Society, to be appropriated for the benefit of the Oneida Indians.

The following missionaries have also received appointments from this Board.

	months.	weeks.
Rev. Cyrus Andrews,	3	—
Adoniram Judson,	3	—
Isaac Benjamin,	3	—
Benjamin C. Grafton,	2	—
William Hubbard,	3	2
George Robinson,	3	—
James Parsons,	3	—
Asa Averill,	3	—
Nathaniel Tibbets,	3	—

AMERICAN BAPTIST MAGAZINE.

As the American Baptist Magazine is published under the direction of this Board, it may be proper to inform the Society, that it still has an extensive circulation, although the number issuing from the press is not as great as in former years. It appears, nevertheless, to us, that if suitable exertions were made, twice the number of what is now published, might find their way into the hands of members of our own denomination, without the least interference with any other religious periodical work. We have pleased ourselves with the idea, that the biographies it contains, would excite feelings of holy emulation in the breasts of good men,—that its original communications would have a good practical influence,—and that the missionary intelligence which it conveys, would fan the flame of Christian charity,—nor can we relinquish the persuasion, that, were it generally read by our brethren and friends, it would become a powerful auxiliary in support of all those objects, for which alone we ought to live. It will be gratifying to the Society, to be informed, that 500 dollars are now ready to be paid into the treasury, as profits from the Magazine during the past year.

In behalf of the Trustees,

DANIEL SHARP, Sec'y.

ABSTRACT OF THE PROCEEDINGS OF THE BAPTIST GENERAL CONVENTION IN THE UNITED STATES.

On Wednesday, April 30, the Baptist General Convention commenced its fourth triennial session, at the meeting house of the First Baptist Church in Washington city.

At 11 o'clock, the President of the Convention, the Rev. Robert B. Semple, opened the session by prayer.

LIST OF DELEGATES.

MASSACHUSETTS.

Boston Foreign Mission Society.—Thomas Baldwin, Stephen Gano, Daniel Sharp.
Salem Bible Translation and Foreign Mission Society.—Lucius Bolles, Jonathan Batchelder.
Domestic and Foreign Mission Society of Plymouth county.—Isaac Kimball.
Missionary Society of Worcester county and vicinity.—Jonathan Gould.

VERMONT.

Vermont Baptist Missionary Society.—John Coe.

CONNECTICUT.

Connecticut Baptist Missionary Society.—Oliver Wilson.

NEW-YORK.

Utica Baptist Foreign Mission Society.—Elijah F. Willey, Elon Galusha.
Madison Baptist Missionary Society.—Alfred Bennett.
Hudson Female Education Society.—Howard Malcolm.
New-York Baptist Missionary Society for Foreign Missions.—Charles G. Sommer, Thomas Stokes.

NEW-JERSEY.

East-Jersey Missionary Society.—Thos. Brown.
Foreign Missionary Society of Bordentown and Burlington.—*James E. Welch, Samuel W. Lynd.

PENNSYLVANIA.

Sansom Street Male Missionary Society.—Joseph Maylin, *Philip Jones.
Sansom Street Female Missionary Society.—William Staughton, John P. Peckworth.
Southwark Baptist Female Missionary Society.—William E. Ashton, Samuel Huggens.

MARYLAND.

Rockville Baptist Society.—Joseph H. Jones, Jesse Leach.

DISTRICT OF COLUMBIA.

Female Mite Society of Washington City.—Burgis Allison, Enoch Reynolds.
Washington Baptist Society for Foreign Missions.—O. B. Brown, Luther Rice.
First Baptist Church, Washington.—Daniel Brown, Joseph Thaw.
Columbian Baptist Society.—Elijah R. Craven, John Healey.
Female Judson Society of Washington City.—Joseph Gibson, Thomas Sewall.
Washington Society for supporting a native Burman Missionary.—Rufus Babcock, William Ruggles.
Alexandria Female Society.—Spencer H. Cone.

VIRGINIA.

Richmond Baptist Foreign and Domestic Mission.—David Roper, Robert B. Semple.
Richmond African Missionary Society.—David Roper, William Crane.
Richmond Baptist Education Society.—Henry Keeling.

Fredericksburg Female Missionary Society.—John Bryce, *William James.
Norfolk Female Baptist Missionary Society.—Samuel Cornelius.
Upperville Baptist Society for Education purposes.—Benjamin Dawson, John L. Dagg.

SOUTH CAROLINA.

General Committee of Churches in the Charleston Baptist Association.—Joseph B. Cook, John C. Harrison.

GEORGIA.

Ocmulgee Missionary Society.—Abner Davis.
Mission Board of the Georgia Association.—Adiel Sherwood.
Sunbury Missionary Society.—Ira Chase.
Sunbury Female Cent Society.—Ira Chase.

• Not present.

Resolved, That the usual hour of meeting be fixed at 9 o'clock, A. M.

Adjourned at 2 P. M. until 4 o'clock, to hear the Convention sermon. Dr. Gano prayed.

At 4, the Rev. Dr. Staughton agreeably to appointment preached from Acts xxviii. 15. "And from thence, when the brethren heard of us, they came to meet us, as far as Appi-Forum, and the Three Taverns; whom when Paul saw, he thanked God, and took courage."

After the sermon, a collection for missions was taken.

THURSDAY, MAY 1.

The Convention met. Dr. Baldwin prayed.

The report of the Committee, relative to adopting the charter of incorporation, was accepted.

Resolved, That the Convention now proceed to ballot for a President and Recording Secretary.

Before the ballot was taken, an interesting discussion arose on a motion (afterwards withdrawn) aiming to determine the question, whether or not a person, appointed as a delegate by two or more societies, could give more than one vote.

It was contended, by several members, that, according to the Constitution, a delegate may give as many votes, as those societies by which he is chosen are entitled to, let the number be what it may.

On the other hand, the Rev. Professor Chase, who was appointed to represent two societies, stated, that he should give but one vote. He entered into a most important view of the possible effects of the principle which had been advocated. He observed, that to permit one person to represent an in-

definite number of societies, and to have as many votes as all these societies could claim by the Constitution, might place it in the power of a single individual to control the Convention. It is easy to conceive, that such a case might occur, and it was the part of wisdom to foresee the evil, and to settle the question at this point of the progress of the Convention. He remarked, that the purpose of representation in the Convention was not merely an array of strength. Few questions, it is presumed, will arise, which will be decided by a bare majority of votes. The object had in view in sending delegates was, that they might assist in the deliberations of the Convention, and present such views as might enable the whole body to act with more discretion and wisdom. It was, therefore, not at all necessary, to the attainment of these objects, that a delegate should, in any case, have more than one vote. Let him act as an individual, and for himself and for his constituents, let him add all the light which he can bring to the counsels of the Convention. He observed, moreover, that, if an individual could represent several societies, these bodies, and especially those at a distance, would find it more convenient and economical to appoint a single person to represent them all; and thus one of the most important tendencies of the Convention, that of drawing together and concentrating the wisdom and resources of the denomination, would be defeated.

The Rev. O. B. Brown coincided cordially in the views of the Professor. He thought, that whatever measures might be adopted in the course of the session, to alter the constitution, or to fix its meaning, it would be better to proceed at present, in the manner observed by the last Convention, each individual giving but one vote.

Rev. Dr. Baldwin observed that he had frequently been chosen a delegate by several societies, but had never thought it proper to give more than one vote.

Rev. Dr. Staughton observed, that in his opinion, it was not the design of the framers of the Constitution, that any person should represent more than one society. He thought it as improper as it would be for two States to appoint the same person to represent them both in Congress. The case of proxies was indeed mentioned in the Constitution of the Convention; but he considered the provision to mean, that those Societies who could not send a delegate, might approach as nearly as

possible, and appoint, one of the delegates already chosen, to represent their interests and present their views, without, however, claiming a vote. He therefore hoped, that the Convention would recommend to the Baptist community, the appointment of different delegates from each Society.

The recommendation of Mr. Brown was finally acted on, and the Convention proceeded to ballot for President and Recording Secretary, when Rev. Robert B. Semple was re-elected President, and Enoch Reynolds, Esq. was chosen Recording Secretary.

The Rev. Dr. Laurie having politely offered to the Convention the use of his meeting-house, as more central than the one now occupied, it was voted to accept the offer, and to meet there tomorrow morning.

Rev. Messrs. Baldwin and Sharp were appointed a committee to express to Dr. Laurie the thanks of the Convention for his liberal offer, and to convey to him their resolution to accept it.

Rev. Messrs. Gano, Brown, and Sherwood, were appointed a committee to audit the Treasurer's accounts.

Adjourned, at 3 o'clock, P. M.

FRIDAY, MAY 2.

The Convention met at the Rev. Dr. Laurie's meeting-house. Brother Healey prayed.

Resolved, That brethren Sharp, Bryce, Gano, Baldwin, and Staughton, be a Committee to inquire into the circumstances of the mission in Burmah, and concerning the station in Arracan; and, also, to wait on our sister Judson, to express to her the pleasure of the Convention at being permitted to have an interview with her, and to sympathize with her under the affliction which has rendered her temporary absence from Burmah necessary, as well as to confer with her, on the general views which she may entertain. The Committee was instructed, to make a distinct report on each of these subjects.

The Treasurer's accounts, and the report of the Committee appointed to examine them, were presented, approved, and accepted.

Resolved, That the thanks of the Convention be presented to Thomas Stokes, Esq. for the faithful discharge of his duties, as Treasurer of this body.

Resolved, That the mission station on the St. Joseph's, in the Michigan Territory, be known by the name of the *Carey Mission Station*, as a small token of our fraternal affection for the character, and respect for the piety,

and talents, and labours of the Rev. Dr. Carey, Missionary at Serampore.

The following Committees were then appointed, viz.

On the Missions at Fort Wayne, and the Carey Station.—Brethren Allison, Sommers, Roper, and Peckworth.

On the Mission at the Valley Towns.—Brethren Cook, Going, Ashton, and Sherwood.

On the Mission established in the Creek Nation.—Brethren Davis, Keeling, Bennet, and Cook.

On Agencies for collecting funds for the support of beneficiaries in the Columbian College.—Brethren Cornelius, Malcom, Willey, Sharp, Galusha, and O. B. Brown.

On the subject of a contingent fund for defraying the expenses of members attending the Convention and the General Board.—Brethren Chase, Lynd, and Harrison.

To confer with the Publishing Committee.—Brethren Baldwin, Bolles, and Wilson.

On the subject of Domestic Missions. Brethren Rice, Kimball, Maylin, Semple, and Chase.

To prepare a nomination of 50 persons, out of whom 31 Trustees of the Columbian College shall be elected.—Brethren O. B. Brown, Reynolds, Rice, Semple, and Staughton.

Resolved, That a meeting for solemn prayer be held on Tuesday evening next, at Dr. Laurie's meeting-house, to supplicate the blessing of God on the deliberation and efforts of the Convention.

Resolved, That a prayer meeting be held at the same place, every morning, at 6 o'clock, during the session of the Convention, commencing on Monday next; and that public notice be given on the sabbath at the different places of worship.

Adjourned. Dr. Staughton prayed.

SATURDAY, MAY 3.

The Committee on Domestic Missions made a report. [The Committee state their opinion, that it would be better to leave domestic missionary operations to the State Conventions, and domestic missionary societies, strongly recommending to these bodies to adopt all prudent measures to accomplish the object.] The report was approved and adopted.

The Committee on agencies for raising funds for the support of beneficiaries, made a report. [The Committee state, that the existing debt of the theological department of the Columbian

College, is six thousand dollars; the number of beneficiaries is fourteen; and the annual expense of each, is one hundred and twenty dollars. The Committee recommend, that a general agent be appointed, to obtain collections and donations, and form Societies, to remove present embarrassments; to obtain subscriptions for scholarships, of two thousand dollars each, the interest of which, shall be appropriated for the support of students; which scholarships shall bear the name of the donor, or of any person whom he may choose; to form societies which shall each contribute annually a sufficient amount to support one student at least, and shall have the right to furnish a student or students, according to the amount contributed, provided the proper Board shall approve the candidates; and to obtain subscriptions for Professorships, and for the support of the President.] The report was read, and ordered to lie on the table. The Committee was instructed to recommend a suitable person for agent, to carry into effect these measures.

Brethren T. Brown, Rice, Reynolds, Bolles, Sharp, Cone, and Cook, were appointed a Committee to investigate the concerns of the Columbian College.

Brethren Peckworth, Stokes, and Crane, were appointed a Committee on the school for Indian children, near the lead mines in Illinois, on the Mississippi.

Brethren Stokes, Bryce, Galusha, Bacheller, and Conant were appointed a Committee to examine the agent's accounts.

Brethren Roper, Crane, Keeling, and Bennet, were appointed a Committee on the mission to Africa.

MONDAY, MAY 5.

A letter from the Rev. Luther Rice, Agent of the Convention, to the Corresponding Secretary, was read. (The Agent gives a brief statement of his labours for the year past. His time has been much occupied by the concerns of the College. He considers the prosperity of this institution as indicative of the favour of God; and thinks that it will tend to aid the great cause of missions. He mentions an arrangement projected by the Trustees of the College, that the President should be re-elected Corresponding Secretary, shall be enabled to devote one day in each week exclusively to the business of the Convention. He states, also, that he has made such arrangements with the Trustees, as to be able to serve the Convention as Agent, without charge.

He mentions the success of the Luminary and Star, and states that the property connected with the Columbian printing office, including two good houses, is worth about ten thousand dollars, which he has been enabled to secure to the Convention, by appropriating to the purchase all his own compensation, and personal donatives, for years, and which he intends to deed to the Convention without delay.) The letter was ordered to lie on the table.

An address from the Trustees of the Columbian College was then read. (This address contains a history of the institution, and a view of its present condition. The number of students is fifty-nine, viz. four pursuing theological studies; four in the Junior class; sixteen in the Sophomore class; thirteen in the Freshman class; and twenty-two preparatory students.—The number of the theological licentiates is seventeen, of whom thirteen are pursuing classical studies, viz. Juniors three, Sophomores two, Freshman three, Preparatory five. The whole expenditure for land, College edifices, houses for Professors, out buildings, &c. is about \$70,000. The amount of debt is about \$30,000. The amount of uncollected subscriptions is upwards of \$20,000. There are due to the Treasurer in notes, about \$5000. He has made an investment in Bank stock of about \$7,500. The amount due from the Convention to the Board of Trustees, for theological beneficiaries, is about \$6000. If all these claims were collected, there would be sufficient funds to liquidate all the debts.—The tuition money from the students is already sufficient to pay the salaries of the acting faculty; but it is highly important that the President remove hither, and the Board are willing to guarantee to him a support, till his salary shall be permanently secured.) This address, together with the letter of the Agent, was referred to the Committee on the Columbian College.

The Committee on the Burman and Arracan mission made a report. (The Committee express their satisfaction at the general prosperity of the Burman mission, that persecution has not molested it, that eighteen Burmans have been baptized, and that the translation of the Testament is nearly completed. They approve the conduct of the missionaries in going to Ava, and recommend to them to endeavour to establish a station there, and at the same time, to make such arrangements, as to promote the edification of the infant church at Rangoon. The Committee recom-

mend, that Mr. Judson be instructed to have two thousand copies of the Testament immediately printed; and that the aid of the American Bible Society, and of the Baptist Missionary Society of Massachusetts, be solicited. They recommend, that an address be sent to the Emperor of Burmah, in the name of the teachers of religion on this side of the waters, signed by the Officers of the Convention, accompanied by a present of a large, handsome pair of globes. They propose, that the number of missionaries in India be increased, and mention the names of brethren Jonathan Wade, of Edinburgh, (N. Y.) and George D. Boardman, teacher in Waterville College, Maine, who have been recommended as suitable persons for missionaries, and whose services may probably be obtained. In regard to the station in Arracan, the Committee are of opinion, that the station ought not to be relinquished, as the prospect of usefulness is great, and it will afford a refuge, should the missionaries be ejected from Burmah. The Committee further state, that they had an interview with Mrs. Judson, and had requested her to communicate her views in writing. Mrs. Judson tenders the thanks of Mr. Judson and herself, for the kindness which they have ever experienced from the Convention; and advises prompt measures for the increase and support of the mission. The Committee state, that Mrs. Judson, in conjunction with Dr. Judson, offers the copyright of the History of the Burman Mission for the gratuitous acceptance of the Convention. (This offer was accepted, and thanks were voted.) They mention with approbation the formation of Judson Societies, and state that Mrs. Hannah More, so celebrated for her pious and elegant productions, has bequeathed £200 sterling, for the support of female schools in Burmah.) The report was accepted, and referred to the Board, with instructions to extend to the Burman mission its fostering care, and give it increasing support as soon as possible.

TUESDAY, MAY 6.

Rev. Mr. Dawson prayed.

The Committee on the subject of a contingent fund, made a report, advising the postponment of the subject till a more suitable time. The report was received and adopted.

The Committee respecting the Indian school near the lead mines in Illinois, made a report. (The Committee state, that this school deserves encouragement; that they are informed, that

brother Ficklin is now there; and they hope, that the school will receive efficient support from the brethren in the west, whose success will give peculiar pleasure to the Board.) The report was received, and adopted.

The Committee on the Valley Towns Mission reported. (The report speaks favourably of the state of the mission; commends the conduct of Mr. Roberts, and his associates, and approves their efforts, to fix the language, preparatory to translations.—They propose that the letters from the Indian children, and others, submitted to the Committee, be referred to the Board, and published.) The report was read, and committed to the same Committee, to which, Messrs. Bryce, Keeling, Cornelius, and Wilson, were added.

The Committee relative to the Creek Indians, made a report. (The Committee state, that the Rev. Lee Compere, with his family, consisting of his wife, three children, and his sister, together with a young man, named Simons, in the character of teacher, removed to the station about five weeks ago. Contracts have been made for suitable buildings. The Committee recommend, that the present name, Tuchabachee, be changed to that of the "Withington station," as a tribute of respect to the memory of our late excellent brother Withington, of New-York.) The report was received and adopted.

Messrs. Baldwin, O B. Brown, and Sewall, were appointed a Committee to wait on the President of the United States, to express to him the high regard which the Convention entertain for his personal character, and their respect for his elevated station; and to inform him, that if agreeable, the Convention will wait on him at 2 o'clock, P. M. to tender to him the tribute of respect and affection due to the Chief Magistrate of this great and happy nation.

A letter was read, from the Rev. Nathaniel Kendrick, of Eaton, (Mass.) to Dr. Baldwin, respecting the character of brother Jonathan Wade, and recommending him as a missionary; and also a letter from brother George D. Boardman, tendering his services to the Convention.

Messrs. Bolles, Kimball, and Willey, were appointed a Committee, to investigate the appropriations from the Treasury during the last three years, specifying what sums have been appropriated to each of the objects embraced by the Convention; and also to inquire what titles the Convention holds

to the lands, mills, &c. at the several mission stations, said to be owned by the Convention.

A resolution was offered, by Rev. Mr. Sherwood, respecting State Conventions, which, after some discussion of its objects, was referred to a Committee, consisting of Messrs. Sherwood, Bennet, Bryce, Chase, Rice, Galusha, Willey, and Sharp.

The President, and Drs. Baldwin and Staughton, were appointed a Committee to prepare an address to the President of the United States.

Adjourned for half an hour. Rev. Mr. Harrison prayed.

Met again at 2 o'clock. Mr. Rice prayed.

The Convention then proceeded to the President's house, where they were received by the President with signal courtesy.—A respectful address was made to him on behalf of the Convention, expressive of the sentiments which they cherished on approaching a fellow citizen, elevated by the voice of a free people, to the highest official station in the republic. The President briefly replied, that it was his happiness to consider himself a citizen; and that he anticipated, with pleasure, the period when he should retire from public toils, in which he had been occupied during forty years, to enjoy the tranquillity of private life. He expressed his pleasure at the interview, and signified the high consideration in which he held the Convention. He observed, that he should express his sentiments in a more formal manner, by a written communication. The Convention took leave of him, and returned to the meeting house, and then adjourned. Mr. Healey prayed.

WEDNESDAY, MAY 7.

The Committee which had been previously appointed on the Constitution, this day reported several amendments. The amended Constitution provides, that there shall be a President and Recording Secretary of the Convention, who shall be *ex officio* members of the Board. The Board is not altered, in its organization or duties, excepting that it has its own President and Recording Secretary. A change is made in the ninth article, to make it conform to the alterations in the preceding articles. The 13th article relative to proxies, is expunged.

Thanks were voted to John Welch, Esq. for his liberality in affording to Professors Woods and Staughton, a passage to Europe, free of charge, and for his offer to give them a passage

home. Also, for his generous offer to give to Mrs. Judson, while in England, a gratuitous passage to America. Dr. Staughton, and Rev. Mr. Peckworth, were appointed a Committee to communicate this resolution to Mr. Welch.

The Committee on the African mission reported. (The Committee state, that the present condition and prospects of the mission are encouraging. Brethren Carey and Teage are at present much occupied in aiding in the establishment of the colony at Cape Mesurado. Their conduct has been good, and that of the former, in particular, has been specially commended by the Agent of the Colonization Society. The Committee recommended, that an able white missionary be stationed, as soon as practicable, at Cape Mesurado. The mission has a double effect. While it tends to introduce the gospel into Africa, a missionary establishment on the coast will essentially aid in the suppression of the Slave Trade.) The report of the Committee was accepted.

Accompanying the report, was a letter from the Colonization Society, to the Convention, which, with the report, was referred to the Board, with instructions to bestow early attention on that mission; and also to send delegates to meet with the Colonization Society, in this city, on the 2d Monday in June.

The Committee to confer with the Publishing Committee, made a report, by which it appears, that the receipts and sums due, for the Luminary and Star, exceed the cost of publication, by about 1,100 dollars. The report was approved and adopted. (It should be distinctly understood, that the funds of the Convention are *not* responsible for any expenses attending the Luminary and Star. The profits are to be appropriated to augment its funds; but should any loss be incurred, the Publishing Committee only are responsible. The works already yield more than the cost of publication, but the expenses attending the removal of the office to Washington, the purchase of materials, &c. have not yet left a balance applicable to the general objects of the Convention.

THURSDAY, MAY 8.

The Committee appointed to ascertain what sums have been expended, during the last three years, made a report. (The aggregate stated, is about 66,600 dollars, of which 9,631 dollars have been expended on the Burman Mission; 9,497 dollars on the Valley Towns Mission; 8,893 dollars on the Fort Wayne Mission.—The Commit-

tee state, that the tenure by which the property belonging to the Convention at the several mission stations is held, is considered entirely secure.

It was then resolved to proceed to the election of the Board of Managers, by ballot. The result of the election was as follows:—

Rev. THOMAS BALDWIN, D. D. *President*.
Rev. BURGESS ALLISON, D. D. *1st V. Pres't*.
Rev. JESSE MERCER, *2d Vice-President*.
Rev. O. B. BROWN, *3d Vice-President*.
Rev. LUCIUS BOLLES, *4th Vice-President*.
Rev. WM. STAUGHTON, D. D. *Cor. Sec'ry*.
Rev. IRA CHASE, *Recording Secretary*.
THOMAS STOKES, Esq. *Treasurer*.
Rev. LUTHER RICE, *Agent*.

MANAGERS.

Daniel Sharp, Massachusetts; Jonathan Going, Massachusetts; Stephen Gano, Rhode Island; Abner Forbes, Vermont; Elisha Cushman, Connecticut; Archibald MacLay, New-York; Spencer H. Cone, New-York; John Peck, New-York; Elton Galusha, New-York; Nathaniel Kendrick, New-York; Samuel W. Lynd, New-Jersey; Thomas Brown, New-Jersey; John P. Peckworth, Philadelphia; Joseph Maylin, Philadelphia; John Healey, Baltimore; Joseph Gibson, Washington; Alva Woods, Washington; Samuel Waite, Washington; John Bryce, Alexandria; John L. Dagg, Virginia; Henry Keeling, Virginia; Samuel Cornelius, Virginia; Charles McAllister, North Carolina; Richard Farnum, South Carolina; Joseph B. Cook, South-Carolina; Abner Davis, Georgia; Adiel Sherwood, Georgia; James A. Ransdison, Louisiana; Richard Dabbs, Tennessee; John T. Johnson, Kentucky.

The Corresponding Secretary read a report from the Board, embracing a statement of its proceedings since the last triennial meeting. The report was accepted.

It was resolved, on motion of Mr. Sherwood, that, under present circumstances, our missionaries should not undertake the translation of the scriptures into the Indian languages; and that the children be taught, for the present, the English language only.

The Committee relative to State Conventions, made a report. (They entertain a high sense of the important tendencies of State Conventions. Difficulties have existed, which are now passing away. Brethren, in various parts of the country, are convinced of the value of the measure, and in several States, Conventions of this character have been formed. The apprehensions which have been felt, are found to have been ill-founded. Being entirely voluntary, the formation of State Conventions cannot interfere with the rights of the churches; while it will bring together the wisdom, piety, and talent of the denomination, and give a highly desirable concert and energy to their proceedings. The Committee, however, recommend to refer the subject to the wisdom and piety of our brethren in the several States.

Resolved, That the Convention hold

its next triennial meeting in the Baptist church in Oliver street, city of New-York, on the last Wednesday of April, 1826, at 11 o'clock, A. M.

The Rev. Jesse Mercer, of Georgia, was appointed to preach the sermon, on the first day of the next session; and in case of failure, Dr. Stephen Gano, of Providence, Rhode-Island.

The report of the Committee appointed to examine the accounts of the Burman Mission, was accepted, and referred to the Board.

The Committee appointed to audit the Agent's accounts, then reported, which report was approved and accepted.

Brother Bennett communicated some interesting intelligence relative to the operations of the Hamilton Missionary Society, with their success among the Oneida Indians. Brother Galusha gave a gratifying account of the Theological Seminary, at Hamilton, New-York. Brother Bolles gave a short, but pleasing account of the College, at Waterville, Maine. After which, the Convention expressed their extreme pleasure in hearing of the success of these institutions, and hoped they might be eminently useful in the cause of religion and science.

On motion of Dr. Staughton, it was resolved, that the Convention entertain a lively sense of the munificence of the Hon. Nicholas Brown, in erecting,

at the expense of 30,000 dollars, an entire building, termed "Hope College," and presenting the same to Brown University. They desire that his views may be fully realized, and his worthy labours abundantly rewarded.

After singing, and prayer by brother Dagg; the Convention adjourned.

COLUMBIAN COLLEGE.

At an election held at the Columbian College, in the District of Columbia, on Monday, the fifth instant, the following Board of Trustees of that Institution was duly elected, viz,

Rev. Richard Furman, D. D. Rev. Thomas Baldwin, D. D. Rev. Burgess Allison D. D. Rev. Robert B. Semple, A. M. Rev. Jesse Mercer, Rev. Obadiah B. Brown, Hon. Nicholas Brown, Hon. Return J. Meigs, A. M. Hon. Richard M. Johnson, Hon. John T. Johnson, Rev. Lucius Bolles, A. M. Rev. Daniel Sharp, A. M. Rev. John Bryce, Rev. John L. Dagg, Gen. Abner Forbes, Rev. Spencer H. Cone, Rev. Thomas Brown, Rev. Adiel Sherwood, A. M. Rev. Joseph B. Cook, A. M. Rev. Eli Ball, Rev. James A. Ransaldon, Rev. David Roper, Rev. Luther Rice, A. M. Thomas Corcoran, Esq. Thomas Stokes, Esq. John C. Richards, Esq. Enoch Reynolds, Esq. Joseph Gibson, Esq. William Britton, Esq. Daniel Brown, Esq. Joseph Thaw, Esq.

Missionary Intelligence.

DOMESTIC DEPARTMENT OF THE BOARD.

VALLEY TOWNS.

LETTERS RECEIVED BY MR. JONATHAN CARLETON, BOSTON.

College Hill, Washington, April 4, 1823.

Dear Brother,

I AM happy to hear, by a letter received from brother Roberts, of the Valley Towns mission, that he lately returned to the mission, from Augusta, with thirteen boxes of clothing, &c. one box being still left at Augusta. Of these, two were from Baltimore, one from the neighbourhood of Philadelphia, one from Liberty county, Georgia, one from Framingham, Massachusetts, one from St. Johnsbury and Waterford, Vermont, one from Cambridge, Massachusetts, one from Montpelier,

and Waterbury, Vermont, one from Danvers, Massachusetts, one from Templeton, Massachusetts, and two which he could not ascertain whence they came.

There were some favourable symptoms among the Indians at the station, of a religious nature.

LUTHER RICE.

FORT WAYNE.

ST. JOSEPH's, 100 MILES NORTH WEST OF FORT WAYNE.

March 15, 1823.

Dear Sir,

AGREEABLY to instructions of Rev. Luther Rice, Agent for the Baptist Board of Foreign Missions, I beg leave

to acquaint you with the safe arrival, on the 15th ult. of five boxes of valuable clothing, for the mission, viz.—one from sundry benovolent ladies, members of the Baptist Church in Holden, Massachusetts, Mrs. A. B. Hubbard, Secretary; one from a Female Society, South Reading; one from charitable ladies in the Baptist church and Society, Salem, Mrs. Lydia Bolles, Secretary; and two other valuable boxes, unaccompanied by letters or invoices.

Let me request that you will, as far as you have opportunity, inform those friends, of the safe arrival of their munificence, and you may safely assure them, that their liberality has proved, to the needy, a seasonable relief. We bless God for giving us,—for giving the Indians,—the wild and suffering Indians, such friends. May God amply remunerate them. While we tender our thanks, we feel it to be our duty to strive to render their favours a real blessing to those, whose welfare they were designed to promote.

Our settlement is one hundred miles from a white family, and nearly two hundred from any thing like a settled country, south of the river St. Joseph's, twenty-five miles from its mouth, at Lake Michigan. Our school was opened on the twenty-seventh of January. We have thirty-six Indian scholars actually here; several are absent, whom we expect here shortly, and many more are expected, as soon as the season will admit of their travelling comfortably. We have no fears in relation to pupils for our school. The Putawatamies appear to be well pleased, that we have settled among them, and our prospects in relation to them, are truly encouraging.

Yours, &c.

ISAAC M'ROY.

APPOINTMENT AND DEPARTURE OF MISSIONARIES TO BURMAH.

THE Committee in the State of New-York, appointed by the Baptist Board of Foreign Missions in the United States, to examine candidates for missionary service among the heathen, met at Hamilton, New-York, on the 6th of June.

After reading a portion of the holy scriptures, and offering praise and prayer to God, Rev. Jonathan Wade, and Mrs. Deborah Wade, his wife, solemnly and publicly expressed their desire, that they might be sent out as Missionaries, to Burmah. Mr. Wade was examined, as to his views of gos-

pel doctrine, his call to the work of the ministry, and the exercises of his mind, in relation to Foreign Missions. To these several inquiries, he gave the most satisfactory answers. The Committee were also persuaded, that the prudence, piety, and attainments of Mrs. Wade were such, as to render her a most suitable companion for a missionary. Whereupon, it was voted, unanimously, That the Committee are well satisfied with the Rev. Jonathan Wade, and his wife, and believe, that they are well qualified, and also called to be missionaries in the empire of Burmah, or elsewhere. It was also determined, that on the eleventh of June, they should be set apart to this work.

Utica, June 11, Rev. Jonathan Wade was set apart as a missionary to Burmah. Rev. Nathaniel Kendrick, of Hamilton, preached on the occasion, from 2 Timothy, ii. 10. "*Therefore I endure all things for the elects sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.*" Rev. Alfred Bennett, of Homer, offered the consecrating prayer. Rev. Daniel Haskill, of Hamilton, gave the charge; and Rev. Joel W. Clark presented the right hand of fellowship. Rev. John Peck, of Cazenovia, delivered some appropriate and affectionate remarks to Mrs. Wade; and Rev. Elon Galusha, of Whitesborough, tendered to her the hand of Christian fellowship. Rev. Elijah F. Willey, of Utica, made the concluding prayer.

The services were solemn, affecting, and deeply interesting to all who attended. It was a season that can never be forgotten by many who were present. A collection was taken for the benefit of missions, amounting to 89 dollars.

While the missionaries were on their way to Boston, in company with Rev. Joel W. Clarke, many small personal donations were kindly given; and at Hartford, Connecticut, at the close of public service, on the sabbath evening, 45 dollars were received by collection.

Mr. and Mrs. Wade arrived in Boston, June 16. And passages were obtained for them, on Board the Edward Newton, Captain Bertody. On Saturday, June 21, a special prayer meeting was held in the First Baptist meeting house in Boston, for the purpose of commending our dear friends to the protection and blessing of Heaven. Lord's day, June 22, about half past six o'clock in the afternoon, Mr. and Mrs. Wade, with our

respected sister, Mrs. Judson, were called to go on board the ship. They were accompanied by a large concourse of Christian friends to the wharf, where fervent prayer, by Rev. Dr. Baldwin, was offered up to Him, who "holds the winds in his fist, and rules the boisterous deep." The parting scene was peculiarly tender and affecting to many. As the boat moved from the shore towards the ship, at the particular request of Mrs. Wade, the company united in singing our favourite hymn,

From whence doth this union arise, &c."

The missionary friends manifested much composure, as they receded from the land of their pativity, probably

never more to return. When in the cabin, a hope was expressed to Mrs. Wade, that they might have a safe and prosperous passage.—She replied, if Jesus is with us, we shall have nothing to fear.

*"With Christ in the vessel,
We'll smile at the storm."*

A little after 7 o'clock, the ship weighed anchor, and all her sails were set to a fine and favourable breeze.

In the evening, a missionary discourse was delivered by Rev. Daniel Sharp, at the second Baptist meeting house in Boston, and a collection made of \$82.05.

Religious Intelligence.

REVIVAL OF RELIGION.

EXTRACT OF A LETTER TO ONE OF
THE EDITORS, DATED

Colerain, April 14, 1823.

Rev. and dear Sir,

THE following particulars were communicated to me a short time since, and as they have never been published, should you deem them worthy of a place in your Magazine, they are at your service.

Elder Benjamin Andrews commenced preaching to the Baptist church in Groton, N. H. in 1816. Owing to the great indifference manifested by the people to religion, he concluded that it could not be his duty to continue his labours with them. Accordingly, on the first of January, 1822, he preached a farewell sermon. He spent the following Lord's day in a neighbouring town, but his heart remained in Groton. He returned, after he had completed the labours of the sabbath, to his former people, visited a school, and preached a lecture with them; in which exercises, he experienced great enlargement. He appointed to preach to them the next Lord's day, at which time, the church agreed to meet on the following Saturday, for prayer. In a letter dated at the above time and place, a deacon of the church observes, in allusion to that prayer-meeting, "We met to number the camp of Israel." It was a special time. From his period, the church began to arise. January 26th, we had a confer-

ence, at the close of which, Mr. — came forward and owned himself concerned for his soul. The next week we had several meetings, when the attention became general. Several who had lived without a hope, were deeply impressed. Backsliders returned." On the first of March, they observe, "Brother —, a licensed preacher, visited us, and continued for several weeks, labouring with Elder Andrews. His coming was like the coming of Titus. The Spirit of the Lord accompanied his labours." Another letter states, that on the evening of the first Lord's day in March, some, in the bitterness of their souls, expressed their fears, lest hell should be their portion. They earnestly entreated Christians to pray for them. At a prayer meeting on the Monday evening following, many anxious persons were present; it was a solemn season. The next evening, however, was the most powerful which we ever witnessed. There was a continual weeping throughout the house. On the third Lord's day in the month, after preaching in the forenoon, Elder A — requested those who were willing to own themselves concerned for their souls, to seat themselves in the body pews. Between sixty and seventy presented themselves in the body of the house. This separation brought forcibly to the minds of the assembly, the final separation to be made by the Judge at the last day; and greatly deepened the impressions

which had previously been made. The remaining part of the day was spent in conversation, exhortation, and prayer. The writer of the letter observes, under date of May 3d, "Since the above, the work has been so general and powerful, that I cannot fully describe it."

It appears, that from the last Lord's day in March, to the second in July, a space including sixteen Lord's days, but one had elapsed on which the ordinance of baptism had not been administered. One hundred and four have been baptized, and the church has increased from 93 to 204.

There is also a Presbyterian church in the town, which has received an addition of about twenty. The pastor, and several of the members, have evidently been much engaged in the work.

Yours with affection and esteem,
JAMES PARSONS.

EVANGELICAL TRACT SOCIETY.

On Tuesday, May 27, the Evangelical Tract Society held its annual meeting at the house of Ensign Lincoln, the Secretary, in Boston. The Committee for the past year, presented the following

REPORT.

The Committee of the Evangelical Tract Society have been much encouraged during the last year, while endeavouring to carry into effect the great objects of the Society, as contemplated by the revised Constitution of the last annual meeting. From a conviction, that the religious Tracts circulated by this and other Societies, for several years past, have exerted a powerful and beneficial influence on society, in checking error and vice, and in diffusing a knowledge of the great truths and duties of the Christian religion; the Committee have been desirous of exerting an increased activity in this good work. Efforts have been made during the past year, to obtain new and interesting Tracts for publication, and a number have been selected. Twenty-one numbers have been printed, of six thousand copies of each, making in the whole, 126,000. Of these, a considerable number have been sold for distribution. Several other Tracts are selected to be printed, and it is expected, that shortly there will be in the depository, at Boston, an assortment sufficiently diversified, for the various objects contemplated by charitable distributions.

It affords the Committee much

pleasure to learn, that numerous Auxiliary Societies have been organized in our churches, and that others are constantly forming, through whose multiplied channels the water of life may flow, to refresh and fertilize the vineyard of the Lord.

In several communications, the eagerness with which Tracts are received, has been stated in an animated manner, and great satisfaction has been expressed, both by the distributors and receivers.

In general, the annual and life subscribers have omitted taking the amount of Tracts to which they were entitled, with a view of aiding the Society, which will be very desirable, till the funds shall have increased.

It is earnestly recommended to ministers and friends, to use their efforts in organizing new Auxiliary Societies, that each church may supply its own neighbourhood with these vehicles of truth, and that sabbath schools may be furnished with an ample supply.

That the efforts of Christians, in their various departments may be crowned with success, your Committee would affectionately urge all the members of the Society to more fervent and persevering prayer, that revivals of religion may be multiplied; till the Lord Jesus shall reign king of nations, as he is king of saints.

E. LINCOLN, Sec'y.

Boston, May 27, 1823.

The Treasurer's account was reported and accepted, by which, it appeared, that he had on hand 858 dollars, 98 cents, which was nearly the amount due for Tracts printed during the past year.

The following persons were chosen Officers for the ensuing year, viz.

Rev. THOMAS BALDWIN, D. D. President.
Mr. E. LINCOLN, Secretary.
HEMAN LINCOLN, Esq. Treasurer.

TRUSTEES.

Rev. Joseph Grafton,
Daniel Sharp,
Bela Jacobs,
Lucius Bolles,
E. Nelson,

Rev N. W. Williams,
F. Wayland, Jr.
Joseph Torrey,
Dea. Levi Farwell,

In the evening, an appropriate sermon was preached at the third Baptist meeting-house, by Rev. G. F. Davis, and a collection taken to aid the objects of the Society.

It is hoped, that every Baptist church will form an Auxiliary Society. The very low price at which Tracts can be procured at the Society's depository, Lincoln and Edmonds' Bookstore, No. 53 Cornhill, Boston, will enable the smallest churches to procure an adequate supply. All Auxiliary Societies

are furnished at ten per cent. discount, from *one mill* a page, or one thousand pages for 90 cents.

It is also very desirable, that the Society in Boston should be enlarged by additional members. The annual subscription of a member, is *one dollar*, and *ten dollars* paid at one time, constitutes a person member for life. It would greatly aid this benevolent and useful object, if all the churches would present their pastors a sum sufficient to constitute them life members, and this would give their minister the privilege in all future purchases, to obtain a discount of 10 per cent.

It may be a pleasing object to some churches, Societies, or charitable individuals, to present donations to the Society, for the purpose of printing some particular Tracts, for which they may have a partiality, as the sales will enable the Society always in future to keep those particular Tracts in circulation, and by means of such donations, multitudes in future generations may learn the way of salvation. The sum of 20 dollars will print an edition of a Tract of four pages; 60 dollars, a Tract of twelve pages, and in the same proportion for other sizes.

The recent exertions in favour of the circulation of Tracts among the Baptist churches, is a ground of encouragement; and to such as have not yet made efforts in this good cause, it may with propriety be said, *Go thou and do likewise.*

AMERICAN BIBLE SOCIETY.

Seventh Anniversary.

On Thursday, May 8, was held, at the City Hotel, New-York, the seventh anniversary of the American Bible Society.

The Hon. JOHN JAY, President of the Society, by reason of his advanced age and infirmity, not being able to be present, the Chair was taken by Gen. MATTHEW CLARKSON, Senior Vice President, who was supported by the Hon. DE WITT CLINTON, and RICHARD VARRICK, Esq. Vice Presidents.

Among the persons convened, the Society had the satisfaction of seeing the Judges of the Supreme Court of the State of New-York, a large number of clergymen of different denominations, and other gentlemen of distinction, from various parts of the Union.

The meeting was opened, by reading the 62d chapter of Isaiah, by the Rev. Mr. SOUTHERLAND, of New-Hampshire.

After an Address from the President had been read, by the Rev. Dr. MILNOR, Secretary for Foreign Correspondence, WILLIAM W. WOOLSEY, Esq. the Treasurer, read the report of the Committee, who audited his accounts, by which it appeared that,

The nett receipts for the year, (including the monies received to aid in building the new Depository,) have been

\$45,131 25

The expenditures for the Year,
\$47,360 26

Parts of the annual Report were then read, by the Rev. Dr. S. S. WOODHULL, Secretary for Domestic Correspondence, from which it appeared, that the issues of Bibles and Testaments within the year, (though the removal from the old to the new Depository, and the prevalence of epidemic fever in New-York, caused a suspension of business for more than two months of the past year,) were 28,448 Bibles, and 26,537 Testaments, making, with those issued in former years, 248,623 copies of the Scriptures.

Resolutions were then made and seconded, by the Rev. Dr. John Woodhull, of New-Jersey, of the Presbyterian Church, and the Rev. William Ross, of New-York, of the Methodist Episcopal Church—the Rev. Dr. Philip Milledoler, of New-York, of the Dutch Reformed Church, and the Hon. Chauncey Langdon, of Vermont—Hon. De Witt Clinton, late Governor of the State of New-York, and Thomas Eddy, of the Society of Friends, moving the thanks of the Society to the President, for his address; to which a reply was made by Peter A. Jay, Esq. son of the President.—Wm. W. Woolsey, Esq. Treasurer of the Society, and Samuel Boyd, Esq. of New-York—the Rev. John P. K. Henshaw, of Baltimore, Maryland, of the Episcopal Church, and Joseph C. Hornblower, Esq. of New-Jersey, tendering thanks to the Secretaries and Treasurer, to which, the Rev. Dr. Milnor replied—the Rev. John Finley, of Baltimore, of the Baptist Church, and Mr. John Griscom, of the Society of Friends—the Rev. Benjamin Mortimer, of the Moravian Church, and the Rev. Dr. Alexander McLeod, of New-York, of the Reformed Presbyterian Church—Theodore Dwight, Esq. of New-York, and the Rev. Mr. Johnson, of Long-Island, of the Episcopal Church, respecting the circulation of the Scriptures in South America; after which, Dr. Milnor introduced *Senor Vicente Rocafuerte*, a native of Peru, who made an address.

Obituary.

MRS. HANNAH LADD.

MRS. HANNAH LADD, the subject of the following memoir, was the daughter of Mr. Nathaniel, and Mrs. Sally Ball, of Hebron, N. H. She was born January 21, 1787. She was naturally kind and amiable, and ever obedient to her parents. It is not known that her mind was seriously impressed with religious subjects, till she was about 15 years of age. At that time, she was awakened to see her lost and undone condition by nature. She was not long, however, under the distress of legal terrors. Her soul was soon set at liberty, and she was enabled to put her trust in the Rock of ages. Not long after this, she went forward and made a public profession of her faith in Christ, and became a member of the congregational church in Hebron, then under the pastoral care of the Rev. Thomas Page. Here she continued a member till the reformation, in 1810, when she experienced a change in her views respecting baptism, and the order of the gospel church. On receiving baptism by immersion, she became a member of the Baptist church of Christ in Hebron, in which she continued a member until her death.

On the 8th of June, 1802, she was married to Mr. Jonathan Ladd, by whom she had five children, the second of whom they were called to part with, in the 16th year of her age. This afflictive dispensation she bore with remarkable Christian fortitude and resignation; so that she appeared really to adopt the language of Job, and could say, "the Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Mrs. Ladd was enabled eminently to adorn the Christian character in all the social relations of life, in the church of God, and in the world. As a wife, she was kind and affectionate, and as a parent, faithful, and tenderly solicitous of the welfare of her children. She was not in the habit of making idle and impertinent visits; but if she visited, she was sure not to have the time pass as too many do, without conversation upon religious subjects; neither could any be long in her company, without being sensible, from her deportment and conversation, that the interests of religion, and the welfare of immortal souls, lay near her heart. Though her enjoyment

in God and divine things, for many years, appeared considerably greater than what usually falls to the share of common Christians; yet for several months previous to the commencement of her last sickness, she evidently enjoyed a considerable increase of spiritual and holy delight; so that she appeared truly to live above the world, and seemed like one ripening fast for the joys of heaven. In conversation with her mother at a certain time, she observed, that the dead were her company rather than the living, meaning that she had greater satisfaction in contemplating the state and condition of the dead, who were fallen asleep in Jesus, and in anticipating their happy society, than she took with the living. So that as she observed, she "praised the dead that were already dead." At another time, she remarked, that it was as certain and evident to her, that she loved God, as it was that the sun shone. She really appeared to have the faith of assurance, which banished all doubts from her mind; yet she was far from boasting in her own attainments, and far from any thing light and enthusiastic. The constant serenity of her countenance, bespoke her inward sense of eternal things.

She was industrious and prudent in superintending her family concerns; but what she did, appeared to proceed not from worldly attachment, but merely from a sense of duty. If in any thing she was censurable, it was in her not bestowing that attention upon her bodily health, which seemed needful, and of this she was herself in some degree, sensible.

About the middle of November, 1821, she was confined to her room with the disorder that finally terminated her life. Her complaint was the consumption. In her sickness, which was long and painful, she enjoyed a great degree of spiritual consolation, and seemed greatly to rejoice at the prospect of approaching dissolution. Much of her time was spent in prayer, which was a delightful service to her, and that she might enjoy the unspeakable privilege, she would arise when very feeble, and kneel by her bedside till her strength was almost exhausted. At other times, she would break forth in the most ar-

dent ascriptions of praise, and thanking, to God her portion, and her Redeemer.

In the morning, (on the day of her decease) her afflicted husband inquired if she felt herself nearer the eternal world than she had done. To this question, she did not give a direct reply, but exclaimed, "O my dear, if death should come to-day, it would be an unexpected, welcome guest.—But O for patience to wait God's time." A little after this a sensible alteration was discovered, and she was asked if she did not think she was dying: sensible that this was the opinion of her friends, she replied, "I am afraid you are deceived—I am afraid the time is not yet;" and then, in a short ejaculation, she said, "Come, O come, Lord Jesus, and break the brittle thread, and take me home."

When her children came weeping round her dying bed, she entreated them to seek the Lord while they were young, and exhorted her husband to follow on to serve the Lord. She then exclaimed, "O, can this be death! easy death, unexpectedly so.—O, do you not hear the rumbling of his chariot wheels!" and then fell into an extacy of praise, ascribing glory to God, which she continued to do while she had any breath, and then died as one falling gently asleep, March 15, 1822.

"Blessed are the dead which die in the Lord."

MR. JOHN JACOBY.

MR. JOHN JACOBY, the subject of the following memoir, was born in Virginia, on September 24, 1781. When a small child, the flood of emigration carried his parents to the wilds of Kentucky, where they settled in Bourbon county.

At a tender age, he lost his father, after which he was bound to a trade. Having served the period of his apprenticeship, which he did with honour to himself, and fidelity to his master, he became settled in the world, by uniting in marriage with Miss Jane Starks in 1806. Though exemplary and moral in his deportment, he remained a stranger to the power and consolations of the gospel, till 1810.

Various are the means employed by the God of grace, to bring the wanderers to his fold. The preaching of the gospel, reading the scriptures, the admonitions of a friend, the warning voice of sickness, the death of a near relative, or a beloved child, may awaken the conscience to the still small voice of divine truth. It was the latter that appears to have been efficacious with our friend.

Called to bury his two oldest children within fifteen days of each other, the mention of Providence was regarded. At first, he was impressed with the conviction, that he had something to do, and, as is common in the first stages of conviction, endeavoured to find relief under the works of the law. Soon, however, the thunderings, flames, and tempests of Sinai drove him from this refuge, and he was fully convinced of his entirely sinful, guilty, and helpless state. Under a sermon of that zealous and successful servant of the cross, Rev. Mr. Vardeman, of Kentucky, he was taught and enabled to rely alone upon Christ for pardon, which was speedily followed by the joyful exercise of hope. His feelings at first were lively, his views of the atonement as the only foundation and medium of mercy, were clear, and his hopes bright. This was in October, 1811.

The next April, himself and companion were baptized by the venerable Ambrose Dudley, and united with the little Huston church. During his connection with this church, his life and conversation were an honour to his profession, and the cause he espoused.

After the late war, with a view to improve his circumstances for the advantage of a young and increasing family, he emigrated to St. Louis in the fall of 1816, where he commenced business under flattering prospects. His character for industry, sobriety, and unwavering integrity in business, soon gained the esteem and confidence of the citizens. St. Louis then contained but few professors of Protestant Christianity, and but one of his own denomination; but amidst the superstition of the Catholics, the dissipated habits of many of the Americans, the lax regard paid to the holy sabbath, and the spirit of the world that prevailed around; he was enabled to keep his garments unspotted from the flesh. It were no wonder, if, amidst the worldly spirit that appeared to sway almost every mind, and the temptations to which the child of God was hourly exposed, religion should lose ground in the soul, and important duties remain neglected. It is pleasing, however, to state, that during this period, the subject of these memoirs still enjoyed intercourse with his God. Religion was an abiding principle with him.

Liberality of feeling, and Christian regard to the people of God, who may differ from us in minor particulars, is not only dictated by the genius of our holy religion, but exemplifies and adorns the Christian character. This amiable trait was habitually manifest in our de-

ceased brother. During the period that elapsed between his arrival at St. Louis, and that of the Baptist missionaries, frequent opportunities presented of uniting in holy worship with the Presbyterians, who then enjoyed occasional preaching in town, which were never unimproved by him. On the arrival of Messrs. Peck and Welch, in 1817, he received them with open arms, and bid them welcome to his hospitable dwelling, until they could procure habitations for themselves; and in all their exertions in that place, Mr. Jacoby was ever found a zealous and faithful friend. He was one of the constituents of the Baptist church in St. Louis; was soon after elected deacon, which office he filled till his death. That church is greatly indebted to his exertions. In attempting to build their house of worship, he stepped forward from the first, and by his personal exertions, and liberality in advancing money, greatly contributed to their success.

In the fall of 1820, he removed to St. Charles, but the interest of the church, of which he was a member, as well as the cause of Christ in general, still lay near his heart.

His disease, (which was the first instance of sickness he ever experienced) was the malignant billious fever, and exhibited alarming symptoms from the first attack. He soon declared an opinion, that he should never recover; and on one occasion, when conversing on the subject, remarked, that were it not for the hope he might be useful to his family, and the church of Christ, he should never desire to be raised from his bed. Much of the time, from the violence of his disease, he was unable to converse, or retain clear ideas on any subject. To the writer of this, who providentially visited, and spent three days by his bed-side, he declared his unshaken conviction in the great truths of the gospel, his interest in the promises, his hopes of future glory; spoke feelingly on the low state of Zion around; ex-

pressed his anxious desire, that more enlarged and efficient measures might be adopted to supply the destitute settlements with regular preaching, declaring his hopes that God would pour out his Spirit, bless the means, and advance his kingdom.

During the latter stage of his disease, for most part of the time he was in a lethargick state,—spoke but little, and died on Sunday morning, ten o'clock, September 15, 1822. His funeral was attended the same day by a very large concourse of the citizens of St. Charles, who testified their respect for the deceased, and their sorrow for the loss society had sustained, by following his remains to the "land of solemn silence."

He left a widow and six children to mourn their loss. By this death, the Baptist church of St. Louis has lost one of its main pillars,—society one of its bright ornaments,—the cause of truth and justice, one of its firm supporters,—the poor and afflicted, a sympathizing friend,—his amiable widow, a tender and affectionate husband, and his children, an indulgent father, who would have led them in the path of piety and virtue. The cause of missions, Bible Societies, and Sunday schools, found in him a steady and determined supporter. His usefulness was not confined to the church of which he was a member. The Missouri Association, and ecclesiastical councils found him to be one, who, with energy of mind, decision of character, and mildness of manner, could set things in order. Strictly honest in his dealings with all men; industrious in his calling; punctual in his engagements; strict and orderly in business; firm and affectionate in his friendship; his death has left a void in society not easily filled. He died lamented by those who best knew him, and particularly by Messrs. Peck and Welch, to whom he ever proved "*a true yoke fellow.*" But, alas! he is gone! yet we trust, to enjoy that "*rest that remaineth for the people of God.*"

Ordinations, &c.

On Friday, the 25th of April, brother Samuel D. Street was ordained to the work of the Christian ministry, in the Baptist meeting house at Stoney Point, Lincoln county, Kentucky. The ser-

vices were opened by elder Thomas Hand, by singing and prayer; the candidate was examined on divinity, by elder John Rice. After the ceremony of ordination, a sermon was delivered by

elder John S. Higgins, from 2 Tim. ii. 15. Profound solemnity rested on the congregation.

On Tuesday, April 29th, 1823, the Rev. Charles Blanchard was installed at Shapleigh, Maine, to the pastoral care of the second Baptist church, and society in that place. The Rev. Thomas B. Ripley, of Portland, made the introductory prayer, and preached a very appropriate Sermon, from 1 Tim. vi. 11. The Rev. William Goding, of Shapleigh, gave the charge. The Rev. Zebedee Delano, of Lebanon, gave the right hand of fellowship, and made the concluding prayer. A respectable and crowded assembly manifested a lively interest in the services of the day.

On the 14th of May, the Rev. Daniel Stevens was solemnly ordained to the pastoral care of the second Baptist church and Society in China. The services were introduced with prayer, by the Rev. Daniel Ricker, of Freedom, who

also preached on the occasion, from 1 Peter, v. 2. "Feed the flock of God which is among you," &c. The ordaining prayer was offered by the Rev. William Allen, of Jefferson. The charge was delivered by the Rev. Coker Marble, of Vassalborough; and the right hand of fellowship was presented by the Rev. Jabez Lewis, of China.

On Wednesday, 11th of June, Mr. John C. Welch, was ordained over the Baptist church and Society in Warren, R. I. The exercises were unusually solemn and interesting to a large and respectable audience. The introductory prayer was by the Rev. Mr. Borden. Prayer before sermon by Rev. Mr. Gammell. Sermon by the Rev. Daniel Sharp, from 2 Cor. v. 20. Ordaining prayer by the Rev. Dr. Thomas Baldwin. Charge by the Rev. Stephen Gano. Right hand of fellowship given by the Rev. David Benedict. Concluding prayer by the Rev. Silas Hall.

Collections and Donations received for Female Schools in Burmah, by Mrs. Judson.

From the Bradford Academy, Judson Association, - - -	\$22.45
From the Richmond Judson Society, - - -	35.00
From the Baltimore Judson Society, - - -	24.00
From the New-York Female Society for the education of heathen children, - - -	100.00
From the Charleston Female Society, - - -	68.00
From the Fern. Burman Soc. in Roxbury, Ms. - - -	26.57
From the Baptist Church in Cambridge, - - -	66.00
From the Female Baptist Society of Boston, for the education of Burman Children, - - -	100.00
Salem Female Burman School Society, - - -	45.00
Salem Fem. Juvenile Humane Reading Soc. - - -	17.00
From Ladies in Weston, - - -	27.00
From Ladies in Troy, for the redemption of a Female Burman child, to be called by the name of Rachel Eugenia Thompson, - - -	45.00
From the Baptist Church in Weston, - - -	14.81
From the family of Dea. Munroe, Roxbury, - - -	9.36
From ladies of the First Baptist Church and Society in Boston, for the redemption of a Burman female child, to be called Sarah Wayland, after the mother of their pastor, - - -	40.00
For the support of a Female Burman child one year, by Mrs. Farwell of Cambridge, - - -	15.00
Ladies in Medfield and vicinity, for the education of Burman female children, - - -	19.12

For education of Burman children, from Mrs. Sweet, - - -	10.00
For the ransom of a Female Burman child, by Mrs. Batcheller of Lynn, - - -	25.00
Collections at the monthly prayer meetings of the 1st and 2d Baptist churches, for the Burman translations, - - -	18.88
From three friends to the Burman School, - - -	3.00
From J. Carleton, Esq., - - -	10.00
From a lady of the 1st Baptist Society in Boston, for the education of Burman females, - - -	18.00
	723.08
Discount on uncurrent bills, and premium for specie paid by J. Carleton, - - -	10.06
	Leaving \$713.00

ANN H. JUDSON.

Boston, June 21, 1823.

The Friends of Missions who may wish to contribute to the above interesting object, are informed that donations will be received by James Loring, No. 2, Cornhill, Boston, who will transmit them punctually to India. The accounts of Donations will be regularly published in the American Baptist Magazine.

Account of Moneys received by the Treasurer of the Baptist Missionary Society of Massachusetts, in March, April, May and June, 1823.

1823.	
March 6.	By Cash from a friend, per Dea. Farwell, - - -
	15. do. from Rev. L. Bolles, interest on Mr. Cornish's legacy, - - -
April 10.	do. interest on Stock, - - -
12.	do. from female friend, Randolph, - - -
May 5.	do. from Missionary Box, Kennebunk, per Miss Lewis, - - -
29.	do. of Rev. Mr. Chamberlain, - - -
	do. from Cambridge Church and Society, viz. - - -
	Rev. Bela Jacobs, - - -

May 22.	Dea. Elijah Corey, - - -
	Dea. William Brown, - - -
	Dea. Levi Farwell, - - -
	Mrs. Prudence Farwell, - - -
	Mr. E. Hovey, - - -
	Mr. Nathan Russell, - - -
	Mr. Josiah Harvey, - - -
	Collection at Meeting-house, - - -
	Mission Box, - - -
	do. Rev. William Gammell, - - -
	do. Rev. G. F. Davis, - - -
	do. Mr. Drinkwater, - - -

May 22.	do. Mr. Conant, . . .	1.00
	do. Mr. Joseph Torrey, . . .	1.00
	do. Mr. David B. ul, . . .	3.00
	do. Roxbury Church and Society, . . .	
	per Rev. Mr. Elliot, . . .	6.67
	do. Mr. Samuel Winslow, . . .	2.00
	do. Mr. A. Fisher, Jr., . . .	1.00
	do. Rev. Joseph Grafton, . . .	1.00
	do. Rev. J. Coing, . . .	1.00
	do. Rev. E. Nelson, Jr., . . .	1.00
	do. Salem Church and Society, . . .	
	per Lucius Bolles, . . .	66.13
	do. Mr. Brown, Hamilton, do., . . .	1.00
	do. Rev. B. F. Farnsworth, . . .	1.00
	do. Rev. Mr. Seamans, . . .	1.00
	do. Rev. Joseph Elliot, . . .	1.00
	do. Rev. Matthew Bolles, . . .	1.00
	do. Collection at First Baptist Meeting-house, after Missionary sermon, . . .	33.30
	do. of Rev. L. Bolles, interest on Mr. Cornish's Legacy, . . .	325.00
June 3.	do. of Mrs. Anna Hartwell, Treasurer of Sandisfield Female Mite Society, . . .	11.00
9.	do. from Second Baptist Church and Soc. Boston, . . .	100.00
	By Cash from the Agents of the American Baptist Magazine, being profits on the publication for the last year, . . .	500.00
	E. LINCOLN, Treas. . . .	\$1217.76

Amounts received by the Treasurer of the Executive Committee of the Mass. Bap. Ed. Soc.

1823.		
April 10.	By interest on Stock, . . .	52.50
	do, . . .	96.00
12.	do, on Note, . . .	93.00
30.	do, . . .	46.80
	By Cash of Roxbury Church and Society, per Rev. Mr. Elliot, . . .	6.67
	E. LINCOLN, Treas. . . .	\$288.97

OF The Treasurer of the Evangelical Tract Society has received from females in Hanson, ten dollars, to constitute their Pastor, Rev. Joseph Torrey, a life member.

Amounts contributed to Missionaries, and accounted for in their settlements, since Dec. 1822.

To Rev. Wm. Hubbard, viz.		
Contributions, . . .	15.06	
Donations from Bap. Fema. Miss. Society, Falmouth, . . .	19.00	
		34.06
To Benjamin Oviatt, . . .		19.54
To Jesse Coburn, . . .		34.00
To Samuel Churhill, . . .		40.00
To Oliver Alford, . . .		1.54
To John Ide, . . .		34.00
To A. Judson, . . .		30.48
To Benjamin Willard, . . .		12.50
To Benjamin Buck, . . .		15.37
To Henry Kendall, . . .		10.00

June 1, 1823.

In Athol, a Society auxiliary to the Baptist Missionary Society of Massachusetts, has been recently formed, and \$13.33 contributed.

The Treasurer presented a report of the amounts received the last year, the items of which have been already published in the Magazine. The following is the aggregate.

1823.		
May 30.	To Balance on hand last year . . .	806.14
	To Receipts since May, 1823, . . .	2012.63
	E. LINCOLN, Treas. . . .	\$2890.77

1823.		
May 20.	By amounts paid for Missionary labours, . . .	1839.90
	By Balance on hand to new account, . . .	880.87
	E. LINCOLN, Treas. . . .	\$2820.77

We have examined the accounts of the Treasurer of the Baptist Missionary Society of Massachusetts, and find them to be correct, agreeing with his books, and well vouched.

JAMES LORING, } Committee.
HENRY LINCOLN, }

POETRY.

NINETEENTH PSALM VERSIFIED.

HEAVENS. O God, thy glory teach,
Thy firmament thy skill displays;
Day unto day doth utter speech,
And night to night thy truth conveys.
No tongue is heard, or voices sound,
Silent they speak through earth's wide round.

Forth from his tent proceeds the Sun,
Gay as a bridegroom from his bower,
Eager his daily race to run,
With speed unknown, and giant power.
Where'er he comes, the shades retreat,
Nothing is hidden from his heat.

God's perfect law converts the heart;
Thy testimonies, Lord, are sure,
To simple souls thy light impart;
Thy fear does ever clean endure.
Right are the statutes of the Lord,
What joy and comfort they afford!

Thy judgments, Lord, are just and true;
Thy pure commands enlight our eyes;
Than gold more precious in our view,
Though glittering heaps before us rise.

Sweeter than honey to our taste,
They furnish us a rich repast.

Powerful to warn as to delight,
Thy precepts cause us to take heed
To all our ways, and lead us right;
To cheer and guide, 'tis all we need.
Who love the statutes of the Lord,
And keep them, find a great reward.

His errors, who can understand?
Thy servant cleanse from secret faults;
I dread to break thy known command
Presumptuously. O keep my thoughts,
Watch o'er my lips, my hands, my feet,
Let me not woful sin commit.

Thou knowest all the words I say,
And every secret thought of mine;
Accept me when I praise and pray,
And meditate on truth divine.
O thou, my strength, Redeemer, Lord!
I would forever keep thy word.

To Correspondents.

Two poetical articles from S, and two from D. W. E. have been received. Memoirs of H. B. and T. H. are necessarily postponed till the next Number.

J. L. is under consideration.

We regret that the communication of C. C. K. arrived too late for insertion.

An observer has been received. We shall offer some remarks on the subject in the next Number.

THE
American Baptist Magazine,

AND
Missionary Intelligencer.
NEW SERIES.

No. 5.

SEPTEMBER, 1823.

VOL. IV.

Biography.

MEMOIR OF REV. JAMES COLMAN.

Continued from page 121.

THE most intimate friends of Mr. Colman had indulged a hope, that they should see him occupy an important station in his native country. His talents were peculiarly adapted to a cultivated state of society. Had he remained at home, there is reason to believe, that he would have laboured with much reputation and success in the cause of evangelical religion. Although young, he was a workman who rightly divided the word of truth. He spake forth the words of truth and soberness, and yet there was a brilliancy of imagination, and a fervour of eloquence in his discourses which commanded the attention, and awakened feelings of interest in all who heard him.

Perceiving these traits in his character as a preacher, attempts were made to divert his thoughts from missionary service. But when he made such a full disclosure of his feelings in relation to the heathen, and frequently declared that his future happiness depended on labouring amongst them, his brethren could no longer withhold their consent to his request. He was

recommended to the patronage of the Baptist Convention in the United States, for Foreign Missions, during its session in Philadelphia, in 1817.

On the 10th of September in the same year, Mr. Colman, in conjunction with Mr. Wheelock, was solemnly ordained to the work of the ministry as a missionary to Burmah. And on the sixteenth of November following, he embarked with his wife and missionary associates, in the ship Independence, for Calcutta.

It was much to the honour of Messrs. Colman and Wheelock, that they did not forget their character and work while on their passage to India. They were sent to preach the gospel to the heathen. But they knew that the persons on board the Independence had immortal souls, and that repentance and faith were as necessary to their salvation as to the Burmahs. Having therefore obtained the consent of the captain, they commenced their pious labours among the sailors. On the sabbath they preached; and on other days, as they had

opportunity, they taught the most ignorant of them to read, and also imparted religious instruction. To the honour of divine grace, it may be recorded, that these faithful servants laboured not in vain, and spent not their strength for nought. It was the pleasure of God to bless their pious instructions. Several mariners began to be awakened to a sense of their lost and guilty condition, and were finally brought to exercise that hope, which is as an anchor to the soul, both sure and stedfast, and which entereth into that within the veil. Some of these men had been drunkards, swearers, and lovers of pleasure more than lovers of God; but the grace of God which bringeth salvation, taught them to deny themselves of all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world.

In his first letter from Calcutta, after mentioning that the voyage had been very pleasant, he says, "but the most delightful circumstance which we have to mention, is, that the Holy Spirit was poured out upon the sailors, and six or seven of them, we humbly hope, were brought to the knowledge of the truth.

Mr. Colman arrived at Rangoon, September 19, 1818. Some idea of his feelings as a missionary, may be formed by an extract from a letter which he addressed to his Pastor, dated

Rangoon, February 2, 1820.

Very dear Pastor,

We left Calcutta, August 19th, and after a passage of four weeks, arrived at this port. Never did a man famishing with hunger, partake of food with more satisfaction than we beheld the shores of Burmah. For ten long months we had been wanderers upon the ocean, or exposed to the influence of a sickly clime. It was delicious to arrive at the end of our journey. The land appeared to us, as Ca-

naan did to the Israelites of old: — the land of rest and promise. As we sailed up the river, we felt real satisfaction in anticipating that upon its banks we should pitch our tents, and beneath its turf should lay our bodies.

We found, upon arriving at the landing place, our beloved brethren waiting to receive us. For a short time, we could do no more than to take each other by the hand. The sensations of our minds destroyed the power of utterance. In about an hour, the females came on shore, when the whole mission family met, and by mutual expressions of love and joy, attracted universal attention. This was a memorable season. Such a combination of unusual feelings never rushed upon my mind before. We were immediately conducted to the King's Godown, where, according to the custom of the country, we were strictly searched. We then proceeded to the mission house. Imagine, if you can, our sensations when we stepped beneath its roof, and found ourselves in that dear company which we had so long desired to enjoy. That was a season of feasting. How swiftly the hours passed away! How varied, how cheering was the conversation! How fervent were the prayers and thankgivings to Almighty God! The events of those sweet days can never be effaced from my memory; I feel something of their influence at the present time.

J. COLMAN.

Our deceased friend immediately commenced the study of the Burman language; his success was as great as might have been expected, and he began to look forward to the time when he should make known to this benighted people the way of salvation by Jesus Christ. But these delightful anticipations were not realized. Early in 1820, Messrs. Judson and Colman made a personal application to the emperor, that they might be

permitted to preach the gospel of Christ to the subjects of his empire. But at the close of this interview the missionaries were informed, that permission to proselyte within the Burman dominions could not be obtained; and that if any Burmans were proselyted, they could have no assurance of protection.

This state of things made it desirable that they should have a place of refuge, to which they might flee in case they should be ordered to leave the empire. As Mr. Judson was acquainted with the language, it was thought very important that he should remain, while Mr. Colman should attempt to establish a mission at Chittagong.

Colman left Rangoon with very sorrowful feelings, but with the entire approbation, and undiminished affection of the associates he left behind. And here it may be proper to remark, that the most satisfactory and ample testimony has been borne by the surviving missionaries to the piety, diligence, prudence, and zeal of the deceased during the whole of his residence at Rangoon.

On the fifth of June, 1821, Mr. Colman found himself in Chittagong. In this place he was treated with much attention and respect, especially by the Judge of the district, whose timely aid and protection in some trying instances deserve to be gratefully remembered by the friends of missions. As his chief object was to preach the gospel to the Arrakanese, who live on the borders of the Burman empire, he left Chittagong for Cox's Bazar, a place which contains about thirty thousand inhabitants, and whose language is very similar to the Burman.

In this new situation he met with unexpected and cruel opposition. A boodhist priest from Ceylon excited a popular tumult against him, and he expected every moment that the mob who surrounded his

house, would compel him to leave the town. But in patience he possessed his soul. Indeed the tranquillity which he manifested at this time was such, as to fill his opposers with astonishment. In a few days an order was received from the worthy magistrate before alluded to, prohibiting any one from injuring Mr. Colman, on pain of his displeasure. This order had the desired effect, and no one attempted to molest him afterwards. He also wrote a kind letter to Mr. Colman, containing assurances of future protection, and in addition to this kindness, he furnished the missionaries with a native officer, who was to be in constant attendance, and render them any assistance requisite.

Mr. Colman now resumed his studies under the direction of an Arrakanese teacher, and besides conversing with inquirers on the nature of the Christian religion; with the assistance of his wife, he established a school for the education of children. A powerful appeal was made to the friends of Christ in the United States, in favour of this school, and a Society was immediately formed in Boston, to defray the expenses of female children in this school. The prospect of success at Cox's Bazar was bright and encouraging. Christians were looking forward to the time, when they should receive the joyful intelligence that the Arrakanese were converted to the faith of Christianity, and that female schools were in successful operation. But the thoughts of the Almighty are unsearchable, and his ways are past finding out. Instead of this delightful information, the next vessel that arrived from India, brought us the melancholy tidings that Mr. Colman was dead.

As a particular account of his sickness and death has already appeared in the Magazine, it will be unnecessary to enlarge on this painful event. It may only be

proper to remark, that his last end was peace. He is at rest from his labours, and no doubt, has gone to receive a crown of righteousness, which the Lord, the righteous Judge, will give unto all them that love his appearing. A few lines which have recently been received from his disconsolate widow, may perhaps give some interest to this memoir.

Calcutta, November 21, 1822.

My dear Mrs. S—

SURELY the "way of man is not in himself; it is not in man that walketh to direct his steps." When I last wrote you, my dear Mrs. S—, how little did I anticipate the heart-rending trial that awaited me! Ah! little indeed did I imagine, that the Lord would call me to pass through such a fiery furnace. I was favoured with one of the most amiable and best of husbands. How happy were we in each other! How delightful the prospects before us! Some of the poor pagans had gladdened our hearts by the interesting inquiry, "What shall we do to be saved?" And with the most sanguine hopes did we anticipate the time, when, believing on the Lord Jesus Christ with all their hearts, they would profess his name, and unite with us in celebrating his dying love. But now, alas! how reversed is the scene! I am forever deprived of the *sweet society* of my beloved companion. Every prospect is blasted, and every hope entombed! How applicable to my afflicted feelings, is the language of Watts,

"This world is all an empty show,
But the bright world to which we go,
Hath joys substantial and sincere,
When shall I wake, and find me there!"

You have requested me, my dear Mrs. S—, to write to you in confidence, and I will assure you, that, in my present disconsolate and afflicted circumstances, it affords me peculiar relief to avail myself of this liberty. The esteem and

friendship which my dearest companion entertained for you, and Mr. S—, is also another inducement for me to open my mind to you freely. Ever since the painful event of his death, it has been my prevailing desire to remain still united to the mission, although a sense of my unworthiness and inability has almost forbid me to hope this would be the case. Not long since, I wrote to Dr. Staughton respecting the illness and death of Mr. Colman, and requested the opinion of the Board in regard to what plan, they thought best for me to adopt. I said nothing, however, relative to my own wishes, partly from motives of delicacy, but more particularly, because I feared it was the result of due deliberation. Since my arrival in Calcutta, I have endeavoured seriously to reconsider the subject, and feel the above desire, not only confirmed, but greatly increased. Could I be indulged the privilege of continuing those delightful pursuits which occupied my time during the life of my beloved partner, it would, I am persuaded, more reconcile me to the *heavy loss* which I sustain in his death, than I could ever expect otherwise to feel. Perhaps, also, I might by this means, do a *little* towards the promotion of that glorious cause in which he so warmly engaged. If it is thought that a single female in a single capacity, would be of the slightest service to the mission, the desire which I have thus freely expressed, will, I humbly hope, be gratified. Allow me to assure you that your sympathy, your friendship, and your advice, will be most grateful to the feelings of my widowed and afflicted heart.

What painful events transpire with reference to this mission! May God overrule them all for the advancement of the Redeemer's cause among the Burmans! The station at Cox's Bazar is now left entirely destitute. *Melancholy in*

dead is the situation of the poor Arakanese. Some of them had begun to "see men as trees walking;" they stand in great need of Christian instruction. When I think of their distressing case, my heart is oppressed with grief, and all the relief I find, is to repair to the throne of mercy, and there pour out my burdened soul into the bosom of my heavenly Father. I earnestly hope that the Board will feel encouraged to continue the station which has been formed among them, notwithstanding the

agonizing scene which there transpired, and that soon they will send a faithful missionary to supply it.

In deep affliction, I am, sincerely and affectionately yours,
E. W. COLMAN.

We sincerely sympathize with our bereaved sister. But we trust that she "will not sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him."

Original Communication.

For the American Baptist Magazine.

ON THE USE OF TIME.

THERE is a good deal of inconsistency in the conversation of most men on the subject of time. They complain bitterly that time in the aggregate is short, that human life is only as a night dream; and yet complain just as bitterly that time hangs heavily on their hands, and that it seems as if the tardy days, and months, and years, would never pass away to make room for a period fraught with some desired event.

Not only in conversation but in action also, is the same inconsistency observable. You will see a man, at one period, hastening as if the day was not half long enough for the various and multiplied business which demands his attention; and, at another, loitering about with listless inactivity, spending a great portion of his time in sleep, and the remainder in such pursuits as are professedly calculated to *pass time* away; as if the business of his existence were all accomplished, and he now waiting to be released from its burthen.

Most moral writers have noticed this contradiction in human senti-

ment and conduct, and have set themselves at work to devise some remedy. Some, to stop the mouth of him who is complaining of the tardy movement of time, will gravely remind him, that life travels with a pace sufficiently swift, but yet keeps even step with the hours, and days, and years, he thinks so tardy. The fact is obvious, and the deduction is undeniable, that he ought not to complain of the slowness of that time which is bringing him "swifter than a post," to the dark resting-place—the tomb. But these remarks are only calculated to check the *complaint* with regard to the slowness of particular portions of time, and to the swiftness of our lives, without going one step towards removing the ground of this complaint.

There are two other classes of writers, who give directions to obviate this complaint. One class tells us that man is so constituted that he cannot but look forward to some future consummation of his wishes; that he must have some end in view; and that when this end is obtained, he finds it only a means of some end

still more remote ; that the succession of human life is rather from hope to hope, than from enjoyment to enjoyment ; and that it affords a greater sum of happiness in life, than if we were confined to the present moment ; for anticipated enjoyment is fraught with much more felicity, and alloyed with much less pain than that which actual experiment affords. They therefore advise that we look forward to a succession of desirable events, that we enjoy by anticipation, the pleasure to be derived from these events, and spend our time in the use of means to procure their accomplishment. Thus they say, we shall live long, for every portion of our lives will pass slowly away ; we shall live without impatience, for our time will be occupied with exertions to accomplish our purposes ; and we shall live pleasantly, for our whole lives will be spent in revelling in roses without thorns.

Another class assure us that the disposition of man to look into futurity is the source of his greatest unhappiness ; that the indulgence of this disposition is forbidden to man by his being constituted destitute of prescience ; as well as by the express command of the Saviour, when he says, "Take no thought for the morrow, let the morrow take thought for the things of itself ; sufficient unto the day is the evil thereof." They assure us that if we could but content ourselves to obey the injunction of Solomon, "Whatsoever thy hand findeth to do, do it with thy might," we should find a complete remedy for all the complaints we prefer against time. That time would not hang heavily on our hands, for every moment would be profitably employed ; and that time would not be short, for, without looking forward to its end, without anxiously chiding the delay of the moments which prevent a future pleasure, a pleasure which too frequently nev-

er arrives, we may cast our eyes back, and see the long, long succession of labours which our hands have achieved.

We may observe, however, that every system of spending time, which leaves out of the account the concern of eternity, is radically defective. The concerns of time and of eternity are by no means independent of each other. Time is but a part, but the infancy of eternity. In time, we are but as the caterpillar, which crawls about upon the earth in lazy deformity, till it bursts its vermiform tenement, and sails forth in the open ether, with the wings of the beauteous butterfly. Yet the caterpillar gathers and eats the food which gives the butterfly its gaudy wing, and volatile activity.

Eternity then is the grand concern of time ; and every system of spending our moments, which has only the things which are seen and temporal for its object, whether they be the "things of the morrow," or of to day, is expressly forbidden by our Saviour, in the sermon from which the above quoted passage was taken. And in the concerns of eternity, Solomon directs us in the conclusion of his sermon on the vanity of temporal pursuits, "Let us hear the conclusion of the whole matter :—Fear God, and keep his commandments, for this is the whole duty of man." The commandments of God, therefore, embrace the whole duty, and consequently include the whole business of man upon the earth ; and these commandments St. Paul has "briefly comprehended in this one saying, Thou shalt love thy neighbour as thyself." Love, then, to our fellow creatures, measured by our love to ourselves, is the proper spring and rule of our actions. The object of our actions should, therefore, be our own, and our fellow creatures' temporal and eternal good.

Now keeping this end steadily in view, we may cast about us for those

actions which will tend to its promotion. And we shall find, that of such actions, some are to be performed whose end is immediate; some, of which we expect to see the profit in future years; and some, of which we expect that not ourselves, but posterity will reap the benefit. Some duties we shall find require our immediate attention, and some our more remote; and some we must commend to the virtue and activity of a future generation. We shall find also some duties which are of more, and some which are of less importance, and some which may require more or less skilful hands than our own.

Our proper mode of spending our time then is manifest. Making the kingdom of God and his righteousness, the beginning and end of our exertions, trusting our eternal interests in the hands of the Saviour, we should go on ardently in the path of his commandments, enquiring after, and fulfilling that which shall eventuate in particular and general good.

As "there is a time to every purpose that is purposed under the sun," we should be careful to assign each particular work to its proper time; and as there are more works in which we might profitably engage, than our lives would afford time for us to accomplish; the most important of which we are capable, should be chosen by us, and the less important, and less difficult, assigned to those who have placed their conduct under our direction.

In this way we may enjoy all the pleasures of a long life, without any of those alloys of which mankind so generally complain. We may look

forward with all the delight of anticipation to desired future events, and yet not have the time between the present and that future, a mere tardy, hated portion of our existence; for, if all our exertions till the time of that future event be not required to bring it to pass, we can measure the intervening days, (which we can neither accelerate nor retard) and fill them up with labours, from which we anticipate also an abundant, but a more immediate, or a more remote advantage.

Thus filling up all our days in the way of wisdom, we shall find confirmed the declaration, "The ways of wisdom are ways of pleasantness, and all her paths are peace." We shall be able to take a retrospective view of our lives, with the approbation of our conscience that no part is lost, and with the pleasing view that we have lived so long as to accomplish a long series of virtuous, noble, and godly actions. And if we look forward through our future labours and enjoyments, and find that the termination of our sublunary course is just at hand, we can look beyond this scene of things, and rejoice, being assured by the dying and rising love of a Saviour, and by the word and oath of Jehovah, that the being unclothed of this 'clay tabernacle, is but the being clothed with our house which is from heaven; that this end of our labour is but the consummation of our rest; and that thenceforth we shall dwell in that presence where there are fulness of pleasures and joys forever more.

D. W. E.

REPORT OF THE BOARD OF TRUSTEES, TO THE BAPTIST CONVENTION AT THEIR LATE MEETING IN WASHINGTON.

THE Board of Managers have the pleasure of addressing the Convention, on the general state of events,

which, during the last three years, have marked their consultations and endeavours.

As might reasonably have been expected, much has occurred, which calls for humiliation and sorrow; but they are happy in stating, that still more has arisen in the progress of the government of the Lord Jesus, which furnishes occasion for exultation and praise. The Board has reason to believe, that, if in some sections of our country, the missionary spirit has languished, the deficiency has resulted from the absence of exterior excitement; from the want of more comprehensive ideas, as to the fields and advantages of missionary efforts; or from the influence of mistaken apprehensions of the duty and honours of the disciples of Christ. They persuade themselves that where the hand has been closed, and the resources of Christian benevolence have appeared as streams in autumn, that the grand principles of love to the Redeemer, and benevolent desires for the salvation of millions that are perishing in their crimes, and degraded by their superstitious follies, still remain. Nothing more is needed, than, with wisdom and affection, to bring these principles into virtuous operation.

Many of the mission societies are flourishing, and generous individuals are, by their self-denying exertions, or by their munificent bequests, supplying abundant proof that they live unto the Lord—that they die unto the Lord.

In reviewing the several mission stations, Burmah, the region which first engaged the pious sympathies, and the resolute efforts, of the Convention and its Board, solicits consideration. The providence of God distinctly pointed to this region as the primary circle in which the spirit of missions, among the Baptist denomination, should shed its influence. Succeeded with the blessing of the Lord of the harvest, the Convention has not laboured in vain. Animated by that living flame, which no ideas of difficulty and distance can render obscure,

the hopes of the friends of Christ have been realized, and their fervent and united supplications answered. Persecution was apprehended; but the storm has been restrained. Conversions to God, were by some, considered as visionary; yet eighteen Burmans have been baptized in the name of the Father, the Son, and the Holy Ghost! A church has been formed, its native members have, in general, maintained the firmness of a rock in their holy profession; inquirers are increasing; and it is believed that the mission there was never in a higher state of prosperity, or opened before the expectations of the Board a scene more encouraging. The New Testament, there is reason to believe, in the Burman language, has been completed, by the unwearied effort and discriminating talent of brother Judson. The health of Mrs. Judson is improving. It is devoutly hoped, from the good offices of the Emperor of Burmah, exercised towards your missionaries, that the time is not distant, if it have not already arrived, when the religion of Jesus shall be taught in Burmah, without the dread of the inhibitions of royalty, the availing resentments of the priesthood, or the anxieties which interrupt and enfeeble popular inquiry. Your Board long and pray for the season, when the “golden feet,” swift no more to shed blood, shall be “shod with the preparation of the gospel of peace.” Our missionary, brother Hough, has resumed his labours in the evangelizing and printing departments, and it is hoped will prove a valuable assistant at Rangoon. The interruption of missionary endeavours among the Arrakanese, occasioned by the decease of the amiable and persevering Colman, and by the temporary removal of his mourning widow to Calcutta, it is expected, will not continue long. The Rev. Mr. Fink, a worthy brother from the Serampore mission, is now engaged in

that section of Christian service, and the Board are satisfied that it will be quite acceptable to the brethren at Serampore, that American exertions should mingle with their own.

The first impressions, attempted in the name of the Lord, by brother M'Coy, on the moral condition of the Indians, took place at a station, not so far west as Fort Wayne. Several considerations induced the Board to wish his removal to the late site of the mission, and considerations of a similar character have prompted them to instruct him to settle in Michigan, in the very heart of the nation of the Putawatomes. At this station buildings are rising, and the Indians, by their fervent requests and liberal contributions, are inviting the continuance of Mr. M'Coy among them. It is expected a new station, in the course of a few months, will be established among the Ottawas. Mr. Johnston Lykins is a valuable assistant to Mr. M'Coy; and it is expected that the Rev. Peter Thurston will soon enter into these western labours. The Board are still impressed with the conviction, that it becomes the friends of missions to pray to the Lord of the harvest to send forth more labourers into this portion of the whitening fields.

The mission planted at the Valley Towns, under the care of the Rev. Mr. Posey,—and now under the more immediate superintendence of the Rev. Mr. Roberts, is quite in a flourishing condition. The pupils are numerous; among whom are several, who appear to be serious believers in the Lord Jesus Christ. A spirit of solemn inquiry evidently gains ground. The worship of God is attended with seriousness. Among the inquirers are several chiefs. An accession was made to that mission in the fall of 1821, of three families and three persons in single life—the whole number twenty-six. They live happily with each other, and en-

courage each other's hands in the work of the Lord.

At its last meeting the Convention instructed the Board to co-operate with their brethren of the United Associations in Georgia, for the purpose of establishing a mission among the Creek Indians. This they have cheerfully done. They have voted \$3,000, to be drawn for in six drafts, at sixty-days distant, during the present year. The intelligence which they have received from the Rev. Mr. Mercer, Powelton, Georgia, is truly encouraging. The mission is under the superintendence of a brother, highly approved and recommended by them, of the name of Compere. It is certain that this, and our other stations, will derive considerable assistance from the government of the United States.

The Board are impressed with a conviction, that it is their duty to widen the scope of their exertions as much as in their power; but must refer it to the Convention to ascertain in what direction this important design may best be accomplished—and at the same time solicit their energies in reviving the spirit of missions throughout the Union, by such arguments and measures, as their wisdom and piety may suggest.

The minutes of this Board will show that it is their wish to assist their brethren of New-York state, engaged in the mission among the Oneida Indians, to the utmost of their power. An application from those brethren, for \$500, the Board has the pleasure of submitting to the Convention.

The Columbian College in the District of Columbia, will offer to the Convention a full statement of its present important and promising condition. It is unnecessary to say more than that when the Board and the Trustees of the College have found an interchange of counsels and endeavours necessary, a very pleasing degree of harmony

has subsisted. The same harmony has pervaded the meetings of the Board itself. Its members have often been filled with anxious cares, as well as with causes for joy. They have endeavoured, as they trust, to discharge the duties assigned them, in the fear of the Lord, and with an eye directed to the honour

of the Messiah, and the salvation of thousands. Their doings are presented for your inspection. They shall feel happy, if, in addition to the testimony of their own consciences, they find that their measures are approved by the Convention, and especially by Him whose favour is life!

REPORT OF THE TRUSTEES OF THE COLUMBIAN COLLEGE TO THE CONVENTION.

The Trustees of the Columbian College in the District of Columbia, to the General Convention of the Baptist Denomination in the United States for Foreign Missions, &c.

On the return of the triennial assembly of that venerable body, under whose auspices this institution has received existence, and to whose fostering hand it looks, with filial confidence, for future countenance and enlargement, it is no less grateful to our feelings than consonant with a sense of duty, to present a report of its present state.

The circumstances which gave rise to the College in its present form, and under the name which it bears, together with our proceedings in relation to it, have been regularly communicated to your Board, till within the last year. Since the last report to your Board, the Faculty has undergone some change. The Hon. Josiah Meigs, Professor of Experimental Philosophy, for reasons entirely disconnected with his relation to the College, was induced to resign. This measure, reluctantly adopted by him, would not have prevented his performing the services which he had so generously proffered to the College, had his life been preserved; but it pleased God, soon after his resignation, to remove him by death. In his decease, this institution has lost a zealous advocate and valuable friend, and literature and

science are bereft of one of their brightest ornaments.

Elijah R. Craven, M. D. has been elected Professor of Botany; and he has generously proffered a course of lectures on this branch of philosophy, to be delivered gratuitously. Samuel Wait and Alexis Caswell have been elected Tutors. The Faculty now consists of the following persons:

Rev. William Staughton, D. D. President, Professor of General History, Belles Lettres, Rhetoric, and Moral Philosophy, in the Classical, and of Divinity and Pulpit Eloquence, in the Theological Department.

Rev. Ira Chase, Professor of the Learned Languages, in the Classical, and of Language and Biblical Literature, in the Theological Department.

Rev. Alva Woods, Professor of Mathematics and Natural Philosophy, in the Classical, and of Ecclesiastical History and Christian Discipline, in the Theological Department.

Thomas Sewall, M. D. Professor of Anatomy and Physiology.

James M. Staughton, M. D. Professor of Chemistry and Geology.

Elijah R. Craven, M. D. Professor of Botany.

Rufus Babcock,	} Tutors.
William Ruggles,	
Samuel Wait, &	
Alexis Caswell,	

Agreeably to arrangements made

before the last report, Professors Woods and Staughton embarked for Europe last year; the latter in May, and the former in June. We have been happy to learn that they were kindly received by gentlemen of the highest character, both for learning and rank, in England; and that the object of their mission is in a train of accomplishment, equal to the most sanguine expectations of the Board, and with the promise of signal benefit to the institution. The services which Professor Woods rendered to the College before his embarkation, were highly meritorious; and the faithfulness and assiduity of his exertions since his arrival in Europe, meet the cordial approbation of the Board, and entitle him to the grateful esteem of every friend of the College.

In the election of members to the Faculty, we were aware that great prudence and deliberation were necessary; and we are happy in the conviction, that the same Divine hand which has reared this institution, guided us in our choice. It is but justice to state, that they have all hitherto justified the confidence reposed in them; and we confidently believe that they would be an honour and a blessing to any college, in America or in Europe.

The Board have established a department in the College, which they hope soon to see organized, denominated the "General Philosophical Department and Repository," for the purpose of philosophical research, and for the accumulation of such specimens and materials as may constitute a philosophical museum.

A library for the College is commenced, and at present consists of upwards of two thousand volumes. It yet requires great additions to render it commensurate with its object of utility.

A complete Philosophical and Chemical Apparatus, procured by Professor Woods in England, is ex-

pected to be received by the first of September next.

To secure to the Convention the controlling power over the destinies of this College, the premises are so conveyed to the Board, that if it shall so happen, within a thousand years, that more than one third of the Trustees shall be other than those nominated by the Convention, provided the Convention shall furnish a nomination of fifty persons triennially before the first Monday in May, that the whole property shall pass over to the Convention in fee simple.

The College opened with the Theological Department on the first Wednesday in September, 1821, and the Classical Department, on the second Wednesday in January, 1822. The whole number of students at the opening of the Classical Department was 30. The whole number in October last was 46. The present number is 59, viz. four pursuing theological studies only, junior class 4, sophomore class 16, freshman class 13, preparatory students 22. The number of theological licentiates is 17; of whom 13 are pursuing classical studies, viz. in the junior class 3, sophomore 2, freshman 3, preparatory 5.

Circumstances required an expenditure, more rapid than the influx of funds, to accomplish the undertaking of the Board, without sustaining great loss; by means of which a considerable debt is incurred. The precise state of the funds cannot be now ascertained, on account of the multiplicity of the Treasurer's labours, which have rendered it impossible for him to bring up his accounts to the present date. It is certain, however, that it will not essentially vary from the following estimate. The amount of expenditures, for land, College edifice, out buildings, professors' houses, and College furniture, is about \$70,000. The amount of debt is nearly \$30,000.

The amount of uncollected subscriptions is upwards of \$20,000. There are due to the Treasurer in notes, about \$5,000. The Treasurer has made an investment in bank stock of \$7,500. And the amount due from the Board of the Convention to the College, on account of theological beneficiaries, is about \$6,000. If all these claims were collected, there would be quite a sufficiency on hand to liquidate all claims against the College. The tuition money from the students already in the College, is sufficient to meet the salaries of the present acting faculty; but the successful career of the institution, imperiously requires that the President of the College shall be settled and permanently located with it, at as early a day as practicable. We are, moreover, confident in the belief, that the additional celebrity which his name and services will give to the College, will produce an increase of resources, by the multiplication of students, and the more rapid progress of the institution, more than equal to the amount of his compensation. Under these convictions, the Trustees feel no hesitation in assuming the responsibility of providing for him an adequate support, whenever he shall deem it proper to accede to their wishes.

The time being at hand when the law of incorporation requires an election for Trustees, the Board have directed the election to be holden at the College, at 12 o'clock, M. on Monday the fifth inst. and

appointed Enoch Reynolds, Esq. the Rev. Dr. Baldwin, and the Rev. Mr. Semple, to superintend the same, to examine and determine upon the qualifications of electors, agreeably to the law of the College in relation to that subject; to record the names of the contributors who shall vote; to declare the result of the election; and to certify the same to each member who shall be elected. They have also appointed the next meeting of the Board to be held at the College, on Monday, the fifth inst. at four o'clock, P. M. at which time and place the newly elected Board will assemble and organize.

During the time we have had the honour to act in this Board, it has been our endeavour to ascertain the wishes of the Convention and its Board; and to fulfil them with promptness, has been the object of our earnest solicitude. The favour of the Lord has uniformly attended us; and in our deliberations not one circumstance has occurred to disturb our perfect harmony, even for a single moment. The prayers of the saints have been heard on behalf of this seminary; and the tokens of divine goodness, already experienced, inspire an unshaken confidence, that the God of redeeming mercy, has ordained it a lasting fountain of useful knowledge, a nursery of evangelical piety, and a monument of praise to his all-glorious name.

O. B. BROWN, *Pres. Board of Trustees.*
LUTHER RICE, *Treas. & Agent.*
ENOCH REYNOLDS, *Secretary.*

Columbian College, 3d May, 1823.

ADDRESS OF THE GENERAL CONVENTION OF THE BAPTIST DENOMINATION TO THEIR CONSTITUENTS.

It was common with Paul to begin his epistles with strong expressions of his gratitude to God, for the holy perseverance of his brethren, for their support under heavy afflictions, or for the visible exten-

sion of the bounds of the kingdom of the Divine Messiah. The General Convention are encouraged to adopt a similar mode in their present communication. They give thanks to God always for you all,

remembering, without ceasing, your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father. They give thanks that the age is opening when the glory of the Lord shall be revealed, and all flesh shall see it together. That he is sending forth his commandment upon earth, and that his word runneth very swiftly; and that Christians whose characters are formed from apostolic models are engaged, with dependence on strength from on high, in attempts to evangelize the nations. The Convention give thanks that the work of their hands has prospered. The cloud of war which hung over Burmah and Siam has been dissipated. The spirit of persecution has retired to such a distance as to have become scarcely visible. Eighteen Burmans have been baptized into the death of Christ. The whole of the New Testament is translated into their language, and an edition of the work about to be issued. Circumstances have occurred, which inspire the hope, that the Emperor will look on the mission without sentiments of displeasure, and that Burmah, at no distant period, shall be the Lord's. They give thanks unto God for his blessing on the mission stations in the forests of the west. Considerable sums of money have necessarily been expended; buildings of various descriptions have been erected, and are rising; and nearly 200 Indian children are looking to the Board for food and clothing, and instruction. Many have learned to read and write with facility, and have made a proficiency in scripture knowledge, which fills occasional visitors with surprise. Two or three of the chiefs are solemnly inquiring the way to heaven, and several of the youth, it is believed, are converted to God. Additional plans for usefulness are under consideration.

The missions in the east have

sustained a loss in the decease of the Rev. Mr. Colman and Mrs. Price. Obscure, however, as these dispensations show themselves, they are under the control of infinite wisdom and mercy, and will hereafter glorify the providence of Him who is "his own interpreter." It is expected that two well recommended brethren will soon leave their native land, and enter on missionary service in Burmah or Arracan. The health of Mrs. Judson is gradually improving. She hopes to be able soon to return to her excellent companion, and enter on the service of training up the female children in Burmah in the nurture and admonition of the Lord.

The Convention find pleasure in stating to you, that their anticipations were fully equalled on visiting the College edifice, near the City of Washington, which, having been raised under their associated relations, becomes an object of their affectionate regard. The debt remaining on the building, and on the houses of the professors, is comparatively small. When the monies already subscribed towards it shall be paid, it will vanish. Much will, however, be wanted to meet the expenses on account of pious beneficiaries. The Trustees are expecting to receive, in the course of the year, a very valuable philosophical and chemical apparatus, together with a number of books, which will raise the present library to a point of desirable respectability. For these latter accessions to its property and convenience, they acknowledge the debt of gratitude which they owe to Professor Woods, who, with dignified zeal and unwearied toils, has devoted his visit to Europe to the promotion of the best interests of the Columbian College. They owe also a debt of thankfulness to their indefatigable Agent, the Rev. Mr. Rice, whose attention to missionary and collegiate concerns, has been steady and uniform, and who has obtained for the Con-

vention a printing office, together with its furniture, and two good dwelling houses, which he has procured by the monies voted as a compensation for his services for several years past, and by the personal favours which, from generous individuals, he has had the pleasure of receiving. Such will never ultimately suffer as wait for their recompense until the resurrection of the just.

The treasury of the Convention has been diminished by unavoidable drafts, yet has it not failed. Supplied by the subscriptions, donations, and bequests of the friends of Zion, it has retained a fulness of resource equal to missionary demands. The silver and the gold are the Lord's. The hearts of his people are under the influence of his benevolent sway; and the Convention possess a joyful assurance, from what they have already witnessed, that "the Lord will provide." At the same time, when miracles in the church are not to be expected for the spread of the gospel, they conceive it their solemn duty affectionately to remind you, that new endeavours to extend the honours of the Saviour's name, will require new pecuniary contributions. They solemnly press on their brethren and sisters, who have united themselves for missionary and education purposes, the duty and honour of persevering in well doing. Beware, beloved friends, lest the indolence of the heart, the temptations of the prince of darkness, the chil-

ling repulsions of covetous professors of the gospel, the spurious interpretation of prophecies, or the mysterious movements of the divine government, paralyze the arm of your zeal for the Lord of Hosts. Discover your willingness to deny yourselves for Christ's sake. Meditate much on his character, his sufferings, his intercession, his kingdom. Abound in prayer, in your secret chambers, in your families, in your social meetings, and in the great assemblies of the saints; offer the requests which the great Prophet of the church has taught you—"Hallowed be thy name, thy kingdom come." Lift up your eyes, with joy and gratitude, and behold the works of the Lord. Behold the conquests of the Cross among the heathen. Enlarge your expectations. Zion shall become the praise of the whole earth. Though the moral world be without form and void, and darkness be upon the face of the deep, it is yet a little while, and discord shall present useful and heavenly harmony; the light shall shine out of darkness, and the vales and mountains be covered with perpetual verdure. "Cast not away, therefore, your confidence, which hath great recompense of reward." "The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because *it will surely come, it will not tarry.*"

ROBERT B. SEMPLE, *Pres't.*

ENOCH REYNOLDS, *Rec. Sec.*

Missionary Intelligence.

ENGLISH BAPTIST MISSION.

CALCUTTA.

A LETTER from our brethren at this station, dated September 26 last, will be read with a mournful interest, as it

contains a more particular account of the bereavements they had just sustained.

Calcutta, Sept. 26, 1822.

Dear brethren,

It would give us pleasure at all times when we write to you, to communicate something of a pleasing nature; because we know that, "as cold water to a thirsty soul, so is good news from a far country." But you are too well acquainted with the changes of life, and the versatility of human affairs, to expect that such news can always be sent, if facts are stated correctly. As we are in a dying world, we must expect to see or hear of the death of those whom we, from the ties of nature, friendship, or grace, most of all desire to live. It devolves upon us in this letter, to make known to you the truly afflictive dispensation of Divine Providence which we have experienced in the deaths of our dear brethren, Harle and Anunda. In their life time they were intimately connected together in preaching the unsearchable riches of divine grace to the heathen; they were not long separated from each other by death; and they are now in the presence of the Lord, enjoying the fruit of their labours. Though their loss will be severely felt in this part of the vineyard, yet the firm conviction which we have, from their conversation while living, and from the happy manner in which they died, that they are now present with the Lord, reconciles us to the bereavement, and permits us "not to sorrow as those that have no hope."

Brother Harle was born and brought up in the county of Northumberland. He possessed a remarkably strong constitution, and from his youth to the sickness which terminated his life, scarcely knew what it was to feel pain or disease: as to strength of body, therefore, he bid much fairer for usefulness among the natives than any of us whom he has left behind.

Added to strength of body, he possessed vigour of mind. Corpo-

real strength, without mental qualifications, can do little in missionary work. He, however, had acquired such a knowledge of the natives, of their modes of thinking on religious subjects, and of their language, as qualified him in an eminent degree to hold forth among them the word of life: and from that part of his journal which is just published in our last Report, you will see how faithfully he was enabled to employ these talents for the glory of his Redeemer. But something more than a good constitution, and an active mind, is necessary to complete the missionary character—we mean personal religion; and of this he was possessed in no inconsiderable degree. Before he was brought to the knowledge of the truth, he went to great excesses in vice, but after his conversion (which took place in 1813,) those powers which had previously been devoted to sin, became proportionably active in the pursuit of better things. His neighbours, and all who knew him, marked the change. Having now formed something like a correct estimate of the value of his own soul, it was not long before he began to feel for the eternal salvation of others, particularly for the heathen, whom he daily saw in so degraded and miserable a situation. In the year 1816 he commenced his missionary labours, and from that period to the time of his death, maintained a conduct that was irreproachable, both in the church and in the world. From the time we were more particularly acquainted with him, owing to the change which took place in his views on the subject of baptism, we found him to be an affectionate friend, a pious Christian, and an active missionary.

The graces which shone most resplendently in his character, were his humility, his devotion, and his zeal. On all occasions he expressed how little he thought of his own

gifts and graces; he seemed thoroughly to have learned that hard lesson taught by the apostle: "Let each esteem others better than himself." At our prayer-meetings for several months previous to his death, a remarkable strain of devotion was apparent to all, in his supplications. He had a correct and extensive knowledge of the divine word, so that whatever may be said in some cases, 'it certainly could not be said in his, that ignorance was the mother of devotion. The scriptures which he daily read, he exemplified in his daily conduct; and wherever he was seen, whether in his family, among his friends, or among the heathen, all who knew him could say,—There is a man of God! His zeal was particularly manifested on behalf of the heathen; he went and dwelt in the midst of them for several years, in a small cottage, that he might acquire their language more accurately, and be thus better capacitated to do good to their immortal souls; and when he had acquired this useful knowledge, he did not hide it in a napkin. His addresses to the natives were peculiarly animated and impressive. His zeal, however, did not lead him to be angry or passionate; when the baser sort contradicted and opposed, he did not return railing for railing; but contrariwise, blessing. He used frequently to observe, that the sword of the Spirit, when whetted with the oil of love, would cut much better; and in this part of his conduct he remarkably exemplified the advice which the apostle gave to his beloved son Timothy. 2 Tim. ii. 25. He was ill for a considerable time, and throughout the whole, manifested much heavenly mindedness and resignation to the will of God. At one time we had great hopes of his restoration to health: he was fast recovering from the first attack of the fever, and was so well as to come and join with us in celebrat-

ing the love of our dying Saviour; and little did we then think, that before the return of another of these happy seasons, he would be sitting down at our Father's board above. However, it appears from the exertion he made this evening, that he suffered a relapse, and after that several others, so that by degrees his strength became exhausted, and his frame emaciated, till at length "he fell asleep in Jesus." The last words he was heard to utter, were, "All is well! All is well!" An end so peaceful and so tranquil cannot but remind us of the declaration of the royal prophet: Mark the perfect man, and behold the upright: for the end of that man is peace!

After the death of brother Harle, we thought it desirable that Anunda should remove from Howrah to Calcutta, that he might have some one to look after him, and instruct him, as he had not long begun to exercise in the ministry. We accordingly began to build him a small house on the Circular Road; in the mean time he lived with Kasse, a native brother, whose house is adjoining to one of our native places of worship in Bow Bazar. His death was so sudden, that it filled us with consternation. On Friday evening he was quite well, and preached at Coringah, about a mile from his residence: he returned, supped, and retired to rest as usual: about three o'clock in the morning he was seized with the *cholera morbus*, and by nine o'clock he was a dead man: and thus was snatched from us, as in a moment, the most promising young Brahmun we have ever seen in this country. The disease of which he died, is an awful one; in six hours he was so much reduced by it, that you would have supposed he had been seriously ill for six months. It affects Europeans as well as natives; the Archdeacon of Calcutta died of it lately, in about the same space of time. It was singular that

about this time also, poor old Krishnoo died: and thus the first and last of the native converts in this country, finished their course nearly together. Krishnoo, like Anunda, died in full hope of eternal life. Anunda was buried in the burying-ground belonging to the establishment—for we have no burying ground of our own—and his funeral was attended by a number of Christian friends, European and native. Before his body was removed for interment, Panchoo delivered over him a very impressive and affecting oration. Panchoo was the means of first awakening his mind; when he spoke of him, it was in a very melting strain, and the tears streamed down his cheeks all the time he spoke. A very large congregation of natives were present on the occasion, and it was easy to perceive from their profound silence and great attention, that they were deeply impressed with this novel scene. Panchoo gave them an account of his first meeting with him—how he was treated by his friends on his becoming serious, and confined by them for three months, that he might not come near the missionaries—how he escaped, and resolved at all hazards to embrace the gospel,—the great progress he had made in Christian knowledge—the faithful manner in which he had warned them to flee from idolatry, and that he would do it now no more, but be a swift witness against them if they continued in it. He stated what he had frequently heard him say of the imposture and knavery of the Brahmuncial system, which was contrived only to cherish the pride and indolence of one class, at the expense and destruction of all the rest. He noticed his death, how sudden it was, that at that time the day before, he was quite well, and preaching the gospel; and also how happy it was, that he died with the name of Christ upon his tongue, in the act of prayer, with-

out a sigh or groan, in the arms of one of his brethren. He then concluded by a most solemn appeal to their consciences, assuring them that there was no Saviour but Christ, and no religion besides the Christian, that could thus destroy the fear of death, and conduct the soul to immortal life. When we think of the little time in which this address was prepared, we are surprised; when we recollect the peculiar pathos with which it was delivered, we are still affected; and when we dwell on the solemn visitation that called it forth, we are deeply afflicted.

Though we cannot but participate in the feelings our brethren have expressed in the conclusion of this extract, yet we would remember that, however valuable human instruments may be, their great Master can do without them. His purposes shall not fail, nor their accomplishment be impeded, even by events of this nature; for *his counsel shall stand, and he will do all his pleasure*. It is a gratifying thought, also, that means are now in operation for providing a supply of well informed, efficient native labourers, such as were unknown in the earlier days of the mission. Five students, we are informed, are already educating with this view, under the direction of Mr. Ward, in the College at Serampore, and it is likely that the number will soon be augmented. At Calcutta also, several young men, who are prevented by circumstances from availing themselves of the advantages of the College, are receiving instruction from Mr. Yates. A conviction of the vast importance of obtaining humble, pious, active, disinterested, well-informed native ministers, will, we hope, lead the friends of the Society earnestly to pray, that the divine blessing may rest upon these efforts to accomplish that object.

CHURCH MISSIONARY SOCIETY.

THE twenty-third Anniversary of this Society was held May 5, at Freemason's Hall. After an excellent introductory speech by the chairman, Admiral Lord Gambier, the Rev. Secretary proceeded to read the Report, of which we shall sketch only a mere outline of the contents. It stated the income of the year at about £35,000, being a little more than £1,000 beyond last year. The first thirteen years had averaged an income of £1,700, their total value being £22,000. The last ten years averaged £24,000 a year! There were promising fields of labour open in different countries, and not half enough husbandmen for the work. Some thousands of zealous clergymen might be advantageously employed. The Committee had not been able to appoint all who offered themselves, some wanting the necessary qualifications. Of ninety Europeans who had been accepted and sent out, twenty-two were Englishmen. Out of fifty-seven, who had offered themselves within the year, eighteen were accepted, twenty-seven declined, and the rest were under consideration. The Report then reviewed, *seriatim*, the condition of the several Missions. The first in order was that to the North West Americans, an object which seemed of great importance to the Committee, and which had been strongly recommended by an able navigator, Captain Franklyn, as the best means of fixing and civilizing the numerous tribes which rove in the immense plains to the West of the United States. The next in consideration was the mission to the South Sea Islands, and the Committee had to acknowledge, with pain and deep regret, the disappointment which the Society had encountered there. They especially pointed attention to the conduct of the chief (Shungee) who had come over from New Zealand, was hospitably entertain-

ed and instructed by the Society, and furnished with ironmongery and other articles of convenience; all of which he exchanged on the way home, for arms and ammunition to carry on his wars. The mission to New South Wales was more happy, and occupied seventeen missionaries. That to West Africa was now in a thriving state, though the difficulties were at one time so great, as to induce the Society to fear that it must be given up. A letter was read from Mr. Johnston, which conveyed the most encouraging tidings of it. Captain Sabine visited the colony on his way home—remained there six weeks, and affirmed, that for the size of it, there was not so well ordered a community on the face of the earth, as that of Sierra Leone. It is remarkable, that the settlement was founded simply on the precepts contained in the word of God, and was governed almost without the aid of human laws. Superstition had taken its flight, and fraud and vice were almost unknown. An affecting instance was given by Mr. Johnston, of their primitive and simple manners. Two young men approached the communion table, and said, that they were afraid to receive the sacrament, as they had quarrelled, until they had made it up again. This was soon effected, as each accused himself of having done the wrong. A letter was read from Mr. Jowett, who had obtained leave of the local government, to establish a printing press in Malta. The Report went on to the Asiatic Missions, and the state of the Syriac church, which were afterwards touched on by Major Mackworth. One of the most affecting parts of the Report was the letter of Miss Cook. It will be recollected that this lady, with great shrewdness, observing how much the conversion of the Hindoos was hindered by the want of female education among them, generously resolved

on taking this task in hand herself. Neither the distance or fatigue of the voyage, neither the burning sky, nor the parching winds, nor the scruples of mere worldly prudence, nor the strong barrier of Brahminical superstition could repulse her. She seems actually to have conquered, or at least to have broken in upon their prejudices, which were considered so consecrated and secure by their age, that many English books have been written by philosophers, to prove that the attempt never could succeed.

After other able speeches by the Bishop of Gloucester, Lord Calthorpe, Major Mackworth, Earl Gosford, Mr. Wilberforce, the Hon. and Rev. Mr. Powys, the Earl of Rocksavage, the Rev. Basil Woodd, &c. the meeting broke up, and a considerable collection was made at the doors.

UNITED FOREIGN MISSIONARY SOCIETY OF NEW-YORK.

The annual meeting of this Society was held on Wednesday, the 7th of May, in the City Hotel, New-York.

The Report is highly interesting, and contains several important items of valuable information.

"The first missionary station mentioned, is that among the *Osages upon the Arkansaw*; but as most of the details under this head have reached us in other ways, and have been already laid before our readers, we shall only briefly state, that it gives a cheering account of the peace between the *Osages* and *Cherokees*, of the erection of new missionary buildings, the increased cultivation of the farm lands, and in particular, the favourable result of an experiment in raising cotton. The issue of this interesting experiment, encourages the Board to believe, that means may be derived from this source, to provide for the entire support of the mission.

The total value of the missionary property, is \$24,000, an increase since the last year of more than the whole original outfit."

"The *Seneca* and *Tuscarora* Missions were represented as in a promising state."

"One hundred and forty-five auxiliary Societies have been formed, nineteen within the last year. The receipts during the same time, have fallen short of the expenditures, more than five thousand dollars."

"After reading the Report, Mr. Lewis turned to the President of the Society, and in the name of the Chief Warrior of the *Osage* tribe, presented to him the war club which that chief had formerly used—it was accompanied with an inscription to the following effect: '*To the Hon. Stephen Van Rensselaer, the great chief of the United Foreign Missionary Society: Mad Buffalo, chief of the Osage warriors, sends you this club, and tells you that he has been a great and good warrior; but now he loves war no more.*'"

"A certificate also accompanied it, from the superintendent of the mission, declaring the rank, and high military character of the donor."

Mr. Harris, of the *Seneca* Mission, urged the duty of evangelizing the Indian tribes, adverting with becoming warmth and earnestness to the many injuries they had endured. Before the white men came among them they were comparatively happy—the lake, the river, and the forest, presented them with a rich repast, and they drank of the pure, unadulterated fountain stream; there was no poison mingled with it. The great ambition of the Indian then was, that he might possess a spot where he might mingle his own dust with the dust of his fathers; but with remorseless cruelty even this had been denied him—their dwellings in flames, their wives and children abandoned to an infuriated soldiery,

they were heard to utter, as their last comfort, this melancholy reflection: the white men will soon cease to persecute us, we shall soon be beyond the feeling of their injuries. Sir, said the missionary, let us wipe off the stain. But how can we? By sending to those who still remain, the blessings of civilization and Christianity. Is it objected that these were deeds of our fathers, and we are not responsible? Let it be remembered, that God's Providence dealt with men in their national capacity, and that he had expressly threatened to visit the iniquities of the fathers upon their children, to the third and fourth generation. Did not Christ himself declare, that on that generation should come all the righteous blood shed by their fathers, from the blood of righteous Abel to the blood of Zacharias, whom they slew between the porch and the altar? If we refuse to send his gospel to these tribes, may he not bring their blood in like manner upon us? If we refuse, what better are we doing than garnishing our fathers' sepulchres; with this difference, they murdered the bodies, we the souls of the heathen."

The meeting was attended by a crowded audience, all apparently alive to the interests of perishing heathen.

DOMESTIC.

NEW-HAMPSHIRE DOMESTIC MISSIONARY SOCIETY.

THE New-Hampshire Baptist Domestic Missionary Society held

its fourth anniversary in Bow, N.H. the 25th ult. The Rev. Mr. Keeley, of Haverhill, Massachusetts, preached the introductory sermon, from John iv. 38. *Other men laboured, and ye are entered into their labours.* The annual Report was then read by Rev. C. O. Kimball, Methuen, Secretary of the Society, and the state of the Treasury was exhibited by Deacon W. Cate, of Salisbury, both of which were accepted, and ordered to be printed. In moving and seconding the several motions, most important and interesting remarks were made to the Society. Votes of thanks to the officers and to the several Societies and individuals who had contributed to the funds of the Society the past year, were passed.

The Officers for the ensuing year, are—

Rev. OTIS ROBINSON, Salisbury, *Pres.*
 Rev. FERDINAND ELLIS, Exeter, *V. Pres't.*
 Rev. C. O. KIMBALL, Methuen, *Sec'y.*
 Rev. HENRY VEAZEY, Bow, *Recor. Sec'y.*
 Dea. WILLIAM CATE, Salisbury, *Treasurer.*

TRUSTEES.

Rev. Messrs. William Taylor, Concord, Phineas Richardson, Gilmantown, John Crockot, Sanbornston, Stephen Pillsbury, Hebron, John B. Gibson, Goffstown, Isaiah Stone, New-Boston, and Nathan Ames, Sutton.

Two years missionary labours were performed under the patronage of this Society, in the State of New-Hampshire, closing the last year. It is the desire of all who wish well to Zion, that the people in that state would come forward to the assistance of this infant Society, that all the destitute in that region may enjoy the benefit of gospel instruction.

Religious Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

FREEMASONS'-HALL, May 7, Lord Teignmouth in the chair. Last year's receipts were £97,052, of

which, £5000 was a legacy, and £8600 proceeded from Auxiliary Societies. The number of copies

of the scriptures circulated, exceeds that of any former year. Since its commencement it amounts to more than three millions. The agents and supporters increase. A friendly and Christian feeling is excited in remote regions, and people now read who never read before. India, China, Tartary, Russia, Greece, South America, and Ireland, were particularly dwelt upon. In the latter country, Bibles are eagerly demanded. It was universally agreed, that want of education and of religious knowledge, is the grand source of the miseries of that unhappy country. In the north of Ireland, where discontent and disloyalty scarcely exist, the proportion of the population under education, is as one to twelve; in the south, the region of murder, and of midnight insurrection, it is as one to 965. It was also agreed, that the Irish must be taught in their own language. More than two millions understand Irish only; and yet Irish Bibles are very rarely to be met with.

In Russia, the bishops, without one exception, support the Bible Society. One hundred and sixty thousand Bibles were printed at St. Petersburg last year. Twenty thousand Greek Bibles have been distributed amongst the islands of the Archipelago.

Amongst the noble speakers, were the names of *Teignmouth*, *Calthorpe*, *Bexley*, *Harrowby*, and *Lorton*. Amongst the members of Parliament, were those of *Wilberforce* and *Grant*. Amongst those of ministers, were *Steinkopff*, *Hughes*, Bishop of *Gloucester*, *Daly*, *Fletcher*, and *Baker*.

Mr. Wilberforce, in a speech which excited the warmest applause, declared that the great growth of this Society, afforded him the utmost joy and pleasure in his declining life.

AMERICAN SOCIETY FOR MEL- IORATING THE CONDITION OF THE JEWS.

First Report.

THIS Society has been in existence for three years, but has never before published a Report. The reason of this is to be found in the nature of its incipient operations, which, being chiefly preparatory and prospective, furnished nothing of sufficient magnitude and interest to form the body of a Report. During this period they could do little else than survey this vast untrodden field of the future victories of their Lord, acquaint themselves with its surface, and consider the labour necessary to be expended in its cultivation, open a correspondence with their fellow servants in distant places, and having prepared to commence operations, await the signal from the great Proprietor of the soil, the "Lord of the Harvest."

This signal they considered as given them, by the arrival from Europe of Mr. Jadownicky, a converted Jew, as special agent from Count Von Der Recke, a German nobleman, who is devoting his extensive influence and large property to the furtherance of the conversion of the Jews. Of Mr. Jadownicky, the Report speaks in honourable terms of commendation. He is prosecuting, at Princeton, the appropriate studies requisite to prepare him to be a missionary to his unhappy countrymen. With Count Von Der Recke are associated many benevolent spirits in the European world: on the continent, Bergmann, Goldberg, Marc, Wollfe, and Moritz; in Britain, Adler, Steinkopff, Way, Faber, Hawtrey, Richmond, Simeon, and Bogue. To these, America can now add the names of Frey and Jadownicky.

The London Society, for promoting Christianity among the Jews, was formed in 1809. It has

schools for Jewish children, and a Seminary for the instruction of Missionaries; its income last year, exceeded £10,000 sterling.

A similar Society was formed at Edinburgh in 1819; and a branch has since been located at Glasgow; there are several others in Ireland, and on the continent, and one in Asia. Indeed a very general excitement seems at length to have been given to the sympathies of Christendom, in favour of long-forgotten Israel, "who is the mother of us all." That the Christian community in the United States is a sharer in this heaven descended influence, has felt this electrifying impulse, and is about to exhibit its effects, the Report proceeds to show, by an exhibition of the following facts:

1. The formation of Societies, in different sections of our country, for promoting the conversion of the Jews. Beside this Society, and its auxiliaries, (now 150,) there exist several independent of it, viz. *The Female Society of Boston* and its vicinity. *The Female Society of Portland*, and *The Portland Society*, consisting of members of the other sex.

2. The success of the Society's agent, the Rev. Mr. Frey.

This laborious servant of his nation, has made three several tours through different parts of the Union, to diffuse information, promote the formation of auxiliary Societies, and to collect funds. One in the Eastern states, one in those North, and the last in the states South of this city. The Auxiliary Societies he was chiefly instrumental in forming, now amount to about one hundred and fifty, and the funds collected, to above forty-six hundred dollars.

3. The spirit manifested in the communications received from the Auxiliaries.

Several extracts are given as instances; and also a communication from an individual, inclosing a sil-

ver medal of the Freemason's Society, which the donor declares to be "dear to him, from the lively remembrance of scenes and representations which its ancient hieroglyphics but faintly delineate, but which he parts with as a token of his great interest in the cause of Christianity."

4. The feasibility of the project of colonization; its growing expediency in the estimation of the Society's members and the public; the peculiar facilities and obligations resulting from the correspondence with Count Von Der Recke, and the Society's prospective connexion with his establishment on the continent, and the conclusion to which the Board have decisively come in its adoption.

Under this head, the Report quotes facts, to show that the condition of the Jews in Continental Europe is grievous in the extreme—and the obstacles to their conversion numerous and ordinarily insuperable—as soon as they even begin to inquire into the truth of Christianity, they are at once cast out and persecuted by their brethren; while being suspected and not received by Christians, they are left to sufferings, of which little idea can be formed in this happy land.

It was this which led Count Von Der Recke to the idea of forming for their reception, "a sort of colony, in which agriculture and manufacture should assist each other; connected with this, there should be an institution for the education of both sexes of Israelitish children, a catechetical school, or school of instruction in the Christian evangelical doctrines of faith, for those adult Jews who might join the colony; as well as a regular school for instruction in various kinds of workmanship, so that the Jews might no longer be exposed to their pursuit of traffick and concomitant corruption, but be trained unto a life of industry."

In prosecution of this plan, he has already gone to great expense. His colony, which is in one of the finest parts of Germany, near the Rhine, he wishes to make a *preparatory station*, which shall serve as a telegraph to the Jews in that quarter, and in which inquirers into the truth, as well as those who have embraced the truth, shall by previous and all manner of useful instruction, as well as trial of their character, be prepared for emigration to America. It will thus operate to the institution in this country as a safeguard against imposition and abuse. The Colony here is not, indeed, to be replenished solely from that on the Rhine; but that source will be its ordinary principal one.

The Report quotes the following affecting details stated by Mr. Jadownick, from personal observation.

"Several young Israelites of unblemished character, who had been brought, by perusal of the Holy Scriptures, to think seriously of the state of their souls, and who in the spring of the last year, applied to pastor Stein, one of the most worthy Christian ministers in Frankfurt, to receive evangelical instruction, were informed by that excellent man, with heartfelt sorrow, that they must first procure employment among Christians. Now as this was not so easy to be obtained, and as the thought occurred to them, that in making the application, they might be considered as interested hypocrites, they found themselves under the necessity of returning to Judaism.—And are they not now in a situation, in which they are tempted to put down every favourable thought of Christianity that may arise in their inmost souls? Missionaries, therefore, and ministers, when Israelites by the influence of the Holy Spirit are awakened by their conversation or preaching, and open their hearts to

them, are placed in the most distressing dilemma.

"Another young Israelite who was baptized last spring by Rev. Mr. Peterson, of Wiedmar, left his able parents at Cologne, and hired himself to a farmer, on condition that he would suffer him to obtain Christian instruction from an evangelical minister. This part of the contract was most shamefully disregarded by his employer, who, under various pretexts, kept back this poor Israelite, starving for the knowledge of the truth, from day to day, until the case was discovered by a Christian farmer in the neighbourhood, who gave him employment, and sent him for instruction to the minister above named.

"How many an Israelite, whose heart is touched by the gospel, and who feels a desire of instruction, in not knowing whither he shall go, falls into the hands of such nominal Christians; and finding himself deceived in his expectations of an example in them worthy of the Christian profession, is driven back again into Judaism.

"On my way to this country, I met, in a small town on the borders of Germany, a converted Jew, who by the reading of the New Testament, was brought to reflection. For a whole year he paid stolen visits (for he then lived with his parents) to a Christian minister of the place, to obtain Christian instruction. That well-disposed minister was satisfied of the faith of this Israelite, but would not consent to his union to the Christian church, until he had obtained some secular employment. When the Israelite, however, who could no longer conceal his faith in Christ, insisted upon being baptized, that sacred rite was administered. He is now without bread, and would be forsaken, were it not for his Jewish father, who, less barbarous than others under similar circum-

stances, pays occasional attention to his wants.

"In a letter from our beloved Marc to Peter Diedrichs, Director and Corresponding Secretary of the Elberfeld Missionary Society, after a late missionary excursion on the Rhine, he observed among other things—'Generally, I may venture to say, that all the Jewish teachers in the whole vicinity of the Rhine are inclined to receive the Christian religion if they only knew how, as Christians, they should obtain their temporal support. The harvest indeed is ripe, and requires only sunshine to gather it.'"

The need of some refuge here for inquiring or converted emigrants, is thus forcibly presented by Dr. McLeod, the Corresponding Secretary of the Society.

"It is worse in Europe; and being worse in Europe, the converted Jew would feel inclined to emigrate. Lo! a stranger lands on our shores. Is he from France? he seeks out and meets a Frenchman. Is he a German, a Spaniard, or a Britain? he soon discovers a countryman. Is he a Jew? a Jew takes him by the hand. Is he a converted Jew? he has lost his cast, and feels himself solitary. To the Jew he is a Christian, and to the Christian he is a Jew: he is in fact both Christian and Jew, but he is in reputation with neither, for by both he is neglected. What! a Christian neglected in a Christian land? Alas! the name is too general, too often, too commonly abused and prostituted to be a recommendation to special attentions. This stranger is left alone, without a friend, without a home, and without employment, until he finds a colony of his own religion and his own race. And can any liberally minded Jew or Christian object to the erection of such an asylum for the desolate?"

The late Dr. Boudinot, President of the Society, by a bequest

in his will, left it optional with the Board to accept from his executors either a certain tract of new lands therein described, or the sum of \$1000 in cash. They have chosen the latter; and in anticipation of this aid, together with what has been and may yet be collected, their Committee of ways and means have already advertized to receive proposals for the sale to the Society of from 15 to 20,000 acres of land, whose site must be in the general vicinity of this city, or elsewhere in the State, and easily accessible from this place. Many proposals have in consequence been received, and are now under consideration.

5. The brightening evidence, and the corresponding conviction, in reference to the great object of the Society, that the time to prosecute it vigorously, the time of effort and expectation, is at hand.

In conclusion, the Board recommend the following items as deserving the special attention of Christians in this country.

1. The extension of the patronage and circulation of their monthly intelligencer, *Israel's Advocate*.

2. The cultivation of a spirit of kindness towards the Jews with whom we come in personal contact, and of benevolence toward the whole race.

3. The duty of prayer for their conversion.

A request is modestly subjoined, for the prayers of Christians in behalf of the Board, especially in view of the importance and difficulty of the measures before them: and the Report closes with the quotation of encouraging promises.



HAMILTON BAPTIST MISSIONARY SOCIETY.

THE Fifteenth Annual Meeting of the Hamilton Baptist Missionary Society, was holden at the Baptist meeting house in Homer, Februa-

ry 19th, 1823. Sermon by Elder John Peck, from Eph. vi. 19. "*To make known the mystery of the gospel.*" After a short recess, proceeded to business.

The Board of Trustees of the *Hamilton Baptist Missionary Society*, in conformity with their official duties, submitted the following

REPORT.

Immediately after their appointment, the Board adopted measures, in their judgment, the best calculated to promote the benevolent designs of the Society, by appointing missionaries, agents, &c. the result of which will appear in the following returns.

Elder Solomon Johnson has performed twenty-four weeks service in the northern parts of this State. Elder Barton Capron four weeks in the southern parts of this State and northern parts of Pennsylvania. Elder P. P. Roots, four weeks in the country contiguous to the Oneida lake. Brother Benjamin Pierce two weeks in the same vicinity. Elder Enoch Ferris eight weeks in the towns adjoining the Ontario and Oneida lake. Elder Elias Harmon four weeks in the Holland purchase. Elder Samuel Gilbert five weeks and one day, in Pennsylvania. Elder N. J. Gilbert, twelve weeks and five days, in Pennsylvania. Elder Warner Goodell six weeks in the State of Ohio. Elder Jonathan Ferris three weeks in the county of Steuben. Brother James Nickerson one week. Elder Robert Powell has served as teacher of the Indian School at Oneida, and as a missionary in the vicinity, during the year. Brother Rufus Chapin has been employed for the year at Oneida, as a carpenter, and Brother — Burton, as blacksmith. Elders Nathaniel Cole, and Nathan Peck, were appointed a Committee to superintend the concerns of the Society at Oneida. Elder Alfred Bennet was employed as agent seven

weeks, to procure funds for the Oneida school. Elder Nathan Peck three weeks, and Elder P. Kelsey one week.

The Board have had 1500 copies of each number of the Magazine printed. The whole expense of editing, printing, &c. is \$435,50

The amount of sales during the year, is \$492,50

Leaving a balance in favour of the Society, of \$57,00

No exertions have been wanting on the part of the Board, to conduct the interests of this growing Institution, in a manner the best calculated, in their judgment, for the promotion of the kingdom of God among the inhabitants of the wilderness, and the Oneida Indians.

The success of the Agents sent out to collect funds, and particularly Elder Bennet's success in Connecticut, Rhode-Island, and Massachusetts, is a subject of grateful acknowledgment.

Much assistance has been had from the Black River country, through the zeal and activity of Elder Emory Osgood.

Elder Nathan Peck was also successful in procuring funds at the west. God is opening the hearts and hands of many, to assist with their prayers and their substance, in propagating his glorious gospel among those who inhabit the shadow of death.

Since Elder Bennet returned, clothing for the Indian children to a considerable amount has been received from Cambridge, Boston, Providence, and New-London. Also the ladies in Kingsbury and Hartford, in this State, have contributed liberally in various articles of clothing.

The Board have been greatly supported in their undertakings, by the continued efforts of a number of Auxiliary Female Societies, and individuals.

They also have the pleasure to

acknowledge, as coming very timely to their aid, a donation of \$100, from Mr. William Garret, of Lenox, one half of which has been applied to the immediate objects of this Society, and the other half to Foreign Missions.

It is regarded as a measure of very great importance to the future success of the Oneida school, that a boarding house be established in connexion with the school, for the benefit of Indian children, that they may be recovered from their wild manner of living, and brought over to regular habits of civilized life, and a punctual attendance at school. The son of a Tonawanta chief has been taken under the patronage of the Board, and is receiving an education at Oneida. He appears amiable in his disposition, and of considerable promise.

The tide of emigration west, which is spreading over extensive regions of country, is continually enlarging the missionary field; and the claims of the destitute, on this favoured part of Zion, are every year increasing.

The success with which God has honoured this Society, demands the most grateful sense of his mercy, while it authorizes an unshaken confidence in his future benedictions on the same humble endeavours to spread his gospel. Let no heart be faint, nor hand weak in this glorious cause. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

The following members were elected to their respective offices.

Rev. NATHANIEL KENDRICK, *President*.
Rev. DANIEL HASKILL, *Secretary*.
Dea. SAMUEL PAYNE, *Treasurer*.

TRUSTEES.

Rev. Joel W. Clark. Rev. Jonathan Olmstead,
Rev. Ebenezer Wakley, Rev. Benajah Tubbs.

Made choice of Rev. Alfred Ben-
net to represent the Society, at the

next General Convention, to be held at Washington: and Rev. John Peck a substitute, in case of failure.

Resolved, That the next annual meeting of this Society be held at the meeting house of the second church in Eaton, the Wednesday after the third sabbath in February next, at 10 o'clock, A. M. That Elder Obed Warren preach on the occasion: in case of failure, Elder Nathaniel Cole.

NEW-ORLEANS BETHEL UNION,

in the establishment of which the friends of seamen have great cause of rejoicing. A very large number of mariners visit that port every year, and hitherto have been almost entirely cut off from those Christian privileges which it is the object of this institution to supply. The following journal will be read with interest:—

New-Orleans, March 16, 1823.—

Having obtained leave of the builder, it was agreed that a meeting should be held in the new Market, near the Levee, (in Fouburg, St. Mary.) Accordingly, seats were prepared, and notice given on Sabbath morning, by several of the friends of Zion, who went on board the vessels, steam-boats, and flat boats, to give information to all of that long-neglected class of community, seamen, that such a meeting would be held at 11 o'clock, A. M. particularly for their benefit. When the hour arrived, but few had assembled. The exercises were commenced by singing one of the songs of Zion, the novelty of which seemed to attract the attention of the floating multitude, and soon collected a respectable number, 150 to 200. The Rev. Mr. Hudson addressed the Throne of Grace, and delivered a short, appropriate discourse—the Rev. Mr. Alexander then made a solemn address. During the exercises, all behaved with

great propriety; the meeting was solemn and interesting, and the hearts of its friends were greatly encouraged. Another meeting was appointed, to be at the same hour and place on the next Sabbath.

Sabbath, March 23.—This morning the weather was very unfavourable, and but few were expected at New-Market. The exercises were commenced with *fear and trembling*; but the LORD caused the people to run quickly together. About the same number assembled as on the last Sabbath, who listened with *fixed attention* and apparent tenderness. *Tracts* were cheerfully accepted; and another similar appointment was made for the next Sabbath.

March 27.—Having received from the *New-York Bethel Union*, by the Jasper, a BETHEL FLAG, the hearts of Christians rejoiced that, by this precious token of Christian affection, *seamen* would, by its lofty wavings, be silently invited to the worship of Jehovah, upon their native element, and upon those decks which, to seamen, are more like home than any other place.

A general notice having been given that a meeting would take place on the 28th of March, for the formation of a *Bethel Union* in New-Orleans, a respectable number of persons attended, and a Society was formed, to be known by the name of "THE NEW-ORLEANS BETHEL UNION." The Constitution of the Society is similar to that of the New-York Bethel Union, in its general features. The following gentlemen were elected Officers:

ALFRED HENNEN, Esq. President.
PATRICK THOMPSON, Vice-President.
JAMES ROBINSON, Treasurer.
JOSHUA BALDWIN, Secretary.

Managers—Messrs. Cox, Farrin, M'Nair, Ring, Fiske, Paulding, Hyde, M'Cart, and Welman.

After the Officers and Managers were elected, the sum of one hundred and fourteen dollars was immediately subscribed, as follows, viz. 18 life members, \$5 each;

10 annual members, \$1 each; and \$14 donations.

Sabbath morning, 30th.—Agreeably to previous notice, meeting for seamen, held at New-Market, about 150 present. Rev. Messrs. Hudson and Alexander addressed the attentive audience, and Christians felt that "it was good to be there."

Sabbath, April 6.—Meeting at same place for seamen and boatmen—about the same number present. Rev. Messrs. H. and A. addressed them, and the meeting was solemn.

Sabbath, 13th.—Meeting at the same place.

Sabbath, 20th.—The Bethel Flag waved at the mast-head of the schooner *George*, Captain Stackpole, who first offered his vessel for that purpose. Exercises commenced at 9 o'clock, A. M. Mr. Alexander preached to an attentive audience; and at evening held meeting for seamen on board the *Phæbe-Ann*, Capt. Holmes—large assembly, and remarkably attentive; much feeling was manifest.

Tuesday evening, 22d.—Prayer meeting on board same vessel—notice given, and repeated by the waving of the Bethel Flag at mast-head all the afternoon: audience large, and very attentive. Capt. Brumley kindly offered his vessel, ship *Crisis*; and agreeably to appointment, on Sabbath morning, 27th, met at 9 o'clock on board the *Crisis*, Mr. Hudson preached—but few present, seamen occupied in drying their sails, after a long storm. Held prayer meeting at evening, on board same vessel.

Capt. Ives offered his vessel, ship *Israel*, and in pursuance of the appointment, Bethel Flag having been hoisted at her mast-head early in the morning, at 9 o'clock of 4th May the managers assembled, and held a meeting for seamen; read a short sermon, made some remarks, and two prayers, closing the exercises with singing. Meeting was requested on board the same vessel

at evening—at which Mr. Payson's address was read, and listened to with great attention. As at other meetings, tracts were very thankfully received, among which were many copies of said address. And although the Captains could not be prevailed upon to take part in the exercises, yet after the meeting closed, several of them expressed their high approbation of the object, and meetings, and said they rejoiced with astonishment, 'that such a thing had been started in *New Orleans*, a place that needed it more than any other they had ever visited.'

Captain Barns, of the ship *Lewis*, offered his vessel for next Sabbath morning. Accordingly, on the morning of the eleventh, early, the *Bethel Flag* waved at mast-head, beckoning perishing Seamen to come to Christ, and be healed—that the deep stains of pollution might be taken away, and their souls be saved from the gloomy prison of despair. The audience was not large, but very attentive. Tracts, C. H. and Seamen's Magazine, &c. were distributed, and received with great cheerfulness; the exercises were conducted by managers, &c. as usual.

Several Seamen were frequently heard to say, 'I am sorry the exercises are so short—this is better than rambling about.' And added: 'who would have thought, that this kind of meetings would be met with in such a place as this?'

At evening, a prayer meeting was held on board the same vessel: audience not large, (many vessels having left port recently) but attentive, and always orderly to a proverb.



TO THE BAPTIST ASSOCIATIONS IN
MASSACHUSETTS, AND THE
NEIGHBOURING STATES.

"Massachusetts Baptist Charitable Society, for the relief of the Widows

and children of deceased Baptist Ministers."

It frequently occurs that the widows of very laborious and faithful ministers of Christ, are left with their families, without any adequate support. The devotion of their husbands through life, to the great interests of religion, and serving the church for an inadequate consideration, and often for a bare subsistence, prevented them from making that seasonable and suitable provision for their families, which most other men labour to do. We are persuaded that the benevolent and pious would be unwilling to see their pinching necessities prolonged, provided there was a safe and efficient way opened for communications to be made to them. We have now the satisfaction of announcing, that such a channel for the streams of benevolence has been opened. A Mrs. Sparhawk, whose memory we are pleased to perpetuate, has gone forward in this excellent charity, and left by will, lately, one thousand dollars, the income of which is to be applied to the assistance of the widows and children of deceased Baptist ministers in the State of Massachusetts. To secure this bequest, an Act of Incorporation has been obtained, which embraces in it several of the ministers and other valuable brethren in Boston and vicinity. This Act is so drawn, as to enable those who obtained it, to offer their services to all their brethren, who may wish to avail themselves of them, by making investments. They do, therefore, give notice to every Baptist Association, or other body, that may see fit to raise monies expressly for the benefit of ministers' widows and children within their own limits; that they will receive and invest them in the best manner they can, and will manage the same to the best of their judgment; and having done so, will not further pledge themselves, except to

pay over to any person or persons, authorized by said Association to receive it, all the income which may arise annually upon the money so funded by them.

The Boston Baptist Association already has a small, but they trust, increasing fund of the above description; the income of which, is applied exclusively to the assistance of widows and children of the ministers of their own Association. This is separate from the general fund left by Mrs. Sparhawk. and which is limited only by the State.

It is ardently hoped that benevolent individuals will, by donations and bequests, greatly increase the general funds of this excellent institution. Forms of bequest are printed on the covers of this Magazine, by which, those who are disposed, may aid, either the general or local object.

By order of the above Society,

N. W. WILLIAMS, } Committee.
L. BOLLES, }

July, 1823.

Application for assistance from the general fund must be made in writing to the Secretary, stating the age of the widow, the number of her family, and what real and personal estate she possesses.

N. W. WILLIAMS, Sec'y.

LETTER TO THE TREASURER OF THE
MASSACHUSETTS BAPTIST EDUCATION
SOCIETY, ENCLOSING TEN DOLLARS.

Sir,

HERE is a mite enclosed for your Society. It is part of the proceeds of a cotton field, for benevolent purposes. I helped to plough the ground, plant, hoe, pick, gin and pack the cotton with my own hands. A part of the proceeds is for the Colonization Society. My servants would shew their large *white teeth*, when, to encourage them to do their work well, I informed them that this cotton was designed to be a means of enlightening their brethren

in Africa. Don't you think that Christians by and by, will act more like stewards with the property God has given them? I think it better to give now and then a mite, which the Lord may have bestowed upon me, to advance his cause, than to lavish it on profligate and dissipated sons. Will not God at a future day require the property he has loaned us?

We see you northern folks seem conscious of this, by the exertions you are using, to advance the Redeemer's cause. This has become a fortunate legatee, in comparison with what it was fifty years ago.

We, down here, so near the equator, think we can discover the upper limb of the millennium sun already. Will he not get clear above the horizon by 1866?

A GEORGIA PLANTER.

REVIVALS OF RELIGION.

THOUGHTS ON THE STATE OF RELIGION IN THE UNITED STATES.

THERE is nothing in which good men are more likely to mistake than in judging of religion. This error probably arises from the preponderating influence of our feelings. Hence we are too prone to judge according to the degree of excitement, or depression that we feel at the time.

It was undoubtedly in a moment of despondency, that the prophet Elijah uttered those deep and gloomy apprehensions respecting the state of religion in his day. "I have," said he, "been very jealous for the Lord God of Hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even I only am left; and they seek my life to take it away." Such a declaration as this, coming from such authority,

was enough to overwhelm the hopes of thousands, and sink them in all the gloom of despondency. But we are happy to learn that the prophet greatly erred in judging; that these dark forebodings were soon removed, and his soul cheered by a more correct and enlarged view of the real state of religion among the people. Instead of his being left alone, the Lord said to him, "I have left me *seven thousand* in Israel, all the knees that have not bowed unto Baal." How encouraging the prospect now appears!

It is not uncommon when error is suffered to prevail to any considerable extent, for Christians to indulge their fears to an improper degree; they seem to forget the Apostle's exhortation, "cast not away therefore your confidence, which hath great recompense of reward." By giving heed to those evil suggestions, before they are aware, their confidence is undermined, their faith begins to waver, and they are almost ready to give up the cause for lost. Such would do well to consider what Christ said to Peter: "*On this rock I will build my church, and the gates of hell shall not prevail against it.*"

On the other hand, when a religious excitement has prevailed to a considerable degree, and large numbers have been brought to bow to the Messiah, many have concluded that the glorious millennial day had commenced; and that all the world would soon be converted to God! Both of these mistakes, so opposite to each other, arise from the different state of feeling possessed by the different parties. We impeach not the motives of either.

Who does not recollect the very melancholy and degrading view given of the religious state of our country a few years since, by a respectable minister in a neighbouring State? That five eighths of the people were without any proper

religious instruction! Only three thousand *competent teachers* were allowed to eight millions of people. According to another, our condition is still worse, for he allows only two thousand competent teachers, to a population of eight millions and a half! "Such, then, (says one of these theological writers) is the state of our nation; more deplorably destitute of religious instruction, than any other Christian nation under heaven!" But by what standard is the competency of ministers to be tried? Not by the Bible! Not by the experience of ages! Not by the effects of their preaching as accompanied by the agency of the Holy Spirit; but by their *supposed knowledge of Hebrew and Greek.*

Let us now attend to the remarks of an English writer. "Mr. Bristed, who has resided long enough in this country to make a comparative view, maintains, that throughout the United States, pure evangelical religion is much more generally diffused, than within the pale of the church establishment in England; that the standard of morals is higher, that the number of religious institutions exceeds, if possible, those of England; and that the principal religious denominations are making conjoined and vigorous efforts to increase the provision of ministers, by the formation of theological seminaries."

This same gentleman gives the following estimate of the number of ministers in America.

Methodist travelling preachers,	1,000
do. local preachers,	4,000
Baptist preachers,	3,000
Congregational preachers,	1,600
Presbyterian,	1,300
Episcopal,	300
All other denominations,	600
Making a total of	11,800

If these remarks of Mr. Bristed are correct, (and to say the least,

there is a high probability that they are) we have abundant reason to congratulate our country, on her present prosperous condition, and to offer our grateful acknowledgments to God, for his goodness in thus far prospering our feeble efforts for the advancement of his holy cause in the world.

The good work of the Spirit is still going on in almost every part of our land. The *Columbian Star* of July 26, states the prevalence of this good work in more than twenty towns, and that in these there has already been little short of one thousand baptized, on a profession of faith.

To the foregoing, we add the following:

EXTRACT OF A LETTER FROM THE
REV. ROSEA HOLCOMBE, TO A GENTLEMAN
IN WASHINGTON CITY, DATED

Jonesborough, (Ala.) May 23, 1823.

PADGETT'S CREEK BAPTIST CHURCH.

THIS church, long since my first recollection, was very small, and without any minister; and difficulties poured in upon them like a flood, and seemed like swallowing them up. They called for ministerial aid from a distance, with other helps to advise them what to do. The helps came, and when their case was made known, they appeared to be on the verge of breaking up, and becoming extinct; when one member, (William Wilbanks,) addressed them as follows:—"Brethren let us try to keep house as long as we can, and when we find that we cannot do it any longer, then we will dissolve." They heard with attention, and agreed to make the trial. In a short time a few were added to their number, and ere long a preacher was raised up among them, viz. John Putnam, and after him, Spencer Bobo, and Thomas Greer. The first two have gone

to receive their reward; the latter is still labouring among them. They began to prosper; and since the difficulties above named were removed, it has experienced several precious revivals; three hundred and thirty-eight were added in one year by baptism, their number at one time was five hundred and nine. It has been the fruitful mother of not less than five or six different churches, and raised up eight or ten preachers, and their number at present is considerable.

EXTRACT OF A LETTER FROM A
GENTLEMAN IN LEXINGTON, KENTUCKY,
TO ONE OF THE EDITORS,
DATED

April 2, 1823.

Rev. and dear Sir,

I EMBRACE a few leisure moments to write to one whom I esteem as a parent, and one from whom I have received the best of counsel. Every new intelligence, whether by the Magazine, or otherwise, brings to mind past days, when I sat under the sound of your voice with delight; when the doctrine of the cross was your theme and joy. Should I never hear you again, or see you on earth, I have a hope, that through matchless grace, I shall meet you to part no more; where neither sin nor sorrow, temptations nor trials can ever come. I sometimes look back about fifteen years, and trace my steps up to the present time, and in so doing, I find much to be ashamed of, but a great deal to be thankful for. The Lord has been good to me.

But I must hasten to tell you something of the goodness of God to us in this place. After a very cold time for a year or more, about three months ago our pastor Dr. Fishback, appeared much awakened, and his whole concern appeared to be for the salvation of poor sinners. He appointed family meetings, several in each day

in the different parts of the town, requesting each family to invite their neighbours to spend thirty or forty minutes in each place. This had the desired effect. There began to be a shaking among the dry bones. Sleeping Christians were awaked up, and sinners are alarmed. Our meetings are well attended, and very solemn; and a general inquiry after truth. About six weeks ago three were baptized; two weeks after, five followed their Lord and Master into his watery grave: several more are expected soon. May the Lord increase his good work, not only here, but throughout the United States, and the whole world.

JOEL WALLINGSFORD.

By a letter to the same, we learn, that very considerable ad-

ditions have lately been made to the Baptist church in the village of Fredonia, New-York, and that they are erecting a respectable house for public worship.

In Barnstable, in this State, we are informed, that the people are now experiencing a time of refreshing from the presence of the Lord. Saints are revived, and sinners are awakened and converted.

"Where Christ displays his healing power,
Death and the curse are known no more.
In him the tribes of Adam boast
More blessings than their father lost."

We are happy to add, the attention still continues in several Societies in this City. Our united and fervent prayers are offered up to God, that the work may continue, and spread, until every religious Society shall be blessed with the salvation of the Lord.

APOLLON.

Obituary.

MR. THOMAS HEWITT.

In churches, as in families, the visitations of Divine Providence are various in form and frequency. While, in some cases, those who have been from their youth upwards, the active and zealous members of a Christian church, sink gradually and singly to a quiet grave, and resting in Jesus, leave more youthful brethren to fill up their places in the house of prayer; in others, death strikes often, and suddenly; breach follows breach; another, and another, from among the leaders of the people falls; and the trembling flock, weakened by their successive losses, sinks fast into despondency. The great Master, working his own will and good pleasure in his vineyard, the church, at times continues his aged servants long in the field of action, and calls them away singly and

slowly, and not till others have arisen to supply their lack of service. In other instances, again, he summons his labourers home, as it were, in a band, and removes many in company from the vale of tears to the mount of God.

The same church which mourns the recent loss of Cauldwell and Withington, has within one short year witnessed also the departure of a kindred spirit, THOMAS HEWITT. When one, who, like our brother now in glory, has, during the course of an active life, witnessed a good confession before many witnesses, and is called to follow so soon the steps of those, who with him had long been the ornament and strength of our Zion, it is but natural, that the survivors, amid their lamentation for past losses, should also feel an emotion of dread, lest all this be but

the beginning of sorrows. But we know, and bless God for the knowledge, that our loss is their gain, and the eye of faith brightens amid its tears, when it follows them up to the heavens, into which, we trust, that they have, by the merits of Christ, now entered.

THOMAS HEWITT, the lamented subject of this brief memoir, was born at Trentham, a village of Staffordshire, England, on the 18th of December, 1762. Having spent some years in a restless and unavailing search after happiness in the vanities of the world, and the pleasures of sin, he removed to London, where the Lord was pleased in his great mercy to meet him. Deeply sensible of his wretched condition, and utter helplessness, he was at length enabled to build his hope on the rock, Christ Jesus, and to become by faith, a partaker of that salvation, which continued, to the end of his life, his comfort and delight. From London he removed to Monmouth, (where he married his first wife) and thence to Lewes, in Sussex.

In the year 1795, he arrived in the city of New-York, where he continued to reside till the end of his life. His sentiments on some of the gospel ordinances having been changed, he was in the year 1799, baptized by immersion; and united to the church meeting in Oliver Street. Of this body, he was a valued member, and for many years he faithfully discharged the office of one of its deacons. Having through a long period of active exertion, continued to bear testimony to the truth of religion, by the sincerity and integrity of his conduct, his constitution, though naturally strong, at length began to exhibit symptoms of decay. The departure of his lamented friend, Mr. John Cauldwell, and the death of a brother in England, seemed to have taken a strong hold on his mind, and his thoughts and conversation were more frequently

than before of death. Influenced by this presentiment of his approaching end, he arranged his affairs, and set his house in order. But although he thought often and seriously of the last conflict, his thoughts were far from being thoughts of sorrow. On the contrary, when the attack of disease seemed about to fulfil the anticipations which he had indulged, that he should not long survive his brethren, Cauldwell and Withington, he seemed lifted up from the cares of earth, and like Moses from the summit of Pisgah, his eye caught a view of the holy land, the heavenly Canaan. With earnest desire to behold the King in his beauty, and the land afar off, his pace seemed to be quickened, and his spirits elevated, as he proceeded in the path to glory. "Precious in the sight of the Lord, is the death of his saints." And to the thousands who have, on the verge of dissolution, experienced the care implied in the assertion, we may add the name of Thomas Hewitt. Though forbidden by the physician to speak much, he seemed anxious to tell of the mercies and faithfulness of a covenant God. In the full assurance of faith, he adopted the language of the apostle Paul, exclaiming, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." A few days before his death, he summoned his family into the room, and in the most affecting language, and with the utmost solemnity, addressed them singly. To his afflicted partner, his language was that of consolation; and having exhorted her to trust in the Lord, he expressed the most cheering confidence, that their separation should be but for a time, and that they should meet again in a better, an

eternal country. To his children he left it, as the last wish of a dying parent, that they should in their youth, seek the God of their father; that they should treat with respect and affection, their widowed mother,—and ended with a fervent prayer, that the blessing of God should descend upon them. During the remaining part of his life, he often exclaimed, "Christ is all in all." And when questioned as to the state of his feelings, he would reply, "I wish to depart to be in my Father's house above." On the 15th of December, 1822, at two o'clock in the morning, he expired, in the 60th year of his age.

Like all others, he had his frailties and his afflictions, but we trust, that he has left both behind him in the waters of Jordan, and that, washed in the blood of the Lamb, he is gone up pure and happy into the presence and joy of his Lord. Among the distinguishing traits of our brother's character, were his sincerity and his decision. Engaged in extensive business, his reputation was free from stain or suspicion; and even in the midst of the world, he adorned the doctrines of Christ by his scrupulous uprightness. While "diligent in business," he was "fervent in spirit, serving the Lord." To this, he added remarkable industry and perseverance. Whatever his hand found to do, he did with all his might; nothing with him was done by halves, but upon every undertaking, he entered with his whole heart and strength. His industry was not vitiated by its too common attendant, avarice. Whenever his pastor had occasion to mention to him the necessities of a distressed brother or sister in the faith, he invariably gave and gave cheerfully. To missions, both foreign and domestic, he was a steady friend. As an instance of his disinterestedness, it may be mentioned, that when appointed to superintend the erection of the new meeting-house, he de-

voted a great portion of his time for several months, to the inspection of the work, and his services, entirely without reward, were of very great advantage to the church. Consistency and steadfastness were also prominent features in his character. His sentiments and attachments were neither weak nor variable. He had nothing about him of that half-hearted moderation, that damps the ardour of the good by its coldness, and encourages the audacity of the bad by its weakness. Yet though zealous, his zeal was not of that intoxicating sort, that can be fed only by novelty, and expires when such stimulating food is denied it; but it was a sober and healthy zeal, which warmed the heart, without weakening the head: it was well regulated, and therefore lasting. It exhibited itself in him rather in actions than in words; its promises were not loud, but its performances were great.

Stilliest streams
Of water fairest meadows, and the bird
That flutters least, is longest on the wing.
Cowper.

Thus was his faith a living and working principle, and it went forth not in bitter railings against those who differed from him in sentiment, but in a pious conduct and conversation, which is of all controversy, the most peaceful, and the most effectual. He loved the religion of Christ, for that religion had done much for him; it *had found* him discontented with the world, and with himself, it *made* him at peace with God and man; it *had found* him anxious for time, and careless of eternity, it *made* him thoughtful of another world, yet not indolent in this; in short, it gave him prosperity here, and the hope of purer and more lasting felicity hereafter. Yet changed as his thoughts, his words and his actions were, by the influence of the gospel, he had been better taught than to make this change a plea for mercy with God. As an evi-

dence of the grace of God in Christ Jesus, reconciling the sinner unto himself, and not imputing unto him his trespasses, he was enabled, at times, humbly to rejoice in it: but he knew well, that "other foundation can no man lay, than that is laid, which is Jesus Christ." On this foundation he fixed his hopes, and in the hour of trial, when the refuges of false doctrine crumble under the hand of death, his habitation stood firm. "He was like a man, which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the storm beat vehemently upon that house, and could not shake it, for it was founded upon a rock."

JAMES C. GOODWIN.

JAMES C. GOODWIN was born in Berwick, (Maine,) May 22d, 1798. He remained with his parents until the spring of 1814, when he left them, and came to reside with a merchant in this place. Nothing remarkable occurred in the early part of his life, until a few months before he attained his twentieth year; when it pleased the Lord to make his word preached, effectual in awakening him in some measure, to a sense of his lost and undone situation. But these convictions wore off, in a degree, though not wholly; for, to use his own words, he says, "I often thought of the dying sinner." But God did not suffer him to remain long in such a state. In a few weeks after his first awakening, he was again visited with the influences of the Holy Spirit in a more powerful manner, so that his mind was then filled with such horror, that he would have rejoiced in the thought of being forever annihilated. But praised be God, though his convictions were pungent, they were of short duration; for in a little time, he experienced great joy and peace in believing.

He soon became established in his religious sentiments; but there being no Baptist church here, (Dover,) he did not make a public profession of his faith in Christ until the ensuing spring. He was then baptized at Berwick, and received into the church, under the pastoral care of the Rev. Nathaniel Lord, with whom he walk-

ed in Christian love and fellowship, until he was removed to join the church triumphant.

At the age of twenty, his health began gradually to decline; yet he attended to his business the principal part of the time, for more than two years afterwards. He had resided for some time in Portland; but in the autumn of 1820, he was obliged to dispense with business altogether, and return to his parents at Berwick, there to end his mortal existence.

His sickness was of the pulmonic kind, though not attended with so much pain and distress, as is often experienced in diseases of this kind; (for which mercies, I hope my heart will ever be filled with gratitude to the great giver of all good.) From the commencement of his illness, he was at times apprehensive that his departure was near at hand; but this did not move him, for the thought of leaving this world of sin, and being made holy with God in heaven, was to him a most pleasing reflection.

When about to leave Portland, he said with great calmness to a Christian friend, "I am now going home to die!" He then spoke something respecting the terror there is in death, but added, "I am not afraid to be dead." After this, the great adversary of souls was suffered for a short time to distress him greatly with his evil suggestions; one of which was, that he had committed the unpardonable sin. Though this destroyed his peace of mind, and covered him with gloom; yet so firm was his belief in the promises of God, that he could not relinquish his hope. He had a deep sense of the evil nature of sin, of the corruption of his own heart, and of his unlikeness to God. Yes, he felt himself to be the chief of sinners, and that if ever he was saved, it must be by the free grace of God, abounding through a crucified Saviour. He was a *humble* Christian, an example of piety, worthy the imitation of all who knew him. It may be justly said of him, that the three last years of his life were devoted to the service of God. O how faithful he was in warning his dear young friends and others, both in public and private, of their danger, while out of Christ. How careful to search out and to visit the sick and distressed, to pray with, and endeavour to administer consolation to them.

Possessed of an amiable disposition, and a benevolent heart, he was ever ready, (according to his ability,) to contribute to the wants of the poor

and needy. And with a heart glowing with love, to the cause of our dear Redeemer, and the souls of his perishing fellow sinners in distant lands, he considered it a great privilege to cast in his mite, towards the spread of the gospel, and the enlightening of those who have never yet heard of a Saviour. The worship of God, and the society of his people, were his delight. Never, I believe, did any one more fully obey the command of the Apostle, to come out from the world, and be separate. He viewed the frowns and flatteries of this world, of no consequence, in comparison with the glory of God. His thoughts appeared to be raised above this earth, and to be constantly on heavenly and divine things. From his humble walk, and godly conversation, it was evident that he was ripening fast for glory.

I was, said a very particular friend, blest with the happy privilege of attending him the last eight months of his life. During which time, his mind was peaceful and serene. At no time seeming to have any will of his own, either to live or die; for his will appeared to be *entirely* swallowed up in the Divine will. He often spoke of his own dissolution with the greatest composure; and I have many times thought, with more cheerfulness than he conversed on any other subject.

As long as the lamp of life continued to burn, he ceased not faithfully to exhort those who visited him, to prepare for death. Through his long confinement, (which was about nine months) and under all the sufferings he endured, not a murmuring word was he heard to express, nor a groan to escape his lips. When he discovered the cold hand of death upon him, which was September twenty-ninth, 1821, he was not in the least moved. While struggling with the last enemy, he was unable to say much; but on being asked by a Christian friend, whether he had any doubts, he replied, "not many;" he likewise said, do you feel as if you were going home? to which he answered "yes." Another asked him, do you not long to be gone? He could not speak, but made a motion with his hand, signifying he did.

This child of God then quietly fell asleep in Jesus, at a quarter before ten o'clock in the evening. His funeral was attended the Tuesday following, and an appropriate discourse delivered by the Rev. Mr. Lord, from these words, "Let me die the death

of the righteous, and let my last end be like his."

P. S. The writer of this sketch observes, that Mr. Goodwin possessed but a little of the corruptible riches of this world, but a part of that he requested might be sent to the President of the Baptist Missionary Society of Massachusetts, for him to dispose of as he should think best, in order to advance the cause of Christ. In conformity to this request, two hundred and twenty-eight dollars have been sent, and received.

May the Lord direct the distribution of it, for the advancement of his own glory, and the good of immortal souls.

HARRIET BOARDMAN.

HARRIET BOARDMAN was born in Livermore, (Maine,) August 8th, 1803. She was the daughter of Rev. Sylvanus, and Mrs. Phebe Boardman, of that town. Mr. Boardman was the pastor of the first Baptist church in that place.

No very peculiar incidents characterized the first years of the life of our young friend. From a child she was of a reserved turn of mind, so that while her young companions were employed in mirth and hilarity, she was frequently found employing her time in such a way as might be useful either to herself or the family.

In the tenth year of her age, she was violently attacked by a pulmonic complaint, which threatened her speedy dissolution; but by the blessing of God, on the kind assiduities of her physician, her complaints were removed, and she recovered her usual health. When she was in her twelfth year, she had another violent attack of the same disorder. From this sickness, her friends had little expectation of her recovering; they were, however, more anxious about her future state, than about her bodily health, as she gave no evidence of any salutary impressions on her heart, although she seemed readily to acknowledge the leading truths contained in the Bible. But she was again restored to her wonted state of health. These two violent attacks took place after the family had left Livermore, and resided in North Yarmouth. From this place they removed to New-Sharon in 1816.

We come now to a more interesting occurrence, which excited the atten-

tion of her parents, and awakened their most lively sensibilities. Her attention appeared now to be arrested, and the things of God and eternity laid with impressive weight upon her mind. Her friends were encouraged, from her general deportment, to hope that a work of grace was begun upon her heart; but how great was their surprise and joy, when on her return from the house of God, she unreservedly, and of her own accord, before the whole family, declared what God had done for her, in pardoning her sins, and manifesting a Saviour's love to her soul! This was indeed a time of love; the clear, distinct, and scriptural views which she exhibited of the grand and all-important points of Christian doctrine, together with that humble joy and gratitude which were depicted in her countenance, as well as flowed from her lips, afforded exquisite joy and satisfaction. Her natural reservedness and timidity seemed to be overcome, and she could now, with the utmost freedom, introduce the subject of religion to Christians of any denomination. These, though unacquainted with them before, she esteemed her best company. It now appeared that she had spent the noon time of the Lord's day in free, unreserved conversation with Mrs. H. a respectable professor of the congregational order; she had told her all her heart, and had enjoyed such a season of new and exquisite delight, and Christian fellowship, as she had never known before, and as was never to be forgotten. Her mind now being fully settled with regard to the New-Testament *mode and subjects* of gospel baptism, in the month of August, 1820, she made a public profession of her faith in Christ, was accepted, and baptized by her honoured father, and became a member of the first Baptist church in New-Sharon.

In October following, her old complaints began to return; and although during the autumn and winter, she was not prevented from attending to some domestic business, or occasionally visiting her friends, yet it was seriously apprehended that her disorder might eventually terminate in a consumption; hopes, however, were entertained, that the return of the warm season might prove salutary, and her disorder be thrown off. The spring advanced, but no essential alteration was perceived, until towards the close of the season, when her disorder took a more unfavourable turn. The utmost attention was paid to her case. A respectable physician was employed,

whose unwearied attention and assiduity, entitle him to the liveliest gratitude of all the surviving friends.

During the warm season of 1821, she took a journey of about seventy miles, and had an opportunity of trying the sea air, which for a while seemed to have a favourable effect; but the benefit of this, and of almost all the expedients she made use of, was but transient. During the spring and summer of 1822, her disorders increased, so that before the warm season was over, all hopes of her recovery were given up. The most decisive marks of a confirmed consumption, were found to attend her complaints.

She had been favoured with a sweet serenity of mind generally in her sickness; but as she drew nearer the goal, her evidences brightened, and her joys increased. She often expressed her entire willingness to leave the world, and often her strong desire to be with Christ. It was a source of rich consolation both to herself and friends, that she had a good hope through grace. She often expressed the humble, but full confidence, she had in the merits of her Saviour—that she had been renewed by grace, and that by her next remove, she should be introduced into that world, where “God and glory shine.”

On the last of August her absent sister and brother made her a visit; she received them with much satisfaction. She very freely opened her mind, and expressed to them her feelings, greatly to their comfort, and so as in a measure to remove their anxieties at the thought of a last parting. About the time of their departure, she remarked, my sister is going a journey to her home in Cumberland. My brother is going a journey to the westward; and I am going a journey, and I like my own journey the best, for I am going “where God and glory shine.”

In the latter part of September the Association was holden in New-Sharon, which brought much company to her father's house, at which time she was extremely weak and low. On the morning of the second day particularly, she was so feeble as to indicate her speedy dissolution; when the company was all gone to the meeting, her father asked her if she did not think it expedient for him to stay, at home? Her reply was, “O no, you may go, and if I am not here when you return, I am safe.” After he was gone, being asked if she was willing to have her father go? she replied, “O yes;

he has business, and is needed at the meeting, and truly the case is quite different from what it would be, if you had no hope concerning me; in that case he would wish to be present at all times, to catch, if possible, some word from me, to raise a gleam of hope that it might be well with me hereafter; but you have no doubt respecting my future welfare."

She was a member of the Female Missionary circle in New-Sharon, and manifested much anxiety at the thoughts of the breach soon to be made in that little Society, and exerted herself, until she prevailed with a young female to take her place. She began a letter to her absent sister, and although unable to write many lines in a day, and some days none at all, she persevered until she completed a long and impressive letter, leaving a space which she requested her mother to fill after her death, and then send it to her sister.

Some months before her death, having had a very distressing day, but obtaining relief at night, she said, I have enjoyed the happiest day I ever knew; I could see the way through,—the distance looked short, and the prospect beyond, bright and glorious. On another evening she said to her father, "If you could restore me to health, you would not, would you? He answered, Dear child, If I knew of any medicine I thought would help you, I would spare no pains to obtain it. O, said she, that is not what I meant; but if it lay with you to raise me to health, or let me go home, you would not detain me, would you? He replied, I would refer it to Him who has wisdom to decide such an event. Well, said she, I suppose that would be right. At another time she said to her father, "You do not pray, I hope, for my recovery. He answered, no; nor do I, said she, I have not for more than a month, and do not wish any of my friends to pray for my recovery. I am glad I am sick, for that is the way God has appointed to bring me home." She asked her father if he thought she should live a month, and received a negative answer. "Nor do I, said she; a month looks like a long time to live in such a sinful manner as I live."

Nov. 1822, her health now appeared to be rapidly declining, and she had frequent paroxysms of extreme distress, arising from great difficulty in breathing, palpitation of the heart, &c. all of which, she bore with the utmost patience and fortitude. In the intervals

of her distress, she conversed with great familiarity upon the subject of religion, and the state to which she was soon bound, often expressing very strong desires to depart and be with Christ, exclaiming, "eye hath not seen, nor ear heard, &c." Her views of the heavenly state, and of her interest therein, were increasingly clear and bright, frequently expressing an ardent desire that her Lord and Master would soon call for her. Being asked, why she wished to die, she answered, that she might better glorify God. A few days before her exit, one evening she was seen to smile, and soon broke out, and said, "Mother, how thankful you ought to be, that you have a child who is so soon to be happy in heaven. I hope that neither you nor any of the family will ever mourn on my account, and if ever you feel one gloomy thought about me, only think how happy your Harriet is, and that will dispel the gloom."

During the last week of her life, her strength sensibly decayed, and her distress increased, but her prospects still brightened. (On Wednesday evening she was favoured with a most transporting extatic frame of mind, so that, although she had only whispered for a number of days, she was so elevated, as partly to raise herself in her bed, and in the most pathetic manner separately to address each in the room, (twelve in number,) taking them severally by the hand, and addressing them distinctly and in a very appropriate manner, while every face was suffused with tears, not of grief, but of the tenderest sympathy, till she was quite exhausted, and laid down to rest.

The last Thursday and Friday of her life on earth, she was very severely afflicted with a kind of spasmodic complaint, which she endured with uncommon fortitude and patience. Although at intervals she was comfortable, she never entertained her friends with the melancholy recital of her sufferings, but rather recommended to them the comforts of that religion which she found to be so supporting to her, and that Saviour whom she now found to be so precious to her in this her time of trial. But there was one trial she had yet to encounter, and she expressed some fears, lest under it, she might betray the want of Christian fortitude and patience; that was the pain of dying; but in this her compassionate Saviour was better to her than her fears; for during the last twelve hours of her life, she manifested the utmost composure, and never appeared to suffer a pang.

On Saturday morning, November 30, about six o'clock, A. M. she said to her mother, I am dying; being asked if she was glad, she said yes. Her father coming into the room, asked her if she was sensible she was dying, she answered yes; when asked if her hope and confidence remained as strong as ever, she answered, yes; when asked if she felt distress, she replied, no. Thus she leaned her head on Immanuel's breast, and breathed sweetly her soul into his bosom, without a groan, without a pang, without a struggle, without a gasp, while her parents, her brother, her sister, and all present, soothed into silent submission, beheld the spectacle with scarce a tear gushing from

the eye, or a pang of sorrow in the heart.

On the following Monday the funeral solemnities were attended, when Rev. W. Morse delivered a very appropriate and interesting discourse, grounded upon these words, "The cup which my Father hath given me, shall I not drink it?" A most affectionate address to the surviving relatives was delivered, and several appropriate hymns of Dr. Watts, selected by the deceased, were sung, viz. "Absent from flesh, O blissful thought;" also, "And is this heaven, and am I here," &c. closed the pleasing, and truly impressive solemnities of the day.

Ordinations, &c.

INSTALLED, at Randolph, on Wednesday, July 2, the Rev. Benjamin Putnam, formerly of Bethel, Vermont. Introductory prayer by the Rev. Joel Briggs, of Randolph. Sermon by the Rev. Joseph Elliot, of Roxbury. Consecrating prayer by the Rev. Bela Jacobs, of Cambridge. Charge by the Rev. Dr. Baldwin. Right hand of fellowship by the Rev. Warren Bird, of Foxborough. Address to the church and Society by Rev. Francis Wayland, jr. Concluding prayer by the Rev. John Butler, of Hanover.

DEDICATION AND ORDINATION.

AT Littleton, (Mass.) on Wednesday, the 9th inst. was opened, and solemnly dedicated to the service of Almighty God, a neat and commodious meeting-house, built by the Baptist Society in that place. This house is well situated near the centre of the town. It is built of brick, and well finished, in a plain but handsome style.

At 11 o'clock, A. M. the public services were commenced by an anthem, which was sung with much taste by a select choir. Prayer was then offered up by the Rev. E. Williams, solemnly invoking the Divine presence in that place, and with those who should meet there from time to time; that God would record his name there, and come unto the people and bless them. Select portions of scripture were read by the Rev. Dr. Baldwin; and also a part

of the 132d Psalm, C. M. beginning at the pause—"Arise, O King of Grace, arise," &c.

The Rev. Amasa Sanderson was then ordained as pastor of the church.

The introductory prayer was offered by brother Willard. A very able and interesting sermon, founded on Matt. xvi. 26. was then delivered by the Rev. Charles Train, of Framingham.

The ordaining prayer was offered by the Rev. John Parkhurst, of Chelmsford; and hands imposed by several of the elders. A very solemn and appropriate charge to the Pastor, and also an affectionate address to the church, was delivered by the Rev. Dr. Baldwin. And the fellowship of the churches was affectionately tendered by the Rev. Abishai Samson, of Harvard. Concluding prayer by brother Harrington; hymn and benediction by the pastor. The singing was performed in a style which gave much pleasure to the audience.

The day was fine, and notwithstanding the hurry of the season, the assembly was large and respectable. The house was filled to overflowing, and many were unable to get within the doors. Good order and decorum prevailed during the whole of the exercises.

As the friends of Zion were leaving the place, each seemed to say, "Peace be within thy walls, and prosperity within thy palaces: For my brethren and companions' sakes, I will now say,

peace be within thee. Because of the house of the Lord our God, I will seek thy good."

ORDAINED. Mr. Joseph Davis was ordained in Nottingham West, (N. H.) 18th ult. to the pastoral care of the Baptist church in that place. Brother Ruel Lothrop offered up the introductory prayer. Rev. C. O. Kimball preached the sermon, from 1 Cor. iv. 2. *It is required in stewards that a man be found faithful.* Brother Josiah Converse made the ordaining prayer. Rev. John B. Gibson gave the charge. Rev. John Parkhurst presented the right hand of fellowship, and Rev. C. O. Kimball closed with prayer. The services were appropriate and solemn, and were listened to by a numerous and attentive audience. It is hoped the Church and Society in that place will long enjoy the faithful and affectionate labours of their pastor, and by a generous encouragement and support, render his life happy and useful among them.

NEW MEETING-HOUSE OPENED.

ON Lord's day morning, June 29th, 1823, a new meeting-house for the use of the Baptist church was opened at Dividing Creek, New-Jersey. The Rev. T. Griffin commenced the services, by reading the scriptures, and prayer, and afterwards preached from Genesis xxviii. 17. "How dreadful is this place! This is none other than the house of God, and this is the gate of heaven." The Rev. Mr. Smalley, of Cohansey, concluded with prayer. The congregation was large, and very attentive, and it is hoped the exercises of the day will be long remembered. The Baptist church in this place was constituted in 1761; their former meeting-house was destroyed by fire, which was to them a great trial. The present house is a neat, plain frame building, 40 feet by 34. The whole expense of building, is \$1,900. They have greatly exerted themselves, but are yet considerably deficient of the sum needful. It is expected their pastor, Rev. Mr. Brooks, will visit some of the churches, to solicit aid on their behalf, and hoped their brethren will sympathize with, and help them.

On Monday, the 19th June, the Rev. Cyrus Pitt Grosvenor, and the Rev. Daniel Sheppard, were ordained to the work of the gospel ministry, in the Baptist church in Charleston, S. C. The sermon was preached by the Rev. W. T. Brantley, of Augusta, from Deut. xxxii. 31. Rev. Dr. Furman asked the usual questions; and the Rev. Mr. Brantley, after an appropriate address, presented the Bible, and gave them the right hand of fellowship, welcoming them into the trials and consolations of the ministry. The solemnities of the occasion were closed by an impressive charge, by the Rev. Dr. Furman, from 1 Tim. iv. 16.

At Poughkeepsie, (N. Y.) August 7th, after the usual examinations, Mr. Rufus Babcock was ordained to the work of an evangelist, by the Hudson River Association, then in session at that place. Rev. Mr. Leonard, of Albany, offered the introductory prayer; sermon by the Rev. Mr. Cone; ordaining prayer by the Rev. Mr. Williams; charge by the Rev. Mr. Maclay, and the right hand of fellowship by the Rev. Mr. Sommers, (all of New-York city.) Concluding prayer by the Rev. Mr. Perkins. The exercises were attended with a pleasing and appropriate solemnity.

OPENED, June 1st, 1821, a new and commodious Baptist meeting-house in Windsor, Mass. Sermon by the Rev. Samuel Bloss, of Cheshire, from Rev. xxii. 9. "Worship God." Concluding prayer by Rev. Abraham Jackson.

ON Wednesday, November 21st, 1821, in Windsor, Mass. Mr. Noah Y. Bushnell was solemnly ordained to the work of the ministry. Sermon by Rev. Rufus Babcock, from 1st Timothy, iv. 16. Consecrating prayer by Rev. Samuel Abbott. Laying on of hands by Rev'ds. Samuel Abbott, Asa Todd, Abraham Jackson, and Israel Keach. Charge by Rev. Mr. Jackson. Right hand of fellowship by Rev. Mr. Keach. Concluding prayer by Rev. Isaac Child.

To the Editors of the American Bap. Magazine.
Rev Sirs,

The above was handed to me by a brother of my acquaintance some time since, with a request, that I would forward it for insertion in your Magazine. I regret that I have too long neglected sending it.

Yours, in the bonds of the gospel,

Belchertown, Aug. 8, 1823.

T. MARSHALL.

CORRECTION.

The ladies of Rev. Mr. Jackson's Society, in Charlestown, Massachusetts, have contributed 58 dollars for the education of a Burman female, to be named Maria Tallmadge Jackson, after the consort of their pastor. The above sum was credited by mistake in the last Number of this Magazine, to the ladies of Charleston. Also the object for which it was collected was not mentioned.

THE
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NEW SERIES.

No. 6.

NOVEMBER, 1823.

VOL. IV.

Biography.

Messrs. Editors,

In reading Mr. Ivimey's History of the English Baptists, I was much gratified with the honourable mention it makes of Thomas Hollis, Esq. of London. As he was a distinguished benefactor to Cambridge College, I have thought that an account of him would be interesting to the readers of your Magazine. E.

MEMOIR OF MR. THOMAS HOLLIS, JUN.

MR. THOMAS HOLLIS, junior, joined the church at Pinner's Hall in London, about the year 1680, when not much more than twenty years of age, and at the time Mr. Wavell was the pastor. But notwithstanding the minister was an Independent, he was baptized on the profession of his "repentance towards God, and faith towards our Lord Jesus Christ," and continued an honourable member for nearly fifty years; he died January 31, 1730, in the seventy-second year of his age. "He was," says Crosby, "as noted for public works of charity as his father, and inherited not only his estate, but his graces also."

His memory will be perpetuated in New England so long as "Harvard College" continues, as the professors of philosophy and mathematics are called the "Hollis Professors," out of respect to (as he is called by Crosby) this "worthy, pious, and generous gentleman." The donations of Mr. Hollis to that college, exceeded those of any other of its benefactors. He founded two professorships in it, one for divinity,

the other for mathematics, and natural and experimental philosophy. Out of the income or interest of his donations, he ordered fourscore pounds per annum of their [American] money to each of his professors, and ten pounds each per annum to ten poor scholars, of reputable characters, designed for the work of the ministry, as a help to defray the charges of their education; and twenty pounds per annum to the college treasurer, for the time being, to reward him for his care and trouble in managing the donations which he sent them. Besides these, he gave them a curious apparatus for mathematical and philosophical experiments, and Hebrew and Greek types, to be used for printing; and at different times augmented their college library with very valuable books, either from himself, or procured by him from his friends.

Some opinion might be formed of the high estimation in which Mr. Hollis was held, from the following extract from his funeral sermon preached by his pastor, the Rev. Dr. Hunt.

"When he was a young man he made a public profession of Christ, and joined himself to this society, of which he has been a member about fifty years. The sense he had of the obligation he was under to this, and of the advantages that arise from complying with it, made him ever press it upon others, and recommend it to their practice. He was careful to observe attentively his own conduct, and for that reason wrote memoirs in short hand for many years, which he afterwards committed to the flames. His love of the Scriptures soon appeared. When business invited him abroad into France, and other places, at that time a young man, the New Testament was his constant companion. Public worship, and in this society to which he stood related, he steadily and constantly attended; and was seldom or rarely absent, nothing but sickness, or something very extraordinary, preventing him. His respect to ministers, for their works' sake, was great and unusual. He was pleased with their conversation, and especially when it was instructive. He never allowed himself to speak more severely of any of the performances of preachers, than that he should not choose to sit constantly under such a ministry. He was very steady in family worship, and regular in the time of performing it, to which the smallness of his family did not a little contribute. He was, when in business, constant and regular, and so good a manager of his time, that he always redeemed a part of it for the improvement of his mind by reading. He was careful in the choice of his books, and would often say, that the little leisure he had, made it necessary. Towards the close of his life he told me, that he had laid aside the reading of such books as required great attention, and contented himself

with those which were wrote in a more easy, and practical manner, and were fitted to raise and excite devotion. How well he behaved to his relations, you, who are his relatives, are perfectly apprized; with what prudence and faithfulness he advised in any affairs of consequence; and with what tenderness and compassion he received the news of any distress, that in the course of providence, did arise to any of you. His public spiritedness was remarkable and uncommon. Distant and remote countries, as well as Britain, will miss him, and lament his death. The communities to which he stood related received instances of his distinguished bounty; and what makes this part of his character the more shining, is, that his goodness was not confined, or restrained to a party.

"Two years before his death, feeling his strength to abate, he lived in a constant expectance of his dissolution. In his last illness, before his senses failed him, desirous only that his relations would do what might satisfy themselves, and not expressing any solicitude about the event, he discovered a calmness and serenity of mind, which was agreeable to all about him. When one of his relations put him in mind of the pleasure that he must have from a review of his well-spent life, though it was in the Scripture-scheme no foundation for a claim to merit, he expressed his satisfaction, and approved the distinction. And to the same relative, in his last moments, he declared his affection to all his relations, the church in particular to which he stood related, and to all the churches of Christ. Thus died this good man: thus he dropped like a shock of corn fully ripe, in the seventy-second year of his age."

But if his death was lamented in London, it was much more so in

America. "No sooner," says Crosby, "did the death of this worthy pious gentleman reach the distant churches in New England, but from the highest to the lowest they seemed affected with the sense of the greatness of their loss, by the death of this their most generous and noble patron of learning and religion."

The Rev. Benjamin Coleman, pastor of a church in Boston, his intimate friend and correspondent, preached a sermon on the occasion of the death of Mr. Hollis, before his Excellency the Governor and the General Court, April 1, 1731. The thanks of the council were next day voted to Mr. Coleman, for his sermon "on the occasion of the death of Thomas Hollis, Esq. of London, who has merited highly of this government and people, by his liberal benefactions to Harvard College, for the promoting of learning and religion in this province; and that they desire a copy of the said sermon for the press."

In this vote the House of Representatives concurred April 2, 1730, and also the Governor, Jonathan Belcher, Esq. The sermon was accordingly published with the title of "The Friend of Christ and his People," and dedicated, "To his Excellency Jonathan Belcher, Esq. Captain General, and Governor-in-chief, in and over his Majesty's province of the Massachusetts bay in New England, and to the honourable, his Majesty's Council, and House of Representatives, in General Court assembled."

The style of this dedication is laboured eulogy, but yet it appears to breathe the generous emotions of a grateful heart. The following is an extract:—

"Know then, that our friend Hollis sleepeth! the virtuous, the pious, the gracious, the generous and munificent friend to our college and the churches of New England! The friend whom Christ

inspired, and raised up for us, to do great things for his name and glory; having enriched him to all bountifulness to us-ward, to cause through us, thanksgiving to God, not only now, but in all times to come. For, how great are the foundations which it has pleased God, from the enlarged heart, and open hand of this his servant, to lay, for the service of religion and learning in future generations, so long as it shall please the Lord Christ to have his golden candlesticks in these regions of the earth, and to walk in the midst of them! To how many thousands of our money doth the charity and bounty of our excellent friend amount; which of his own mere motion, and even against the restraints of his humble friend now speaking, he freely poured in upon us, from time to time, as a living spring, whose waters fail not!

"Again, that which is singular in the piety and benefits of Mr. Hollis unto these churches was, that though he was not strictly of our way, nor in judgment with us in the point of infant baptism, yet his heart and hand were the same to us, as if we had been one in opinion and practice with him. And in this let him stand a teaching pattern and example to us, of a noble Christian, catholic, apostolic spirit and love; which makes those that differ in lesser matters to receive one another to the glory of God, and a shining testimony against a narrow party spirit, which is so much the disgrace and detriment of the protestant interest; and which so early began among the disciples of Jesus, and was rebuked by him, even in John himself, that apostle of love and charity afterward, who once said to Christ in a fret of zeal, *Master, we saw one casting out devils in thy name, and he followeth not us, and we forbade him, because he followeth not us.* But, *Jesus said, forbid him not.*

"To the honour of my country, I must add, that it was the account Mr. Hollis received from us, of the free and catholic air we breathe at our Cambridge, where protestants of every denomination may have their children educated, and graduated in our college, if they behave with sobriety and virtue, which took his generous heart, and fixed it on us, and enlarged it to us. And this shall be with me, among his distinguishing praises, while we rise up and bless his memory, i. e. bless God in remembrance of all the undeserved favours done us by him.

"And it were an ungrateful part indeed in us, after so many great benefactions from him, to the interest of learning and religion among us, by the will of God to all posterity, if his death were not mentioned among us, in that solemn and mournful manner as it now is. The weeping widows of Joppa, would else rise up in judgment against us, and condemn us, for they stood mourning about the dead body of Dorcas, a pious disciple, that was full of good works and alms-deeds which she did; and the risen Jesus approved their sorrow, and at the apostle's prayer raised her from the dead; but we mourn a greater than Dorcas, and have more to show for our sorrow than her coats and garments for the poor. Our Hollis has left behind him wardrobes of rich clothing, in many places, both for the souls and bodies of the poor, and some of our sons wear them, in our sight, and others are to put them on, from generation to generation; and if their fathers have dry eyes, we call on our children, and indeed on all the sons of the prophets among us to weep over Hollis, who clothes you in better than scarlet, with the best of delights, intellectual and moral, and has put on you ornaments of apparel richer than gold! Lament over him therefore with this lam-

entation:—How is our beauty fallen; how lovely and pleasant to us was he in his life? His love to us was wonderful; and all for Jesus' sake."

Another sermon was published by the Rev. Edward Wigglesworth, D. D. Hollis Professor in Divinity, preached in the hall of Harvard College, which enumerates the same facts respecting the munificence of their departed benefactor. The following is an extract:—

"The expressions of his bounty were not confined to a party. And indeed, by his frequent and ample benefactions, for the encouragement of theological as well as human knowledge among us, who are Christians of a different denomination from himself, he hath set such an example of a generous, catholic, and Christian spirit, as hath never before fallen within my observation, nor, so far as I now remember, within my reading. However, it was nothing but what appeared in the constant tenor of his letters, that he did not apprehend *the kingdom of God to consist in meat and drink, but in righteousness, and peace, and joy in the Holy Ghost*. I hope the shining example he hath set herein, will be an irresistible inducement to those that shall have the government of this society in all times to come, religiously to comply with the very modest reservations he hath made in favour of those of his own denomination among us."

A philosophical discourse by Mr. Isaac Greenwood, M. A. the Hollis Professor of Philosophy and the Mathematics, was read to the Students in the College, April 7, 1731, in which he extolled the virtues of their deceased founder in turgid and glowing language.

The president of the college, Mr. Benjamin Wadsworth, also prefixed a dedication to the sermon of Dr. Wigglesworth, in

which, for the purpose of introducing the splendid gifts of Mr. Thomas Hollis, which he enumerates, he gives the following affecting statement of the origin of Harvard College.

"The using of proper means to promote and propagate right knowledge, must needs be looked on as very beneficial to mankind. Our fathers, who first settled in this wilderness, were well aware of this, and therefore in their early times, though they were few in number, poor, and low in their worldly circumstances, conflicting with many dangers and difficulties, did found a college here, called Harvard College, in Cambridge in New England, to train up youth in good knowledge, learning, and virtue, that thereby they might be the better qualified, eminently to promote the glory of God, and good of men. That God of all grace, and giver of every good gift, who enabled and inclined our fathers to engage in this noble work, has owned and smiled on their pious designs in this matter. He has hitherto continued the college, and made it *a river, the streams whereof make glad the city of God*. That many educated here have been eminently serviceable in promoting both the spiritual and temporal welfare of this people, as well as in some other countries, is too well known to need any proof.

"To the college thus began in weak and low circumstances, God, of his mere grace, has raised up sundry kind, generous benefactors, some at one time, and some at another; some in doing less, and some more, to promote the noble and pious ends aimed at in founding of it; thanks be to God for his smiles herein. But the late Thomas Hollis, Esq. of London, merchant, now gone to his everlasting rest, did in his donations to our college, far exceed any other of its benefactors."

It is impossible to read the extracts from these American publications, without noticing how much the ministers appear to be astonished that such princely liberality and noble benevolence should have been manifested towards them by a person of another denomination of Christians; and that person too a Baptist. It was not a century before this, when their forefathers imprisoned, fined, punished, and even banished several Christians, for the crime of asserting that infant baptism had neither precept nor precedent for it in the New Testament, and for presuming to baptize those who, the General Court said, had been before baptized! It is probable at that time some might have been living whose fathers had seen good Roger Williams in the depth of a hard winter driven out of the colony, going he knew not whither, nor did they care; when he found that hospitality and friendship among uncivilized Indians, which had been refused him by his countrymen and brethren. It is gratifying to know that the spirit and conduct of Thomas Hollis should have so effectually taught these Massachusetts Independents what their forefathers, the venerable Cotton and his associates, &c. might have learned from the founder of Rhode Island Colony, the persecuted Roger Williams, viz. that those who best understand the right of private judgment in religion, will be the most liberal in granting the free exercise of it in others who differ from them. America owes her independence as a nation, and the unrestrained liberty of conscience which her citizens enjoy, to the principles taught by Roger Williams, and the example set them by Thomas Hollis, (both English Baptists,) in the seventeenth and eighteenth centuries.

Religious Communications.

BAPTIST ASSOCIATIONS.

LETTER I.

To the Editor.

My Dear Brother,

HAVING been called, in the course of providence, during the present autumn, to attend the meetings of some of the Baptist Associations in New-England, it has occurred to me, that a few remarks upon our general Association System, might be useful to your numerous readers. With this view, I shall address to you a few Letters on this subject, of which you are at liberty to make such use as you please.

I shall consider in this Letter the Nature of Baptist Associations.

It is well known that the Baptist churches are, in the strictest sense, independent. By this, we mean that every separate church, or regularly organized assembly of Christians, is in itself a distinct body, from whose ecclesiastical decisions there is no appeal. Each church has power to receive members, to dismiss or to exclude them, to license ministers, and to withdraw that license, and in general to perform all those acts, of which many in other churches are performed by bishops or presbyteries. In the case of ordination of a minister, there is a slight deviation from the strictness of the independent system. It is then customary to invite the ministers and delegates of neighbouring churches to meet in council, and decide upon the qualifications of the candidate, and the propriety of his being settled over that church. The candidate is also ordained exclusively by the laying on of the hands of the Presbytery or Eldership, as is common in many other churches. With this single exception, each Baptist church may

be considered an isolated, independent, ecclesiastical body. All churches are considered equal, for none acknowledges a superior. Nor has any other body whatever, a right to interfere with a church in the exercise of these, its universally acknowledged powers.

When, however, a case of division or difficulty occurs in a church, it is not unfrequently the case that the advice of a council is solicited. A church is not under any obligation to solicit this advice. It is merely done as a matter of expediency, on the principle that when two parties differ, both are liable to prejudice, and thus both may be prevented from seeing clearly the path of duty. In such cases, if both desire to do right, they will ask for the opinion of disinterested men. Meetings of this kind have frequently been attended with the happiest effects. I might perhaps add, that it is generally considered, in some degree, a breach of faith, to act in opposition to the advice of a council. For it is supposed, that when a church refers its difficulty to its brethren, it will, unless the case be a very plain one, consider their decision as final.

Notwithstanding this unwillingness to allow of any interference in their internal concerns, our churches have always been desirous to combine together for the promotion of the general objects of Christianity. An Association is a body of this kind, and may be considered a meeting of delegates from independent churches, of which the object is to promote the general prosperi-

ty of the church of Christ, and to strengthen the bonds of christian intercourse.

The whole United States may be considered as divided into a multitude of Baptist Associations. An Association may comprise any number of churches from eight or ten, to forty or fifty, and may occupy an extent of country less or greater, as our churches are more or less numerous. Their number is every year rapidly increasing. It is but a few years, since all the eastern part of Massachusetts and Rhode-Island, were comprehended in the Warren Association. In the year 1811 it was divided into the Boston and Warren Associations, by a line running west through Boston. Since that time, two new Associations have been formed from the Warren, and the Boston has become so numerous, that the necessity of a division is every year the subject of more frequent conversation. In every part of the United States, districts of country which a few years since formed one Association, now cover five or six, each as populous as the parent at the time of division.

Each Association, it may be remarked, is wholly independent of every other. Its object is to promote the cause of Christ within its own boundaries. With what may take place out of them, it neither has, nor wishes to have, any other than a general concern. It corresponds with other Associations in its neighbourhood, that is, sends to them its Minutes and congratulations by the hands of one of its own number, and receives theirs in return.

The number of its correspondents may be increased at will. When an intercourse of this kind is commenced, it is always expected to be continued, unless some misunderstanding should render it expedient that it should cease.

But to come to the more interior arrangements. An Association is composed of the ministers and delegates of the churches within its limits. The minister or elder is considered a member ex officio, and the delegates are chosen by nomination at a church meeting. They are furnished by the clerk with a letter, mentioning their appointment, and containing generally, a retrospect of the state of the church during the past year. The number admitted by baptism, or by letter, restored, dismissed, deceased, excluded, are all carefully noticed. The powers of the delegates are generally understood from long usage, and when acting within these powers, the churches are considered bound by their decisions. Thus if these delegates should unite in the formation of an Association Missionary Society, the several churches would, I presume, consider themselves pledged to contribute each its proper proportion. When, however, a new case occurs, in which no precedent is at hand to decide upon the powers of the delegates, it is customary to refer the question back to the churches for their decision, to be communicated by letter, at the next annual meeting.

The ministers and delegates appointed by the several churches then exclusively compose the Association. The corresponding members or delegates from other Associations are always invited to a seat, and may take part in any discussion, but they are not expected to vote. Besides these, there is generally a considerable collection of members of churches who attend merely as spectators, and auditors. It is known that several sermons will be delivered, several meetings for devotion held, and many subjects discussed of importance to the

cause of religion. As the church with whom the meeting is held always makes provision for the entertainment of strangers, it may be supposed that the occasion would collect a very considerable number of the most zealous Christians from all the churches in the vicinity.

On the morning of the day appointed for the annual meeting, a sermon is preached by a minister previously chosen. The Moderator of the last year calls the meeting to order, and a Moderator and Clerk for the present meeting are chosen by nomination. The regular business then commences. The delegates deliver their letters, which are read aloud by the clerk. These exhibit a pretty correct view of the state of religion in our denomination, within the bounds of the Association. The letters from the corresponding Associations are read, or, at least, such parts of them as relate to the state of religion among their churches. And in this manner, the state of religion throughout a very considerable district of country, and in perhaps several hundred churches may be easily ascertained. A circular letter to the churches composing the Association, prepared by previous appointment, and generally upon some practical religious subject, is read and accepted, together with a corresponding letter to other Associations, giving a brief account of whatever worthy of note has occurred in the churches during the past year. The money which has been raised from the different churches for the objects patronized by the Association, is then collected. Letters, and communications of interest from conventions, missionary boards, &c. are read and acted upon. Means of doing good, as for instance, bible classes, catechetical instruction,

church libraries, and meetings for particular objects, are recommended to the churches. Sometimes the Lord's supper is celebrated at the close of the meeting, but this is not common. This range of business generally occupies nearly two days. At the close of the second day it generally terminates, with much mutual regret at the shortness of the interview, and many devout wishes for the happiness of each other.

I am yours, &c.

BACKUS.

LETTER II.

Dear Brother,

You will see by the account which is contained in the preceding letter, that the simple and primitive, I had almost said Apostolical form of organization, by which our churches are held together, must avoid most of the difficulties which have attended the more rigid species of church government. There is among us very little opportunity for the exercise of clerical ambition or ecclesiastical domination. There is very little temptation to bickering and discontent. The elements are so loosely compacted that they cannot easily impinge. It is very difficult to form parties and promulgate heresies, for the component bodies touch upon so few points, that disease cannot be communicated. No church is obliged to join any Association. But all do it voluntarily, and as a matter of course. And if as from accidental circumstances of situation they do not, if in other respects they deserve confidence, no exception is taken. If any church or churches are displeased with the proceedings of an Association, they may peaceably

retire and stand isolated, join a neighbouring Association; or form one for themselves. And they may do this all in good will. Or if a church, by error in doctrine, or fault in practice, is considered an unworthy member of the body, its name is simply left off the Minutes, and every thing goes on quietly as before.

But it was my particular intention to advert in this Letter, to the benefits which accrue to our churches from Associations under the present form. It is probable, I may not mention those which would strike your mind most forcibly, nor think of half which a wiser man would readily observe. I shall *first* mention, *That Associations present the only method by which we arrive at a knowledge of the condition of our churches in the United States.*

It is evident, that by this means, a sufficiently correct account can be collected of the additions and diminutions during the past year, throughout a considerable district of country. Each Association corresponds with several others, say, ten or fifteen in its vicinity, and perhaps two or three in other parts of the Union. By collecting the totals from the Minutes of each, a table may thus be formed, which will shew at a glance, the present state of the churches over a very considerable extent of country. And this means of obtaining intelligence is of still wider effect. Many Associations are in the habit of thus compiling and publishing a tabular account of the state of the churches throughout all the Associations with which they correspond. And thus with a little care, it would not be difficult to compile from the Minutes of a few Associations, a numerical account of the state of our churches throughout several States.

The information thus collected is of great importance. It shows us where missionary labour is wanted, what churches are destitute of pastors, where a missionary spirit prevails, and where it needs to be rekindled. It, in a word, combines all the advantages which a partial knowledge of our own condition and necessities can claim over a total ignorance of them.

A second benefit which we derive from Associations, is, that *they increase the facilities for doing good.* 1st. They present a convenient opportunity for the circulation of Missionary intelligence, and for inciting the churches to missionary exertion. Intelligence thus communicated is conveyed home by the delegates, and is thus circulated with multiplied effect. And it deserves to be considered, that the minister and delegates are, generally, the most influential members of the several churches. An impulse in favour of any benevolent object is communicated by them to the brethren whom they represent, and thus by one statement of a fact, or by one powerful appeal to christian benevolence, the sympathies of many churches and of several thousand individuals may be eventually enlisted.

And, 2dly, the meetings of an Association present a convenient point to which religious charities may be directed. It is customary for each church to send by its delegates its religious charities, specifying to which particular object they are to be applied. Each church is called by name for its contributions at the close of the meeting. The several sums are received by the treasurer of the Association, and by him transmitted to their proper destination. The Massachusetts Baptist Education Society, one of

the oldest and most efficient benevolent institutions of its kind in our country, has thus arisen from the exertions of the Boston Baptist Association.

3dly. Another advantage I would mention, is *the extension of individual acquaintance*. At these annual meetings, several, generally the most zealous members from churches spread over a considerably large district of country assemble. They have frequent opportunities for social and familiar religious intercourse, and in this manner a multitude of agreeable intimacies are formed. It is perhaps owing to this circumstance, that Baptists are better acquainted with the ministers and most prominent members of all the churches in their vicinity, than christians of most other denominations. A pretty necessary result of this extended acquaintance, would seem to be that strong feeling of fraternal regard and denominational sympathy, for which we have been distinguished. It is possible that I may impute more importance to Associations in this respect than they deserve. My acquaintance has been limited exclusively to those parts of our country in which the Baptists have been a minor sect. Part of the feeling to which I have alluded, may be owing to this cause. The weaker party always clings closest together. But I have reason to believe, that the same esprit du corps prevails in the most perfectly Baptist population. I should be inclined, with my present views, to attribute much of it to these popular, annual religious meetings.

And let it not be said here, that we are lauding a means for promoting the spirit of sectarian bigotry. Far from it. There is no spirit farther from that of the gospel. There is none which I more sincerely detest. But it is certainly laudable to have our

circle of christian friendships as extensive as possible. It certainly does not cease to be laudable because those friendships are formed with those of our way of thinking. Because more ties bind us to one particular section of the church of Christ, it does not follow that any of the ties are severed which bind us to the rest.

Connected with this topic, I might mention, that this familiar intercourse is very frequently a means of preventing collision and sectional jealousy. When men are arrayed in public, on occasions for set debate, and a contested point is touched, they at once take sides and feel determined against each other. After long argumentation, both retire, each strengthened in his own opinion. But where opportunities for explanation and expostulation are afforded, by the fireside, differences will not be so likely to arise, and when arisen, they will be more readily removed.

4thly. Time will only allow me to mention another advantage of Associations; and that is, *they are a means of improvement in piety*. This is perhaps more emphatically the case from their popular organization. When men of any one profession assemble, they are liable to indulge in levity. Or when men of different professions assemble with closed doors for the transaction of business, or if not with closed doors, on business which does not invite the attention of an audience, they do not always improve each other's heavenly mindedness. Now in the present case, the clerical and lay delegates are a check upon each other, and a large concourse of people is a check upon them both.

Again, the people generally assemble with the expectation that the meeting is to be decid-

edly and appropriately religious. They expect to be made better by it. A considerable portion of the time is thus occupied in preaching and devotion. And it is always the case, that the terms with which a meeting of this kind is distinguished, refer to its religious effect. Thus, a *pleasant* or an *interesting* Association, always signifies amongst us, one which has been unusual for seriousness and piety in its devotional exercises. It has been frequently the case, that revivals of religion have commenced in the congregation with which the Association has assembled during the very time of its meeting. Sometimes the delegates have caught the flame and carried it home to several of the churches.

It certainly might well be expected that such events would frequently occur. The delegates and audience assemble for an expressly religious purpose. During the greater part of the time religion is their sole business. The most zealous christians are most frequently present. A considerable portion of the services are devotional, and one other considerable portion is occupied in reading accounts of the state of religion in the churches. Frequently these are accounts of revivals. From these multiplied facilities for improving in piety, it were strange if our brethren did not leave the meeting of an Association in higher exercise of religion than when they arrived.

I am your Brother, &c.

BACKUS.

ON THE MANNER OF ATTENDING
PUBLIC WORSHIP.

In a communication which was inserted in a former number of the Magazine, I endeavoured to

describe that preparation of mind with which hearers should go to the house of God, if they would derive real benefit from the ministration of the word.

It is there remarked, that self-examination, earnest prayer, a desire to be profited, and the exclusion of worldly objects from the mind, previous to engaging in the services of the sanctuary, would be favourable to a more elevated tone of devotion, and Christians might expect to receive more good in the means of divine appointment.

But if there be any truth in these remarks, it is equally true that much of the benefit we shall derive from the ordinances of the gospel will depend on our feelings and conduct while we are in the house of God. However decent and proper it is for persons to attend regularly on public worship; and however gratifying it is to the feelings of a pious minister to see a large assembly collected together on the Sabbath; yet it ought to be remembered by every hearer, that "bodily exercise profiteth nothing." There is such a thing as having a form of godliness, without feeling its power; and we may bring our bodies to the house of God, while we leave our souls at home.

This was evidently the case with the Jews in Isaiah's time. No charge was brought against them for neglecting the solemnities of Zion. They seemed to be a nation that delighted in the ordinances of the Lord; and took pleasure in drawing near to God. But their guilt consisted in drawing near to God with their mouths, when their hearts were far from him. This was the reason why their sacrifices were an abomination to the Lord.

It will therefore be my object in this communication to shew in what manner, and with what feelings persons should attend the

services of the sanctuary, if they would be benefitted by them. In doing this it will be proper to bring into view the various parts of public worship, and the feelings and conduct appropriate to each of them.

A solemn and interesting part of devotion is the offering up of prayer and supplication to God. And although one individual is the mouth of the people to God, and makes confessions and petitions with thanksgivings in their behalf; yet a congregation should not feel as though they had nothing to do in this service. If they would be really profitted by this solemn act of worship, they should call off their thoughts and eyes from all worldly objects. And while they reverently stand before God in the attitude of prayer, they should be anxious to feel a spirit of prayer in their own souls. Is the minister expressing sentiments of adoration to God, for the displays which he has made of himself in the works of creation, providence, and redemption; his hearers should endeavour to impress their minds with adoring and exalted views of the works and attributes of the Deity. Is he making humble acknowledgments of dependance, sinfulness and guilt; their hearts should join with him in this exercise. Is he offering petitions to the God of grace, for pardon, purity, and inward strength; they should endeavour to make these petitions their own. They should breathe forth the desires of their hearts as much as possible in the language employed by the servant of God, and let their feelings flow in the channel that is thus opened for them.

If a course like this were pursued, it would have a powerful effect in banishing worldly thoughts from our minds. It would be conducive to our spirituality. It would impart a fervour

and solemnity to our public devotion; and our prayers like a column of incense would ascend to heaven. I am sensible that the course recommended will require watchfulness, vigilance, and labour. But shall we shrink from any effort with our own hearts, that would be so likely, with the promised aid of the Holy Spirit to bring us, in our feelings, nearer to God? Surely we shall not! Let us then keep our hearts with all diligence; watching unto prayer. In this way we shall offer spiritual sacrifices, holy and acceptable to God, which is our reasonable service.

Let us beware that we do not sit down in spiritual sloth, excusing ourselves with complaints of our helplessness, and expressing a heartless hope, that the time will come when we shall be elevated to a high degree of religion, without our effort or consent. This is a lure of the great adversary to bribe us to negligence and inactivity. Where such a state of feeling exists, it is the bane of Christians, and operates like blasting and mildew on the churches of God.

Another part of worship is, singing the praises of God.

This is a delightful service, and, when rightly performed, bears a greater resemblance than any other to the worship of heaven. As we ought to join with the minister in prayer and supplication, we ought also to join in singing the praises of God. However desirable it may be for some persons to take the lead, it was never intended by the Head of the Church, that this part of sacred worship should be confined to a few individuals. All that have breath should praise the Lord. We are commanded to sing with the spirit; and to make melody in our hearts to the Lord. If we would be profitted we must join in this glad service; and en-

deavour to feel with our hearts the import of the words we sing. There is such a richness and sublimity of sentiment, and such sweet strains of piety in the Psalms and Hymns of Watts, that they must have a blessed effect on the hearts of those, who are susceptible of devout and holy feelings. Let every one then who has a voice, and one spark of holy gratitude, or one beam of enlightened piety in his bosom, unite in this act of sacred worship. It is not expected, that we should all be Amateurs in music. But if we sing with our hearts, our praises will not only be acceptable to God, but beneficial to ourselves.

An explanation and enforcement of the truths of revelation is another part of public service.

The preaching of the gospel is the principal means which God has appointed for the conversion of sinners and the edification of Christians. I have sent thee, said the Saviour to Paul, to the Gentiles, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God. "After that in the wisdom of God, the world by wisdom, knew not God; it pleased God by the foolishness of preaching to save them that believe." But there is a state of mind in relation to hearing the word, which is more likely to be attended with profit, than when another, and different state of feeling prevails. We ought to hear with serious and fixed attention. It is indeed a happy circumstance that sometimes the attention of the most thoughtless persons is arrested. A simple remark, or perhaps some particular passage of scripture, is fixed like a nail, and rivetted on the conscience of the sinner, by the almighty power of God. He is at once aroused from a state of religious apathy, and begins to in-

quire after the way of salvation. But in general there is little prospect that hearers will derive advantage from the ministry of the word, when there is not a serious attention to the truths which are delivered. This is evident from the testimony of inspiration. "The word preached did not profit them, not being mixed with faith in them that heard it." "Faith cometh by hearing, and hearing by the word of God." But there may be such a listless indifference under the christian ministry, that what is preached may not even be heard. To use the language of Bunyan, Ear-gate must be open, or the truth cannot gain access to the Citadel of the soul. If we would profit by what we hear, we must dismiss worldly cares and pleasures from our minds. We must call in our wandering thoughts and vagrant affections, and let them be occupied with the truths which are delivered to us. We must seriously attend to the arguments and illustrations of the preacher. We must endeavour to comprehend his statements and feel his exhortations.

I need not remark that this serious attention is directly opposed to that levity and whispering which in some places disturb the pious part of the audience, and grieve the ministers of Christ. Nor does it accord with that sleepy indifference which some hearers manifest. We are all sensible that a person exhibits nothing like a serious and fixed attention when he is asleep. Were an angel from heaven to speak, he could do that person no good. He must lift up his mighty voice, and arouse him from his slumbers, before his strains, however angelic, could find their way to the heart.

We should apply what we hear to our own individual circumstances. As each must give an ac-

count of himself to God, each should hear for himself. Instead of concluding that what is said will do for those around us, let us rather inquire how much will apply to our own individual characters? If warnings are given, we should search and try our ways, and see if we do not need these warnings. If Christ in all the fulness and glory of his character is brought to view, we should ask what are our views of him, and whether we have fully confided in his compassion and power to save? If the christian is urged to pursue his course, let us fear lest we be found loiterers, and be resolved to press forward towards the mark for the prize of the high calling of God in Christ Jesus.

Let me mention some of the motives which should excite us to this serious attention and self-application of what we hear.

The dignity of the Being who addresses us through the ministry of the word, is a consideration which should powerfully affect our minds. So far as the truth is declared, it is God who speaks to us. Ministers are only the organs of communication from Jehovah, which in condescension to the weakness and sinfulness of man he has appointed. He has committed unto us, says the Apostle, the word of reconciliation. If a minister sent to a Foreign Court is slighted, and his messages disregarded, his government feel that the slight is cast upon them. So it is with the Court of Heaven. Christ said to his disciples, "he that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me, despiseth him that sent me."

The importance of the subjects embraced in the preaching of the gospel, should be sufficient to secure the most solemn regard. They do not relate to the transitory concerns of time, but to the affairs of eternity. The design of the christian ministry is to bring into view truths that are necessary to our acceptance with God, and our meetness for heaven, and which will affect our character and happiness when millions of years have passed away. A man might be pardoned for not attending to the most eloquent speeches at the bar or in the Senate chamber; but inattention where the vast concerns of the soul are the theme, and where the plagues of the second death, and the blessedness of the just are expatiated upon, is the height of madness and impiety. Under the influence of these motives we ought to listen with profound reverence to the things which make for our present and eternal peace.

Pursuing the course which in this communication has been prescribed, we shall, from time to time, leave the house of God with a deeper sense of eternal things resting on our minds. We shall have a more enlarged and vigorous faith, and be blessed with that joy of the Lord which is our strength.

But, however punctual and regular our attendance may be, if we bring not our souls into the exercises of public devotion, and if our attention is not seriously fixed on the truths of the gospel, we shall ultimately find, that "bodily exercise profiteth nothing."

Missionary Intelligence.

BURMAN MISSION.

MR. HOUGH'S LETTER.

EXTRACTED FROM THE AUXILIARY
MISSIONARY HERALD, ON MARCH
1823, PRINTED AT CALCUTTA.

Rangoon, Oct. 4, 1822.

Dear Brother L.

"It is now thirty eight days since brother Judson and the Dr. (Price) set off for Ava, where I suppose they arrived about seven days ago, as a boat which came from Ava nine days since, passed them within a short distance from that place. They have therefore entered the palace before now, and perhaps the king has inquired of brother Judson something more about the Christian religion;—perhaps has listened with some little attention—perhaps willing to consider it, and compare it with Buddhism.—O that he might give it the preference, and permit his subjects to do the same. I have one hopeful inquirer; he has spent nearly this whole day with me.

Our old Viceroy has at length passed into the eternal world; to answer for the deeds done in the body.—Poor old man! he had heard of Christ, but had no heart to receive his truth. Who is to supply his place in Rangoon we do not yet know. I pray that Divine Providence which governs human affairs, may remember mercy for us."

LETTER FROM DR. PRICE.

Ava, Oct. 1, 1822.

You no doubt will rejoice with us, that instead of being put to death for the sake of Christ, we are called to the throne of Bur-

mah's king, with some degree of favour.—O that this event may prove a spiritual blessing to this numerous people! The interview with the monarch was very pleasant. We were obliged to display all our medicines, and instruments, and to shew their use, and his people being ordered to look up blind and sick persons for our inspection, we were dismissed to our boat, with the promise of soon having a house built for our accommodation.

The king has a very pleasant countenance, and talks with much grace and affability.

There is a great bustle in the place, occasioned by the change of the capital—every body building and removing.

There is a public spirit manifested in all the acts of this king, auguring much good to Burmah. O may true religion and a footing, and dispel the dark shades of atheism and superstition from its borders!

EXTRACTS FROM MR. JUDSON'S LETTERS, RECEIVED AT CALCUTTA.

Ava, 24th Dec. 1822.

"I am just recovering from the fifth attack of fever and ague. The disorder returns at regular intervals of about a fortnight, and continues about a week. I do not expect to get rid of it, until I leave this, or at least change my residence. I have spent a great part of my time lately in endeavouring to get a place for a kyounng (a residence for a priest,—a church.) My endeavours have been hitherto unsuccessful. Indeed, I have given up all hope of getting a place within

the walls of the inner or the outer town. The scramble for places, on account of the flood of emigration from the old town, is indescribable. It is the express order of the King, several times repeated to the Atwenwoons and Woongyes, (Great Ministers of State,) that we shall have a place; but other people have greater interest or prior claims.

"There is at present no fear of persecution. The King and all the blood royal are perfectly liberal and tolerant. Some of the Atwenwoons even take my side before the King. His Majesty lately ordered me to give him a specimen of my preaching, and I went through with part of the usual Sunday worship before a pretty full court. The impression appeared to be altogether in my favour. The King asked, whether I preached so every Sunday, whether those who listened to me changed their clothes, &c. I told his Majesty that we regarded Gaudama as a great teacher, but not as God. "Right," cried out one of the Atwenwoons, and the king smiled. Another Atwenwoon said to the King, "Why, your Majesty, all the world believes in one eternal God, except these little spots of Burmah and Siam."—All the court know and frequently remark to one another, that I have come to propagate religion; and yet they are helping me to a place to build a kyoung on. There are some enemies, however; the chief Woongye I fear most. The oldest Atwenwoon also is stiff, but yet civil and facetious. The Queen also, I fear, is not so liberal as the King; but I have not yet seen her, except in public. Her brother is chief Atwenwoon, haughty and inaccessible. I live so miserably, and am so worn down with pain and sickness, that I cannot think of prolonging my

stay. However, we know not what to-morrow will produce. I shall have to ask leave of the King, and know not what he will say. The Gospel and Epistles of John have been copied some time, but I have not given them the final revision, as I know of no safe opportunity of sending them, before I should come myself." *ib.*

—
"Ava, Jan. 16, 1823.

"We have been here nearly four months. Our missionary prospects are pretty encouraging. Brother P. is in considerable estimation as a doctor. My object is distinctly known to the King, and all the members of government; and yet they sometimes hear me with patience, and treat me with kindness, and have even given me a small place to build a house on, situated about a mile from the palace. Brother P. retains the small place which was given him on his first arrival for medical purposes; but is just now moving to Chagaing, on the opposite side of the river, which he intends to make his permanent residence. We have made every possible effort to get a large compound on this side, sufficient for us both, and at a reasonable distance from the palace; but have not been able to succeed, on account of the present great demand for places, occasioned by the multitudes that are crowding down from the old town Ahmahrahpore, since the King has removed his residence to this place.

"I have been sorely afflicted with the fever and ague, at intervals, ever since I have been here. My two last attacks were so violent as to alarm Brother P. and occasion our present sudden removal to Chagaing, where he is confident that I shall recover. I intend, however, to go down to

Rangoon, in the course of a month, God willing; that is, as soon as I have laid the foundation of a small brick house, in order to secure my title, during my absence." *ib.*

LETTER FROM DR. JUDSON TO MR. SHARP, OF BOSTON.

Ada, Nov. 30, 1823.

Rev. and Dear Sir,

Brother Price and myself have been here about two months. He is well received in the character of doctor, and I am better received in the character of a minister of religion, than I had any reason to expect from the manner of my reception three years ago. I am now inclined to think that it was motives of state policy, rather than a spirit of intolerance, which influenced the king at the commencement of his reign, to discountenance every innovation. Indeed all the members of the blood royal seem to have inherited from the late monarch, a spirit of scepticism in regard to their own religion, and a disposition to listen with candour, so far as their attention can be diverted from the business and amusements of high life. The prince of M.— eldest half brother of the king, is almost persuaded to be a christian, and not merely, I hope, from conviction of the truth of christianity, but from a conviction of its excellence and adaptedness to his personal necessities. He allows me to approach him with great familiarity; and I sometimes venture to warn him of his danger, and exhort him to flee from the wrath to come; and he sometimes listens with the deference of a disciple, and the air of an awakened sinner. The princess of T.—

eldest sister of the king, also manifests a desire to know the truth, and receives my communications with respect. But here I need the assistance of Mrs. J. The princess is a lady of taste and elegance, and I have no doubt that she and Mrs. J. would become strongly attached to each other. Her favourable opinion is of the first importance, since she has the immediate charge of the heir apparent, a fine boy of about ten years of age. Of the six Atwenwoods, privy counsellors of the king, two or three are decidedly candid and liberal. Of the Woongyes and Woondouks, the ruling court of the empire, I can, as yet, say nothing certain, it not having been convenient to form much acquaintance with them. I might mention several cases among the subordinate officers of government, in which I have been favoured with a pleased and candid attention, and have received kindnesses that I had no reason to expect.

I do hope that if we can obtain a settled residence in the capital, and enjoy an ordinary measure of the Holy Spirit, the christian religion will be gradually introduced, at least, that some precious souls will be rescued and saved.

I have lately heard of the death of dear brother Colman, and am frequently reminded of his loss, while occupied in scenes, where he was once associated with me. I am ready to reproach myself for having, in any way, consented to his leaving this country, and exposing himself to the fatal climate of Cox's Bazar, especially as the prospects under this government become more encouraging. But I trust that we were guided in all our deliberations and decisions, and that in the future world of light, we shall see, that the great designs of God were frequently

furthered by events which appear to us, at present, most disastrous.

Yours with affection and respect,

A. JUDSON, JR.

LETTER FROM DR. JUDSON, TO DR.
BALDWIN, OF BOSTON.

Rangoon, Feb. 11, 1833.

Rev. and Dear Sir,

My last to you was written just before we left Rangoon for Ava. While at Ava, yours of March last came to hand, and afforded me much consolation and encouragement. Since my return, I have received yours of July, the latest that has reached me from America. The Magazines, at least, have all been duly received. Many thanks for all your kindnesses, and thanks to God who has excited so much interest for the Berman Mission, in the hearts of his dear children, in far distant lands.

You will learn, from my journal forwarded herewith to the corresponding secretary, the particulars of our visit to Ava. Suffice it here to say, that the Lord has been gracious to us beyond our expectation. My reception, as a minister of religion, has been very different from what it was before. A liberal and candid spirit seems to prevail among all the members of the royal family, and among many of the leading members of government. It is distinctly understood by the king, and by all who have any knowledge of me at all, that I am a thah-thah-nah-pyos-tsayah, that is, a religion-propagating teacher; and yet I have been smiled on and listened to, and by the order of the king himself, have received from the chief public minister of state, the grant of a

small piece of ground for the express purpose of building a ky-oung, (a house appropriated to sacred characters.) It is my intention, therefore, to return thither as soon as Mrs. J. arrives, who, I hear, has gone on to America. And in the mean time, I shall occupy myself in finishing the translation of the New Testament, a work, which I left unfinished with great reluctance, and which I rejoice to have leisure to re-assume.

During my absence, one of the best of our church members, the sister of Mah-Mensla, was called from this world, to join, I trust, the church triumphant. She died in peace and joy, professing her belief in Jesus Christ, and saying, that she should soon be with him in heaven.

During the whole of my residence at Ava, I was severely afflicted at intervals with the fever and ague. I did hope, that a change of climate would effect my cure; but the disorder has followed me to Rangoon, and I am subject to it every other day. Brother P. was apprehensive that it would terminate fatally, having resisted every medical application, and become so deeply rooted; and he would have accompanied me hither had I not dissuaded him. My only hope now is, that it will exhaust itself, before my constitution is exhausted; but the Lord's will be done. I could wish to live to finish the New Testament, and I should also be happy to see a little church raised up in Ava, as there has been in Rangoon. But the ways of God are not as the ways of man. He does all things well. Glory be to his holy name forevermore.

Yours, very respectfully,

A JUDSON, JUN.

DR. JUDSON'S JOURNAL CONTINUED
FROM AUGUST 21, 1822.

AFTER much tedious detention, resulting from our connection with government, brother Price and myself set out from Rangoon, on the 28th of August, in a boat furnished at the public expense; and on 27th of Sept. reached Ava, the present capital, a few miles below Ah-mah-rab-pore. We were immediately introduced to the king, who received brother Price very graciously, and made many inquiries about his medical skill, but took no notice of me, except as interpreter. The Atwenwoon Mounng Zah, however, immediately recognized me, made a few inquiries about my welfare, in presence of the king, and after his majesty had withdrawn, conversed a little on religious subjects, and gave me some private encouragement to remain at the capital.

Oct. 1.—To-day the king noticed me for the first time, though I have appeared before him nearly every day since our arrival. After making some inquiries, as usual, about brother Price, he added, "And you, in black, what are you? a medical man, too?" "Not a medical man, but a teacher of religion, your majesty." He proceeded to make a few inquiries about my religion, and then put the alarming question, whether any had embraced it. I evaded, by saying, "Not here." He persisted, "Are there any in Rangoon?" "There are a few." "Are they foreigners?" I trembled for the consequences of an answer, which might involve the little church in ruin; but the truth must be sacrificed, or the consequences hazarded, and I therefore replied, "There are some foreigners and some Burmans." He remained silent a few moments, but presently showed that he was not displeased, by

asking a great variety of questions on religion, and geography, and astronomy, some of which were answered in such a satisfactory manner, as to occasion a general expression of approbation in all the court present. After his majesty retired, a than-dau-tsen (a royal secretary) entered into conversation, and allowed me to expatiate on several topics of the Christian religion, in my usual way. And all this took place in the hearing of the very man, now an Atwenwoon, who, many years ago, caused his uncle to be tortured almost to death under the iron maul, for renouncing Boodhism and embracing the Roman Catholic religion! but I knew it not at the time, though, from his age, a slight suspicion of the truth passed across my mind. Thanks to God, for the encouragement of this day. The monarch of the empire has distinctly understood, that some of his subjects have embraced the Christian religion, and his wrath has been restrained. Let us then hope, that, as he becomes more acquainted with the excellence of the religion, he will be more and more willing, that his subjects should embrace it.

Oct. 3.—Left the boat, and moved into the house ordered to be erected for us by the king. A mere temporary shed, however, it proves to be, scarcely sufficient to screen us from the gaze of people without, or from the rain above. It is situated near the present palace, and joins the enclosure of Prince M—, eldest half brother of the king.

Oct. 4.—On our return from the palace, whither we go every morning after breakfast, Prince M— sent for me. I had seen him once before, in company with brother Price, whom he called for medical advice. To-day he wished to converse on science and religion. He is a fine young

man of twenty-eight, but greatly disfigured by a paralytic affection of the arms and legs. Being cut off from the usual sources of amusement, and having associated a little with the Portuguese padres, who have lived at Ava, he has acquired a strong taste for foreign science. My communications interested him very much, and I found it difficult to get away, until brother Price sent expressly for me to go again to the palace.

Oct. 15.—For ten days past have been confined with the fever and ague. To-day, just able to go to the palace, and have a little conversation with some of the court officers. Afterwards visited Prince M—.

Oct. 16.—Had a very interesting conversation, in the palace, with two of the Atwenwoons and several officers, on the being of God, and other topics of the Christian religion. Some of them manifested a spirit of candour and free inquiry, which greatly encouraged me.

Oct. 21.—Visited the Atwenwoon Moun Z—, and had a long conversation on the religion and customs of foreigners, in which I endeavoured to communicate as much as possible of the gospel. Upon the whole, he appeared to be rather favourably disposed, and on my taking leave, invited me respectfully to visit him occasionally. Thence I proceeded to the palace, but met with nothing noticeable; and thence to the house of Prince M—, with whom I had an hour's uninterrupted conversation. But I am sorry to find that he is rather amused with the information I give him, than disposed to consider it a matter of personal concern. I presented him with a tract, which he received as a favour; and finally I ventured to ask him, whether Burman subjects, who should consider and embrace the Christian religion,

would be liable to persecution. He replied, "Not under the reign of my brother. He has a good heart, and wishes all to believe and worship as they please."

Oct. 22.—Brother Price went to Ah-mah-rah-pore to meet a gentleman just arrived from Rangoon, who we hope may have letters for us. Made an introductory visit to Prince T—, second own brother of the king. He received me with the affability which characterizes his intercourse with foreigners. At night, brother Price returned, with a large parcel of letters and magazines and newspapers from our beloved, far distant native land, and what was still more interesting to me, eight sheets from Mrs. Judson, on her passage towards England, the first direct intelligence I have received from her, since she left Madras roads. The Divine blessing appears to have crowned her efforts, and those of the pious captain of the ship, to the hopeful conversion of several souls, and among others, the ladies of a family of rank, her fellow-passengers. At the last date, April 24th, she was under the line, in the Atlantic, and experienced a slight return of her complaint, after having long indulged the hope that it was completely removed. A single line from Bengal informs me of the death of our dear brother Colman, but leaves me ignorant of all the particulars. May our bereaved sister be supported under this heaviest of all afflictions; and may the severe loss, which the mission has sustained, be sanctified to us all.

Oct. 23.—Had some pleasant conversation with Moun Z—, in the palace, partly in the bearing of the king. At length his majesty came forward, and honoured me with some personal notice for the second time, inquired much about my country,

and authorized me to invite American ships to his dominions, assuring them of protection, and offering every facility for the purposes of trade.

Oct. 24.—Visited Moung Z—, at his house. He treated me with great reserve, and repelled all attempts at conversation. Afterwards called on Prince M—, and spent a long time with him and the officers in waiting. The whole tract was read before them, by one of the secretaries. In the afternoon, went out of town to visit Moung-Shwa-thah, former viceroy of Rangoon. During our absence, Prince M—, sent to our house to call me, saying that a learned pundit was in attendance, with whom he wished to hear me converse. I mention the circumstance as somewhat indicative of the Prince's mind.

Oct. 25.—A tedious, unprofitable day, the forenoon spent in the palace to no purpose, and the afternoon, with Prince M— and Prince T—, at their houses, without being able to introduce any religious or useful conversation.

Oct. 26.—While I lay ill with the fever and ague, some days ago, a young man, brother of an officer of Prince M—, visited me, and listened to a considerable exposition of gospel truth. Since then, he has occasionally called, and manifested a desire to hear and know more. This evening, he came to attend our evening worship, and remained conversing till 9 o'clock. I hope that light is dawning on his mind. He desires to know the truth, appears to be, in some degree, sensible of his sins, and has some slight apprehension of the love and grace of the Lord Jesus Christ.

Oct. 28.—Spent the forenoon with Prince M—. He obtained for the first time, (though I have explained it to him many times,) a

some view of the nature of the atonement, and cried out, "good, good." He then proposed a number of objections, which I removed to his apparent satisfaction. Our subsequent conversation turned, as usual, on points of geography and astronomy. He candidly acknowledged, that he could not resist my arguments in favour of the Copernican system; and that, if he admitted them, he must also admit, that the Boedhist system was overthrown. In the afternoon visited Prince T—. A hopeless case.

Oct. 29.—Made an introductory visit to the great Prince, so called, by way of eminence, being the only brother of the queen, and sustaining the rank of chief Atwenwoon. Have frequently met him at the palace, where he has treated me rather uncourteously; and my reception to-day was such as I had too much reason to expect.

Oct. 30.—Spent part of the forenoon with Prince M— and his wife, the princess of S—, own sister of the king. Gave her a copy of Mrs. Judson's Burman catechism, with which she was much pleased. They both appear to be somewhat attached to me, and say, do not return to Rangoon, but, when your wife arrives, call her to Ava. The king will give you a piece of ground, on which to build a ky-oung, (a house appropriated to the residence of sacred characters.) In the evening, they sent for me again, chiefly on account of an officer of government, to whom they wished to introduce me.

Oct. 31.—Visited the Atwenwoon Moung K—, whom I have frequently met at the palace, who has treated me with distinguished candour. He received me very politely, and laying aside his official dignity, entered

into a most spirited dispute, on various points of religion. He pretended to maintain his ground without the shadow of doubt; but I am inclined to think that he has serious doubts. We parted in a very friendly manner, and he invited me to visit him occasionally.

Nov. 1.—Visited the Tset-kyah-woongyee, at his particular request, with brother Price. He made the usual inquiries, medical and theological, and treated us with marked politeness.

N. B. The Woongyees, of which there are four, rank next to the members of the royal family, being *public ministers of state*, and forming the high court of the empire. The *Menwoons*, of which there are six or seven, may be termed *private ministers of state*, forming the privy council of the king. Next in rank to the Woongyees are the Woondouks, *assistants or deputies of the Woongyees*. The subordinate officers, both of the palace and of the high court, are quite innumerable.

Nov. 6.—Since the last date, have been confined with another return of the fever and ague.

Nov. 7.—Ventured to call again on the great Prince, and was rather better received, but had no religious conversation.

Nov. 11.—Visited the than-dau-teen Mung Tsou (of Oct. 1st) and spent an hour very agreeably, though unable to introduce religion. He manifests more personal friendship, than any other of my Ava acquaintances.

N. B. Understood that, according to the public registers, 40,000 houses have removed from Ah-mah-rah-pore to Ava, the new capital, and that 30,000 remain. The Burmans reckon ten persons, great and small, to a house, which gives 700,000 for the whole population of the metropolis of Burmah.

Nov. 12.—Spent the whole forenoon with Prince M— and his wife. Made a fuller disclosure than ever before, of the nature of the Christian religion, the object of Christians in sending me to this country, my for-

man repulse at court, and the reason of it, our exposure to persecution in Rangoon, the affair of Maung Shwa-gaong, &c. &c. They entered into my views and feelings with considerable interest; but both said, decidedly, that though the king would not himself persecute any one on account of religion, he would not give any order exempting from persecution, but would leave his subjects, throughout the empire, to the regular administration of the local authorities.

After giving the Prince a succinct account of my religious experience, I ventured to warn him of his danger, and urge him to make the Christian religion his immediate personal concern. He appeared, for a moment, to feel the force of what I said, but soon replied, "I am yet young, only twenty-eight. I am desirous of studying all the foreign arts and sciences. My mind will then be enlarged, and I shall be capable of judging whether the Christian religion be true or not." "But suppose your highness changes worlds in the mean time." His countenance again fell. "It is true," said he, "I know not when I shall die." I suggested, that it would be well to pray to God for light, which, if obtained, would enable him at once to distinguish between truth and falsehood; and so we parted. O, Fountain of Light! shed down one ray into the mind of this amiable Prince, that he may become a patron of thine infant cause, and inherit an eternal crown.

Nov. 14.—Another interview with Prince M—. He seemed at one time almost ready to give up the religion of Gaudama, and listened, with much eagerness and pleasure, to the evidences of the Christian religion. But presently two Burman teachers came in, with whom he immediately joined, and contradicted all I said.

Nov. 18.—Visited the princess of T—, at her particular request. She is the eldest own sister of the king; and therefore, according to Burman laws, consigned to perpetual celibacy. She had heard of me from her brother-in-law, Prince M—, and wished to converse on science and religion. Her chief officer and the mayor of the city were present, and we carried on a desultory conversation, such as necessarily takes place on the first interview. Her highness treated me with uncommon affability and respect, and invited me to call frequently.

Nov. 26.—Have been confined since the 23rd, with a third attack of the fever and ague. To-day, went to the palace, and presented a petition for a certain piece of ground within the walls of the town, "to build a *kyoung an*." The king granted it, on condition that the ground should be found unoccupied.

Nov. 28.—Spent the whole day at the palace, in endeavouring to secure the ground petitioned for. At night, the land measurer general's secretary accompanied me to ascertain the premises, and make out a plan of the place.

Nov. 29.—The land measurer general reported to the Atwen-woons, that the ground was not actually occupied, but, having been the site of a *kyoung*, when formerly the city was the seat of government, must be considered sacred and unalienable; in which opinion nearly all the Atwen-woons coincided, notwithstanding the king's decision to the contrary.

Had an interesting interview with Prince M—, and presented him with a copy of the three last chapters of Matthew, in compliance with his wish to have an account of the death and resurrection of Jesus Christ. He appeared concerned for our failure to-day in the privy council, but still maintained, that though the

ground was sacred, it might with propriety be given to a priest, though not a priest of Gaudama, and advised me to make another application to the king.

Dec. 25.—I have had nothing scarcely of a missionary nature to notice since the last date; having been employed most of the time (that is, in the intervals of two more attacks of fever and ague) in endeavouring to procure a piece of ground within the city, but have been defeated at every point. At one time, I had received the king's positive order for the place above-mentioned, and, at considerable expense, palmed it through the privy council and the supreme court, as far as the chief Woongyes; but as soon as he saw it, he disputed its propriety, and at the next morning levee, which he summoned me to attend, he civilly told his majesty that the ground was sacred, and ought not to be given away. Three of the Atwen-woons joined him. The king at first remained silent; but at length said, "Well, give him some vacant spot." And thus was the order cancelled. As for the vacant spot, if we are debarred all sacred ground, I believe it will be impossible to find it within the walls either of the inner or the outer city, such is the immense demand for places, occasioned by the perpetual emigration from the old city.

In prosecuting this business, I had one noticable interview with the king. Brother Price, and two English gentlemen were present. The king appeared to be attracted by our number, and came toward us; but his conversation was directed chiefly to me. He again inquired about the Burmans who had embraced my religion. "Are they real Burmans? Do they dress like other Burmans?" &c. I had occasion to remark, that I preached every Sunday. "What! in Burman?" Yes.

"let us hear how you preach." I hesitated. An Atwenwoon repeated the order. I began with a form of worship, which first ascribes glory to God, and then declares the commands of the law of the gospel; after which I slept. "Go on," said another Atwenwoon. The whole court was profoundly silent: I proceeded with a few sentences declarative of the perfections of God, when his majesty's curiosity was satisfied, and he interrupted me. In the course of subsequent conversation, he asked what I had to say of Gaudama. I replied, that we all know he was the son of king Thog-dru-dah-nah; that we regarded him as a wise man and a great teacher, but did not call him God. "That is right," said Moung K. N. an Atwenwoon who has but hitherto appeared very friendly to me. And he proceeded to relate the substance of a long communication which I had lately made to him in the privy-council room, about God, and Christ; &c. And this he did, in a very clear and satisfactory manner, so that I had scarcely a single correction to make in his statement. Moung Z.—embouraged by all this, really began to take the side of God, before his majesty, and said, "Nearly all the world, your majesty, believe in an eternal God; all, except Burmah and Siam, these little spots!" His majesty remained silent; and after some other desultory inquiries, he abruptly arose and retired.

Jan. 2.—To-day I informed the king, that it was my intention to return to Rangoon. "Will you proceed thence to your own country?" "Only to Rangoon." His majesty gave an acquiescing nod. The Atwenwoon Moung Z.—inquired, "Will you both go, or will the doctor remain?" I said that he would remain. Brother Price made some re-

mark on the approaching hot season, and the inconvenience of our present situation: on which Moung Z.—, inferring that it was on account of the climate that I was about leaving, turned to me; saying, "Then you will return here, after the hot season." I looked at the king, and said; that if it was convenient, I would return; which his majesty again sanctioned by an acquiescing nod and smile, and in reply to brother Price, said, "Let a place be given him." Brother Price, however, thinks of retaining the small place on which we now live, for medical purposes, and getting a place at Chagaing, on the opposite side of the river, for his permanent residence.

In the evening, had a long conversation with Moung Z.—, on religion. He believes that there is an eternal God, and that Gaudama, and Christ, and Mahomet, and others, are great teachers, who communicated as much truth respectively as they could; but that their communications are not the word of God. I pressed my arguments as far as I dared; but he seemed to have reflected much on the subject, and to have become quite settled and inflexible in his conclusions. He may be called a Deistic Boodhist, the first that I have met in the country. On parting, however, he remarked, "This is a deep and difficult subject. Do you, teacher, consider further, and I also will consider."

Jan. 7th.—Among the many places which I endeavoured in vain to procure, was a small one, (sufficient for one family only,) pleasantly situated on the banks of the river, just without the walls of the town, and about a mile from the palace. But it had been appropriated by the chief Woon-gyee, and partly fenced in, with the intention of building a temporary zayat for his recreation and

refreshment, when accompanying the king in that quarter of the city, and was, therefore, placed beyond any reasonable hope of attainment. Among other desperate attempts, however, I wrote a short petition, asking for that place, and begging leave to express my gratitude by presenting a certain sum of money. It was necessary to put this into his own hand; and I was, therefore, obliged to follow him about, and watch his movements, for two or three days, until a favourable opportunity occurred, when he was apart from all his retinue. I seized the moment, presented myself before him, and held up the paper. He read it, and smiled—"You are indefatigable in your search after a place. But you cannot have that. It is for my own use. Nor, if otherwise, could you get it for money. Search further."

I now concluded to return to Rangoon for the present, and wait until the town should be settled, when, as all inform me, I shall be able to accommodate myself better. I accordingly informed the king of my purpose, as mentioned above, and began to look about for a boat. In the mean time, it occurred to me, to make a "seventh attempt to fix the thread," and I sought another opportunity with the chief Woongyee, a being who is really more difficult of access than the king himself. This evening I was so fortunate as to find him at his house, lying down, surrounded by forty or fifty of his people. I pressed forward into the foremost rank, and placed myself in a proper attitude. After a while, his eye fell upon me, and I held up a small bottle of eau de luce, and desired to present it. One of his officers carried it to him. He happened to be much pleased with it, and sat upright—"What kind of a house do you intend to build?" I told him, but added, "I have no place to build on, my lord." He remained in a meditating attitude a few moments, and then suddenly replied, "*If you want the little enclosure take it!*" I expressed my gratitude. He began to take more notice of me—inquired about my character and profession—and then entered, with considerable

spirit, on the subject of religion. After some conversation, he desired a specimen of my mode of worship and preaching; and I was obliged to repeat much more than I did before the king; for whenever I desisted, he ordered me to go on. When his curiosity was satisfied, he lay down, and I quietly retired.

Jan. 25th.—After taking the best advice, Burman and foreign, I weighed out the sum of money mentioned in the private petition, together with the estimated expense of fencing the place given me by the Woongyee, and in the evening carried it to his house, where I was again fortunate in finding him in the same position as yesterday evening. A few noblemen and their attendants were present, which prevented me from immediately producing the money. His excellency soon took notice of me, and from 7 o'clock till 9, the time was chiefly occupied in conversation on religious subjects. I found opportunity to bring forward some of my favourite arguments, one of which, in particular, seemed to carry conviction to the minds of all present, and extorted, from the great man, an expression of praise—such praise, however, as is indicative of surprise, rather than approbation. When the company retired, my people at the outer door overheard one say to another, "Is it not pleasant to hear this foreign teacher converse on religion?" "Ay," said the other, "but his doctrines are derogatory to the honour of lord Gaudama." When they were gone, I presented the money, saying that I wished to defray the expense of fencing the ground, which had been graciously given me. His excellency was pleased with the offer, but gently declined accepting any thing. He then looked steadily at me, as if to penetrate into the motives of my conduct, and recollecting the manœuvres of the first English settlers in Bengal, thought he had discovered something—"Understand, teacher, that we do not give you the entire owning of this ground. We take no recompense, lest it become American territory. We give it to you for your present residence only; and when

you go away, shall take it again." "When I go away, my lord, those at whose expense the house is to be built, will desire to place another teacher in my stead." "Very well; let him also occupy the place; but when he dies, or when there is no teacher, we will take it." "In that case, my lord, take it."

Jan. 10th.—Spent the whole of yesterday and to-day with various secretaries and officers of government, in getting actual possession of the ground given me.

Jan. 13th.—Built a small house, and stationed one of the disciples and family, to keep the place during my absence.

Jan. 18th.—Removed to Chagaing, into a house which Prince M— has allowed brother Price to build on his ground, in expectation that a change of air and residence would relieve me from the fever and ague, under which I suffer nearly every other day. It is my intention, however, to return immediately to Rangoon, the time being nearly expired, which I at first proposed to spend in Ava, and the ends for which I came up being sufficiently gained.

Jan. 22d.—Took leave of Prince M—. He desired me to return soon, and bring with me all the Christian scriptures, and translate them into Burman; "for," said he, "I wish to read them all."

Jan. 24th.—Went to take leave of the king, in company with Mr. L. collector of the port of Rangoon, who arrived last evening. We sat a few moments conversing together. "What are you talking about?" said his majesty. "He is speaking of his return to Rangoon," replied Mr. L. "What does he return for? Let him not return. Let them both, (that is, brother Price and myself,) stay together. If one goes away, the other must remain alone, and will be unhappy." "He wishes to go for a short time only," replied Mr. L. "to bring his wife, the female teacher, and his goods, not having brought any thing with him

this time; and he will return soon." His majesty looked at me, "Will you then come again?" I replied in the affirmative. "When you come again, is it your intention to remain permanently, or will you go back and forth, as foreigners commonly do?" "When I come again, it is my intention to remain permanently." "Very well," said his majesty, and withdrew into his inner apartment.

Heard to-day of the death of Mah Myat-la, sister of Mah Men-la, one of the most steadfast of the church in Rangoon.

Jan. 25th.—Embarked on a small boat, intending to go day and night, and touch no where, in order to avoid the robbers, of which we have lately had alarming accounts.

Feb. 2d.—*Lord's-day.*—At one o'clock in the morning, reached Rangoon, seven days from Ava.

The Nan-dau-gong disciples soon came over from Dah-lah, on the opposite side of the river, whither they and the Pah-tsooan-doung disciples and inquirers have taken refuge, to escape the heavy taxations and the illegal harassments of every kind, allowed under the new viceroy of Rangoon. Others of the disciples have fled elsewhere, so that there is not a single one remaining in Rangoon, except three or four with us. The Nan-dau-gong disciples' house has been demolished, and their place taken by government, at the instigation of their neighbours, who hate them on account of religion. Mah Myat-la died before the removal. Her sister gave me the particulars of her death. Some of her last expressions were—"I put my trust in Jesus Christ—I love to pray to him—am not afraid of death—shall soon be with Christ in heaven."

A letter from Mrs. Judson, in England, informs me, that she is going to America, and will not be here under several months. I propose, therefore, waiting her return, and occupying the interval in finishing the translation of the New Testament.

[Lam.]

LETTER FROM MRS. COLMAN TO A
LADY IN BOSTON.

Calcutta, May 1, 1822.

My dear Mrs. S.

Mr. S.'s letter of Oct. 7, 1822, addressed to my dear, departed companion, was received about six weeks ago. You can better imagine than I can describe the very peculiar emotions it excited. It is, however, a great satisfaction to my feelings, to find that the plans formed at Cox's Bazar, respecting the schools, &c. were approved of, though it may be the will of Divine Providence they should never be executed.

I have recently been requested by the "Bengal Christian School Society," to take the superintendence of their Bengalee Female Schools. It being an employment so congenial to my feelings, and the prospect of my returning either to Chittagong or Rangoon appearing so uncertain, I felt it a duty to comply with the request; at least, I have agreed to take charge of the schools until I hear from America. Should it then appear expedient, I am quite at liberty to relinquish my present situation. Since the first of March, I have been daily engaged in studying the Bengalee language, and visiting the schools. I have at present six under my care, comprising in all, about 150 girls. The number will be increased according to the increase of the funds for their support.

According to the letter of Mr. S. there was a prospect of your raising something among "the good ladies of Boston," for the support of a school at Cox's Bazar. I earnestly hope they will yet have an opportunity of contributing to that special object; for I am unwilling to think the station in that place will be en-

tirely relinquished. But if it should, I need not say, it will be exceedingly gratifying to my feelings to have the sum appropriated to the support of a Bengalee female school. The sum necessary for the annual expense of one is about sixty dollars. I have the pleasure to send you the address of the Society. With kind regards to Mr. S.

I remain affectionately yours,

E. W. COLMAN.

ENGLISH BAPTIST MISSION.

AN ADDRESS TO AMERICAN CHRISTIANS IN BEHALF OF THE BENGAL CHRISTIAN SCHOOL SOCIETY.

Dear Christian Friends,

AMIDST the numerous and laudable efforts which are now made in the cause of religion and humanity, the partial beholder might be tempted to imagine that almost every call on Christian benevolence has at length been heard and obeyed. But alas! how frequently have the wretched and forlorn taken up their abode at our own doors, whilst we have neither beheld their sufferings nor heard their complaints! and when by some sudden occurrence, our attention to their circumstances has been excited, like Columbus discovering your extensive continent, we have been astonished that such an object could be so long concealed from the knowledge and attention of mankind. A feeling of this kind was not uncommon when the first appeals were made to the Christian public in behalf of Missionary Societies; and it is hoped, that a similar impression will be produced by the consideration of the momentous object which the BENGAL CHRISTIAN SCHOOL SOCIETY NOW

commends to the prayers and exertions of all denominations of Christians.

The small success of the Gospel in India, has long been the subject of exulting scorn to the infidel, and deep sorrow to the Christian: whilst your devoted Missionaries, and those of other countries, as they have successively fallen victims to this inhospitable climate, have only left the demon of superstition still entrenched in his mighty fortifications, and laughing to scorn their feeble efforts to subvert his empire. It becomes us, therefore, seriously to inquire if there be not some other mode of attack to which, by the blessing of God, we may more successfully resort: and the voice of experience, as well as of observation, replies in the affirmative. Yes,—appalling as are the ramparts of idolatry, they are not impregnable—this moral Babylon, which has hitherto defied all external opposition, is divided by a stream which, if diverted into a proper channel, will at some favourable moment afford easy access to its unguarded passage, and deliver the city into our hands. The children of this country are not yet habituated to the practice of idolatry; and they are, therefore, in the fairest condition for imbibing the principles of Christianity: and if their minds be pre-occupied by proper instruction, those evils may be prevented, which it is so difficult to correct.

But you inquire, "Will Parents allow their offspring to receive religious instruction, and will these young persons regard it?" It is our happiness to assure you that they will.—During the last few years a most astonishing alteration in their sentiments on this point, has been effected among the natives in India. When Mr. MAY, a Mis-

sionary of the London Missionary Society, first took up his residence at Chinsurah, so deeply rooted were their prejudices against even the semblance of Christianity, that the most distant allusion to it was the signal of alarm. On one occasion, when his boys were seated in school, their eye was attracted by the word "Jehovah," which their excellent teacher had inserted in one of the lessons on his reading Cards; when in a moment, as if the mystic letters had possessed the miraculous power which Jewish superstition formerly ascribed to them, the children were scattered in every direction; Mr. MAY being left alone to explain the strange phenomenon. But now multitudes of children are daily taught to read "the Holy Scriptures, which are able to make them wise unto salvation." And it has been ascertained that prudence and affection are generally successful in securing their attention to the solemn truths which they are taught.

And while their desire for it is thus remarkable, their ability for improvement is not less conspicuous. In early life the mental powers of the Bengalese appear to be quite equal to those of any other people, and we believe it to be only the want of opportunity which prevents them from rising to the intellectual and moral eminence of the West. Circumstances and situation have made all the difference between them; and they forcibly illustrate the sentiment of a modern writer, who justly observes, "Many of those whom the pride of refinement has styled barbarians, have contained capacities, which if they had been called forth by education, would have excited not only the respect, but the astonishment of mankind. Nature has made more Statesmen than have

governed States, more Generals than have headed Armies; more Philosophers than have taught; more Orators than have harangued; more Poets than have sung. Wonderful talents for literature, for eloquence, for science, for government, have been prevented from making their appearance; by the want of that cultivation which would have drawn them forth." Yet these natural qualities form a small part of their character;—they are possessed of immortal perishing souls, to which the grand catholicism of Christianity is as applicable as to any other class of our fellow creatures. And is it not exceedingly painful to see so many millions who are endowed with those faculties which might adorn and bless the world, and possessed of those natures which might flourish with immortal bloom, like many of the plants on their native soil, fall a prey to their own ignorance, and perish through the want of some friendly hand to give them a proper direction?

Only one feature more in their circumstances need be mentioned, to shew the importance of affording them religious instruction. In this country the wants of man are few, and a moderate proportion of labour is adequate to supply them; consequently his leisure time is very considerable. Any of the natives can comfortably support himself and his family by labouring six hours per day; and, therefore, at least, the same space of time which is now spent in indolence or sin, might be employed in profitable studies. And what might be expected if this were the case? The moral element of this country would probably as much surpass that of others in ripening the fruits of the Spirit, as its natural one does now in fostering those of nature.

We wish, however, to call your attention principally to the wants of the native Female Children, whose spiritual welfare it will be a chief design of the "Bengal Christian School Society" to promote. The lucid statements which have so frequently been given respecting the degraded condition of these wretched creatures, render it unnecessary for us to say any thing on the subject; and indeed were we disposed to do so, modesty would lead us rather to cast a mantle over this revolting spectacle than to disclose it; and while we approach to administer relief, like the two sons of Noah, to do it with averted eyes. It has long been questioned whether Females in this country were accessible to Christian charity, but on this subject, a doubt can no longer exist. By the late efforts of an excellent and zealous female, who was sent out from England to this city for the express purpose of imparting instruction to native Female Children, it has been fully evinced that they are willing to receive it. Yes, let it echo through the world, that in Calcutta, and its environs, nearly three hundred native Female Children are daily educated in the arts of domestic life, and the principles of true religion. Such a fact, we trust, will be sufficient to warrant our most extensive efforts for the further advancement of this interesting object.

These, then, are the designs and motives which have led to the formation of the "BENGAL CHRISTIAN SCHOOL SOCIETY," which now submits its appeal to your serious reflection—and shall it plead in vain? We feel persuaded that it will not. We know the cause needs only to be stated to be relieved. But our hopes are directed considerably to you, our Female

Friends; and surely if there be one benevolent Institution whose claims on your support are paramount to all others, it is this. Only let gratitude for your own privileges, and pity for your sex, have their legitimate influence on your heart, and we fear not for your assistance. Suffer us, then, to urge these claims on your serious attention. We know that if we could give you an adequate idea of the necessity which there is for your zealous exertions, you would not for a moment hesitate in deciding on your duty. And shall it be said, then, that you neglected the claims of wretched millions on your benevolence, because they had not advocates who could do them justice? Shall it be said that you could weep at the sad story of Jephthah's daughter, whose fate is at least dubious, because it was embellished with the graces of poetry, and consecrated by the charms of music; and that you could hear of the annual immolation of hundreds of Indian Females with indifference, because they have no Handel to embaln their memory, and no muse to chant their funeral dirge? O remember that their claims are enforced by the dying injunction of the Son of God; and let his authority supply the defect of human eloquence; and by your personal contributions, your active efforts in forming Auxiliary Societies, and especially by your earnest prayers for the influence of the Holy Spirit to be poured out on this Institution, show yourselves its warm and zealous patrons.

Annexed is a summary of the principles on which this Society intends to proceed.

First.—To disseminate only religious instruction, upon a more extended scale than has hitherto been adopted, without, however, interfering with the individual

labours of those who are now employed in the same department of Missionary engagements.

Secondly.—To exclude every thing like sectarianism from its constitution, and unite the efforts of all Christians; in every part of the world, who are disposed to co-operate with it.

Thirdly.—To pursue the cheapest and most extensive mode of carrying its designs into effect. And for this reason to adopt the plan which is generally denominated "The indigenous system;" that is, to graft religious instruction on native Schools; which is accomplished by paying a limited sum to any Schoolmaster who will teach his pupils those books which we wish to introduce among them.

Fourthly.—Till the public in this country seem ripe for an appeal to be made to them in behalf of the Society, and the natives shall become sufficiently interested in it to countenance it themselves, to depend for its support principally on Auxiliary Societies, formed in Europe and America, as well as private subscriptions and contributions.

Fifthly.—To have two distinct funds, one for the Male and the other for the Female Children, that contributors may not be restrained in choosing the object of their liberality.

Sixthly.—If God shall bless the Society with that success which we anticipate, to extend its operations, not only to Bengal, but if possible to the whole of India.

Signed, in the Name of the Committee,

EUSTACE CAREY, }
J. B. WARDEN, } Sec'ys.

Calcutta, Dec. 25, 1822.

* * We have taken the liberty of requesting D. BERNARD, Esq. of New York, kindly to

receive contributions in behalf of the Society; and we feel the fullest confidence that this gentleman will readily oblige us in this particular.

(Signed,)

EUSTACE CAREY,
J. B. WARDEN.

EXTRACTS FROM A PRINTED COMMUNICATION, DATED CALCUTTA, FEB. 18. 1823, ENCLOSED IN A LETTER TO MR. SHARP, BY MR. WARD.

Mongheer.—Mrs. Chamberlain, in a letter to Serampore, dated 31st of Dec. says, "You will be glad to hear, that the Lord is causing the seed sown by my dear departed husband to spring up in some hearts. We expect four native women to be baptized before the close of the week: two of them say, it was under Mr. Chamberlain's Hindoost'hanee preaching that they were brought to see their lost state as sinners. Another says, it was his preaching that made her first begin to read the scriptures, but she did not feel the power of religion till within the last 5 or 6 months: this is the wife of our native preacher Nyansook. The other is an elderly woman, who was brought to hear the word by the persuasion of a friend. She has constantly attended the preaching of Nyansook since my dear husband's death, and the work in her appears to have been gradual. At the same time is to be baptized a European who was proposed in Mr. Chamberlain's time: and thus are fulfilled the lines of Dr. Watts:

"Tho' seed lie buried long in dust,
It shan't deceive our hope,
The precious grain can ne'er be lost,
For grace ensures the crop."

Nyansook is full of joy on this occasion: he says there are three or four other men who he thinks

have experienced a change of heart: one is a very promising young man, a zemindar."

SERAMPORE.

Translations.—The whole Bible in the Chinese is about to issue from the press, in five volumes, or in one volume 4to. It is a ground of thankfulness, that the means for accomplishing this great work have not failed till its completion. A new Translation Memoir is now in the press. During the month of December, Dr. Carey was seriously indisposed; but by the mercy of God he has been enabled to resume his translation and other labours.

The annual examination of the students of Serampore College took place on the 9th of January, in the College hall, at which His Excellency Colonel Krefting presided, when various exercises were exhibited in the Sungskrit, the Bengalee, and the Persian languages. The head student in the Sungskrit gave in a translation into the Bengalee of the *Dushakoomar*, a Sungskrit poem. Several students of the Jyotish gave accounts of the books they had studied, and the progress they had made: and it appeared that most of the young people had been studying a system of Geography, and delineating Maps of Hindoost'han. At the close of the Examination, His Excellency Colonel Krefting, in the most condescending manner, distributed the rewards to the different students. The exhibition was truly gratifying. We have received news of the expected baptism of two other Christian students of the College now in Beerbhoom, in addition to the one baptized a month or two ago.

On the 23d December, the Marchioness of Hastings, accompanied by lady Harriet Paget, and several other ladies and gen-

lemen, condescendingly paid a farewell visit to the Mission family at Serampore. Her Ladyship went over the premises, visiting the Botanic Garden, the Printing Office, the Steam Engine, and the College. The students were assembled to receive her Ladyship in the College hall, with whose appearance the Marchioness expressed herself much gratified. The peculiar interest which Lady Hastings has taken in the improvement of India, renders her departure a subject of deep regret.

The Rev. William Carey, of Cutwa, has recently paid a visit to his father, accompanied by two native preachers, whose appearance, conversation, and prayers were very gratifying. They speak of their congregations around Cutwa, as listening to the gospel with an attention which affords the hope that they feel a considerable interest in it, though they have not courage to avow it by taking up their cross (the loss of cast may properly be compared to a crucifixion) and following the Redeemer.

The native converts at Serampore, whose knowledge of the gospel, and practical exemplification of it, encourage their teachers to send them out as itinerants, spend part of each Lord's-day in the neighbouring towns and villages, scattering the good seed. On the Monday evening, at a meeting for prayer, they give accounts of their discourses with the heathen; and these accounts supply matter for prayer and further exertions; and are finally embodied in the quarterly reports of the Hindob Missionary Society established at Serampore.

On Lord's-day, the 26th January, a young man of the name of Richards, from the artillery at Dum-Dum, and also a widow, were baptized at the Lall-Bazar

chapel at Calcutta, by brother C. C. Aratoon.

Chittagong—Mr. Fink thus writes under the date 31st December. "A few days ago I was visited again by the same Burman (with whom I used to converse about religion,) and when we were conversing with him, and teaching him how to adore God, especially in prayer, he lifted up his eyes, and said, "Have mercy on me, O God of these gentlemen."—This man is now become humble, and has encouraged us to go with him to his village, and to preach the word to his family and others, which we have promised to do." Mr. Johannes, superintendent of the Benevolent Institution at Chittagong, writes, "The number of children now on the list is 140. The progress of the highest class, as was observed by the visitors at the last examination, is as follows: Worked double rule of threes; answered questions in grammar; repeated select parts from Natural Philosophy, such as, Q. What is religion? A. That worship or homage due to God considered as Creator, Preserver, and (by Christians) as the Redeemer of the world. How many religions are there in the world? The Christian, the Jewish, the Pagan, and the Mahometan. These boys read the Bible, and repeat catechisms and hymns by heart. As to their conduct at home, many appear very orderly now: they read their Bengalee Testaments to their parents, and often meet together to converse on religion. Once careless and indifferent to learning, they now value it, considering it as that which will not only make them wise unto salvation, but make them useful members in Society. When I consider my own case, as once in the broad road to destruction, and that I was snatched from ruin, I cannot but hope,

that there will be some in this institution who will have cause to bless God with their latest breath. It is highly necessary that the boys should be taught to read the Bengalee, that they may enlighten the minds of their parents, who are little better than their heathen neighbours. I had some months ago devoted an hour or two after the English, in teaching the monitors Bengalee, and succeeded so far as to bring them to read the New Testament, but other things interfering, I was painfully obliged to give up this part of my work."

Dinagapore.—"Victory to the Lord.—The petition of Shree Ram-Nidhee christian. With the highest respect I send numerous salutations. Through the goodness of God, the body is in health. I always pray for your prosperity, and hope that I am enjoying the benefit of your prayers. Mr. Fernandez has erected a house at Beergunj, about 18 miles from Dinagapore, where, from the 18th to 26th November, I itinerated to the extent of three or four miles, publishing the glad tidings: many persons heard, and accepted of religious books. Persons of education received the books, and conversed with me on their contents, and appeared pleased.—I have regularly itinerated from Sadamahul to the distance of three or four miles all around. We have also at Sadamahul worship every day, when nearly one hundred persons attend. I rejoice to see that these converted worshippers are humble, and that they are filled with comfort while they sing the praises of God. I go annually to the fair at Nekmurud, where nearly 50,000 people assemble, and stay there five or six days, making known the gospel, and giving tracts to those who ask for them. You will receive the particulars re-

specting the state of the church from Mr. Fernandez. The salutation of all the members to the brethren at Serampore."—Mr. Fernandez has favoured us with a letter, in which he says, he has at present, not less than *twelve candidates for baptism.*

DOMESTIC MISSION.

HAYTI.

MR. PAUL'S LETTERS.

By letters from Mr. Paul, we are encouraged to hope, that his mission to Hayti will be attended with pleasing effects. At an interview with President Boyer, in which he stated the objects for which he had been sent out, he received permission to preach the gospel; and also many assurances of personal kindness and good will. Extracts from two of his letters will give our readers some idea of his future prospects of success on that island.

Port-au-Prince, July 16, 1823,

Rev. and Dear Sir,

It is my duty to announce to you, that I obtained an interview yesterday, with his Excellency the President, at the government house; which lasted not far from two hours. I was introduced to him, by Gen. E—. My credentials were previously translated into French, and handed him with the letter and Bibles I received from New York. After the formal introduction, we took our seats, when I said, I presume your Excellency has been apprized of the object and design of my Mission to this highly favoured country. He informed me he had received his letter and my credentials, and the Bibles, &c. for which he tendered his thanks, and was abundantly satisfied with my papers, and sorry that such was the situation of the people, that they were not prepared to receive or hear

another religion, contrary to that of the establishment of the country. However, he hoped, in a future day, the time would come, when all religions would rejoice together. Gen. E——. was present.

I endeavoured to explain to them, the real object of my visit to this island, and the feelings of the Board, together with my own, and that I felt deeply interested in their present, and everlasting welfare. After bringing into view other considerations, his Excellency told me I might preach in a private house or hall, and that he hoped the time was not far distant, when we should build houses of worship and enjoy them unmolested. And both of them affectionately told me not to be a stranger, nor treat them as such, but to call at their houses often; they should always be glad to see me.

Now if the Lord Jesus is with me, I know his name will be glorified, and sinners converted to him.

My affectionate regards to the Board.

I remain yours in Christian love,
THOMAS PAUL.
Rev. Mr. S.

Cape Hayti, Aug. 6, 1823.

Rev. and Dear Sir,

My last to you, was dated Port-au Prince. I was favoured of the Lord, so that I obtained liberty to preach the Gospel on this island. In this, my best friends told me that they had no idea I should succeed. I told them, that the object I had in view, was the cause of God, and my hope was in him, and I believed I should not be confounded. I was with the Heads of Government a considerable time;

at length my petition was granted, and the government pledged to protect me.

When I returned, every one was anxious to hear the result, and when they were informed that I had liberty to preach, their hearts melted within them, and they blessed God and took courage. I distributed a number of Bibles in the course of the week, and preached on Lord's day in the morning to about fifty men; not a female present. In the afternoon, I preached to about double that number; perhaps one third were females: the season was solemn, and many wept, and I saw none that appeared to mock. May the Lord bless the season.

Tuesday, in the morning, I was called upon to attend the funeral of a Methodist minister, who arrived at this place only two days before me; this, to me, was a solemn event. Lord, why am I spared!—O! that it might be for the declarative glory of God. In the afternoon at four o'clock, agreeably to my appointment, I attended a meeting, the season was affecting. I think some were rejoicing in the Lord who had previously entertained a hope in Christ. Capt. N. was pleased to give me my passage, from Port-au-Prince to the Cape, which is not less than twenty dollars.

I engaged several persons to form a Bible Society in that city, which is to take place on my return. Should my health be spared, I expect to be there about the first of October.

I arrived at the Cape on the 29th of July, with letters from Government to Gen. M.— which gave him great satisfaction; he was pleased to say to me, that he was very glad I had obtained my object, and I might rest secure, that nothing should be

wanting on the part of the Government, and wished to receive information when I should preach, as he would attend and hear me. Hitherto the Lord God hath blessed me. Forever blessed be his holy name.

I preached last Lord's day to a very respectable number of people. I think, my dear brother S.—you would have been pleased with the solemnity of the people; some were on their knees, and a profound silence pervaded the assembly.

At the close of this meeting, I appointed a concert of prayer for the next evening, being the first Monday in the month. There were, perhaps, one hundred and fifty persons present. We opened the meeting by reading a chapter, and spent about 15

minutes in an exhortation. Five prayers were offered, and part of six hymns were sung, and our meeting dismissed at 9 o'clock. This was one of the most interesting meetings I have witnessed since my arrival. We agreed to establish a Bible Society here as soon as possible.

We also had a meeting last evening, and found eight or ten brethren and sisters who stand fast in the faith, and we have agreed to have the Lord's supper administered next Lord's day. This again was a precious season; may thy name, O Lord, have all the glory.

My christian love to the Board. I beg a continuance in your prayers.

Yours in Christ,

T. PAUL

Religious Intelligence.

MASSACHUSETTS BAPTIST EDUCATION SOCIETY.

Ninth Annual Report of the Executive Committee of the Massachusetts Baptist Education Society. Sept. 1823.

At the close of the last year fifteen students were under the patronage of this society. Since that time twelve others have been admitted. One has been discharged; one has finished an English course of study, and entered on the duties of the ministry; and three have graduated at Waterville College; leaving the present number of beneficiaries, twenty-two. Of these, eleven are pursuing a collegiate course; eight are preparing for college, and three are devoted to English and Theological studies. Of the moral and religious deportment of the young men, the Committee have, generally, rea-

son to speak with approbation. Their state of health is, in general, good.

Upon a review of the Society's concerns the past year, the committee see cause for continued encouragement and devout thanksgiving to God. Through the divine blessing, it may now be expected, that, in every succeeding year, some of the sons of Zion, will, under the fostering hand of this christian charity, be prepared to engage in preaching the gospel of the blessed God.

From the number of students now under the care of the committee, it will be obvious, that the amount of expenditure is greatly increased: and were it not that the liberality of pious individuals had increased the funds of the society, so many young men could not have been supported.

More, it is hoped, of such as God has called by his grace unto the knowledge of his Son, will be raised up for the edification of the church, and to publish the riches of grace to a perishing world. "The harvest is great, and the labourers are few." Some of those who are venerable for their years, crowned with honours in their Lord's service, and greatly beloved for their works, must soon be gathered to their fathers. But who will occupy their places when they shall have fallen asleep? Shall Zion mourn and sit solitary as a widow, with none of her sons to guide her and break unto her the bread of life? Nay verily. A promise-performing God will not forsake the church which the Redeemer has purchased with his blood. The Lord will give the word, and *great* shall be the company of them who shall publish it. It is Jehovah's prerogative to call his servants by his grace, to qualify them by his Spirit; but it is the duty of the church to foster rising talents, to afford facilities to those who present evidence of being called of God, as was Aaron, and to call them to stations of usefulness. Let the fathers in the church look out such, and let them, with suitable precaution, encourage the diffident, and those who fear to presume upon the sacred office. Let them carefully examine all who offer themselves, and teach those who give satisfaction that they are not their own, but Christ's and the church's, to be guided by the Spirit of truth and the counsels of wisdom.

Such young men taken under the wing of an institution exclusively devoted to the objects of the gospel ministry, and where every study may have a bearing upon the qualifications of a gospel teacher, may, by divine favour, be great blessings to the

church and cause of God in the world.

To those who desire to aid this cause, especially when they are preparing to relinquish their connexion with earth; that their pious wishes may be realized, we suggest the endowment of scholarships, bearing the donor's name forever. About fourteen hundred dollars, at six per cent interest, would support one scholar a year at the average expense which is now paid.

N. W. WILLIAMS, Sec'y.

Sept. 17, 1823.

Note. The right, and manner of electing Trustees of the Education Society, not appearing to be clearly understood, it is hereby made known, that the original constitution under which this Society was formed, has become null and void. That the incorporation of the Executive Committee obtained in the year 1818, together with certain resolves which were passed by the Executive Committee, March 3d, 1819, and which were published in No. 54 of the American Baptist Magazine, are now the only rules by which this Society is to be governed. By these rules it is provided, that the Association may elect, as Trustees of this Society, *whomsoever they please*; that any person paying \$10 annually shall be a *Trustee*; those who pay \$50 at any one time, or who may increase their original subscription to that sum, shall be a *Trustee for life*; and every church or society paying \$50 annually, shall be allowed to appoint one *Trustee*, and any church or society paying \$150 annually, shall have the privilege of recommending candidates to be supported by the funds of this Committee, and also of selecting the place at which they shall prosecute their studies.

Money received by the Treasurer of the Massachusetts Baptist Education Society.

1823.		
July 8.	By cash from N. Jeffers, by Dr. Baldwin,	1,00
12.	do. Interest of Stock,	90,00
26.	do. do.	91,50
Aug. 16.	By cash from a Georgia planter, part of the proceeds of a cotton field.	10,00
Sept. 12.	Baptist Church and Society, Haverhill,	5,00
	Mrs. Eunice Jones,	3,00
	Salem Juvenile Female Education Soc.	8,00
	Destable Female Charitable Society,	9,00
	Baptist Church, Methuen,	3,00
	do. do. Charlestown,	4,75
	Female Miss Society, Framingham,	13,95

Sep. 18. Mrs. Juliana Peckers,	1,00
Baptist Benevolent Society, Newburyport,	5,00
do. Church and Society,	2,17
Baptist Church and Society, Cambridge,	09,07
Baptist Church and Society, Roxbury,	9,00
do. Chelmsford,	10,75
3d Baptist Church and Society, Boston,	13,88
Baptist Church and Society, Lynn,	5,00
Baptist Society, Malden,	3,00
Female Baptist Benev. Soc. Newburyport,	7,00
Salem Baptist Female Education Soc.	50,00
Rev. N. W. Williams,	1,00
Dea. Benjamin Kent, Danvers,	3,00
Banble-Cent Society, Salisbury,	3,51
Female Bap. Education Soc. Haverhill,	21,06
Baptist Education Society, Salem,	47,00
2d Baptist Church and Society, Boston,	30,00
Brown a last beneficiary,	2 00
From Fem. Bap. Ed. Soc. Boston,	21,00
Sep. 19. Interest on note,	30,00
Oct. 7. Baptist Female Education Soc. Newton and vicinity,	22,00
Interest on Stock and note,	246,00
Juvenile Society, Lancaster, pr. G. A. Willard,	1,00

901,14

E. LINCOLN, Treas.

EVANGELICAL TRACT SOCIETY.

The Evangelical Tract Society was introduced to the notice of the Boston Baptist Association, at their annual meeting at Salem, in September last, and the following moneys presented to aid its funds.

Moneys received by the Treasurer of the Evangelical Tract Society.

Sep. 18. From Fem. Soc. Salem, Auxiliary to Evangelical Tract Society, to constitute Rev. L. Holden Member for Life,	10,00
Female Mite Society, Littleton, to constitute Rev. Amasa Sanderson a Life Member of the Evangelical Tract Society,	10,00
Rev. C. O. Kimball,	1,00
Betsy Hermann,	50
From Female Cent Society, Danvers, to constitute Rev. Arthur Drinkwater a Life Member of the Evangelical Tract Society,	10,00
Oct. 20. By part of a legacy from the late Mr. J. C. Goodwin of Barwick, from De. Baldwin,	75,00
	100,50

The Evangelical Tract Society was constituted in Boston, in 1811, and for several years published and gratuitously distributed many thousand Tracts annually; but in 1822 its constitution was altered so as to become principally a publishing Society. A new series of Tracts has recently been commenced, and about 30 Numbers published, which are sold at one mill a page, from which 10 per cent is deducted to all Tract Societies and Life Members. One dollar a year constitutes a member of the Society, and 10 dollars

a life member; and each contributor is entitled to draw out half his contribution in Tracts.

Voted, That the Association recommend the Evangelical Tract Society to the patronage of the Churches, by becoming members of the Society, or by organizing Auxiliary Societies.

N. B. In organizing Auxiliary Societies, it is recommended that an article be adopted, giving one third of the subscriptions to the parent society, to aid in publishing a greater variety of Tracts. The Society's Depository is at Lincoln & Edmonds' Bookstore, No. 53 Cornhill, Boston. Heman Lincoln, Esq. Treasurer.

Moneys received by the Treasurer of the Baptist Missionary Society of Massachusetts.

1823.	
June 30. By Cash, interest on note,	88,00
July 1. do. from Mr. Geyer, from Mission Box,	3,00
12. By Cash, interest on Stock,	8,00
13. do. do. on Mr. Cornish's legacy,	125,00
do. Nathan Alden, Esq.	5,00
Sep. 18. Joshua Tucker,	1,00
Warren Bird,	1,00
Salem Baptist Female Cent Society,	00,40
African Church, Boston,	5,05
Dea. David Goodwin,	4,00
Charlestown Bap. Female Mite Society,	6,25
Baptist Benevolent Society, Newburyport,	5,00
do. Church and Society,	2,00
Mission Box,	1,14
Fem. Benev. Soc. Cambridge and vicinity,	66,36
Baptist Church and Society, Roxbury,	9,00
Malden Female Mite Society,	23,00
Bap. Fem. Benev. Society, Newburyport,	2,00
Dea. B. Kent, Danvers,	1,00
Female Cent Society, Salisbury,	20,00
do. do. Haverhill,	24,30
25. By Cash, interest on note,	73,00
Oct. 7. From Female Benevolent Society of Newton and vicinity,	30,35
16. By Cash, interest of Stock,	8,00
Contributions to Missionaries, and accounted for in their settlements, viz:	
To Rev. S. Abbott, from Females in Brownhelm,	5,84
" " Richard Scott,	4,00
" " George Robinson,	15,25
" " John M. Peck,	3,87
" " Jesse Hartwell,	6,54
" " Charles Buck,	15,37

631,73

E. LINCOLN, Treas.

Moneys received at the Meeting of the Boston Baptist Association, Sep. 17, by the Salem Bible Translation and Foreign Mission Society.

Haverhill Fem. Judson Society,	11,00
Baptist Benev. Soc. Newburyport,	5,00
Church and Society, do.	2,00
Mission Box, do.	1,26
Female Cent Society, Rowley,	8,88
Bap. Fem. Ben. Soc. Newburyport,	3,00
Mission Box at Miss Eunice Eaton's, South Reading,	4,00
Collected at monthly Concert at Lynn, for Education of Heathen Children in America,	6,54
From Female Soc. Lynn,	18,50
Moneys from Amesbury, South Reading, Rowley, Danvers, Methuen, &c. the memorandum of the items being mislaid, they cannot be particularized,	10 58
Haverhill Baptist Aux. Miss. Soc. pr. Ben. Emerson, 2d.	30,00

Moneys received by the Treasurer of the Boston Baptist Foreign Mission Society, since Oct. 25, 1822.

1822.		
Oct. 25.	Rev. Joseph Griffin, Newton,	2,00
26.	Collection at Rev. Mr. Sharp's meeting house,	70,33
Nov. 11.	Rev. Joshua Roberts, Treas. of York Assoc. the following:	
	Shapleigh Fem. Mite Society,	5,62
	Bedford Fem. Mite Society,	5,80
	Kennebunk Fem. Assistant Soc.	8,33
	Collection at York Association,	7,88-37,85
13.	From a gentleman in Boston, by Rev. Mr. Sharp, for the education of two children already admitted into the School at Cus's Hamlet,	25,00
27.	Sunday School 2d Sap. Soc. for instructing Indian children at Fort Wayne,	1,85
Dec. 7.	Female Mite Society, Salisbury,	3,04
	Two females in Sutton,	50
	Eastern Maine Bible Soc. Association,	5,75
27.	Christiana Lincoln,	2,00
	Baptist Church, Athol, (Mass.)	5,00
	Fem. Mite Soc. Dedham, for Mr. M' Coy's Indian Mission,	15,72
1823. Jan. 2.	Miss Roynton, (Vt.) by Mr. Sharp,	1,80
Feb. 6.	Female Missionary Soc. Hallow, (Maine),	8,00
	From widow Sarah Thayer, Leverett, (Mass.) by Mr. C. Thayer,	11,04
	Mr. Chapin Thayer,	1,00
	Friend to Burman Mission,	1,37
March 9.	Collection at Monthly Concert of Prayer, Westboro', (Mass.)	3,68
17.	Children of 1st Baptist Sabbath School, for children at Fort Wayne,	75
	Collection for For. Mission, at monthly prayer meeting, at Mr. Wayland's,	11,03
April 7.	Collection for Foreign Mission, at monthly prayer meeting at Dr. Baldwin's,	4,53
14.	Native of Scotland,	12,00
24.	Collection at monthly conference in Myanma, by Rev. Mr. Chipman,	12,12
	Collection at monthly prayer meeting Camden, (Me.) by Baptists and Presbyterians, for Burman Sem. by Mr. O. Perry,	10,38
	John Sullivan,	2,00
	S. Lothrop,	2,00
	David Beal,	2,00
	Matt. Crocker,	2,00
	Jona. Carleton,	2,00
	A. T. Pennington,	2,00
	N. R. Cobb,	2,00
	R. Wilson,	2,00
	Calvin Haven,	2,00
	John B. Jones,	2,00
	Thos. Kendall,	2,00
	Jacob Riler,	2,00
	G. L. Freeman,	2,00
	Ich. Macomber,	2,00
	Ward Jackson,	2,00
	James Loring,	2,00— 32,00
May 18.	Amos Sumner,	2,00
	Collection at monthly prayer meetings in Roxbury, by Rev. Mr. Elliot,	6,00
	Ladies in Medfield &c. by Rev. William Gamwell, for Burman Female,	19,12
June 1.	Miss Hayward's Mission Box,	3,00
2.	Collection at monthly prayer meeting at Rev. Mr. Wayland's,	13,00
19.	From T. W. Rice, Newport, N. Y.	1,00
	H. B. Rounds,	1,00
	Aaron Griswold,	1,00
	Mary Crandall,	1,00
	Jemima Kelsey,	do. 50
	Rhoda Pearce,	25 75
22.	Female friends in Hyannis and vicinity,	5,75
	Miss Naomi Jeffers,	1,00
	Collection at Dr. Baldwin's,	82,05
July 7.	Collection at monthly prayer meeting at Dr. Baldwin's,	7,80
July 7.	Mrs. Sumner, Dedham,	5,00
16.	Dr. Baldwin, being his subscription to Oct. 1823,	6,00
Aug. 11.	A Friend, by Miss Raman,	2,00
28.	Donation of Mr. J. C. Goodwin, by Dr. Baldwin,	150,00
30.	Friend in Winthrop, (Me.) by Rev. Daniel Chipman,	10,00
	Friend in Livermore, (Me.) by Rev. B. Chaceman, same amount to be paid annually for the education of Indian children,	1,00
	Lady at Milken, by Mr. Fairbanks,	50
Sept. 4.	Don. Josiah Brown, Stratham, N. H. by Rev. F. Ellis, for Burman translations,	5,00
	Ms. Geneva Brunswick, do.	1,06
10.	Miss C. Lewis, Hingham, for the Curry student of Mr. M' Coy,	2,25
19.	Charity Box, Milneville, by Miss Abbot, G.G. Sap. Fem. Mite Soc. Milneville, do.	4,50 5,25
	Portland Fem. Soc. for educating Burman females, by Miss Levy,	12,50
	Sale of encumbered Bull,	50
25.	Joshua Tucker,	1,00
	Dunstable Female Charitable Society,	6,00
	Charlestown Baptist Church,	2,50
	Miss. Sney Nison, Framingham,	1,00
	Raney Nixon, do.	1,00
	Bap. Ch. and Society, Dunstable, N. H. do. do. Roxbury,	5,50 8,45
	Female Cent. Society Chelmsford,	11,00
	Collected at Monthly Concert at do.	5,71
	Female Mite Society, Littleton,	5,23
	Baptist Church in Littleton, Mission Box,	16,63
	Bap. Church and Soc. do.	5,47
	Rev. C. O. Kimball, (Methuen)	1,00
	A Friend, Chelmsford,	1,00
	Female Mite Society, Milford,	10,64
	Church and Society, Woburn,	10,00
	Ellsworth and Barry Cent. Soc. by Mrs. Jane Austin,	15,41
	Capt. Joseph Grindell, Penobscot,	1,00
Oct. 2.	Wendell Bap. Fem. Mite Soc. (Mass.) by Mrs. Eliza Howe,	7,25
7.	Collection at monthly concert of prayer at Dr. Baldwin's meeting house,	9,52
	Amount received of Rev. Joseph Griffin, being the donation of Mrs. Mary Kety, for the gospel amongst the Amer. Ind.	100,00
8.	Female Benev. Soc. Isleborough, (Maine),	2,44
	Indian Mission,	
	Female Mite Society, Sedgewick, by Rev. D. Merrill,	7,80
	Juvenile Female Benevolent Society, North Yarmouth, to educate a pious Male Burman Youth for the Ministry,	22,23
	From Children in Sabbath School, West Cambridge, to aid in educating Indian children, per Martha Frost,	1,72
	Fortsmouth Baptist Female Missionary Soc. by Mrs. Clark,	7,50
	Mr. Elias Parsons, Swanscy, (N. H.)	3,08
14.	Bap. Fem. Society, Hopkinton, N. H. by O. C. Kimball,	12,25
	Bap. Fem. Mite Society, Salisbury, N. H. by do.	4,52
	Bap. Fem. Mite Society, Sutton, N. H. by do.	1,00
	T. Berry, 3d. Petersfield, N. H. by do.	1,08
	Hannah Dimond, Warner, by do.	5,00
	Sarah Swain, by do.	75
Oct. 26.	Collection at Rev. Mr. Wayland's meeting house, and gold ring,	47,40
		938,74

JAMES LORING, Treas.

Obituary.

REV. W. WARD.

In the death of this excellent Christian and laborious Missionary, the Brethren of the Serampore Mission are called to mourn over one of the most afflictive dispensations with which they have ever been exercised. Mr. Ward had been associated with them in their various and successful labours for nearly twenty-four years; therefore his removal by death almost without warning must have occasioned them a poignancy of grief, which, although chastened by the supports of the gospel and a humble acquiescence in the decision of Infinite Wisdom, cannot soon be alleviated. Since his return from Europe, his health had been in general pretty good, but latterly the complaint with which he was so much afflicted before his departure for Europe, appeared to be returning upon him; but by proper attendance to diet, exercise, &c. his health was so much preserved as to give reason to hope his life might be spared for many years. On the Sabbath preceding his death, he was engaged in the performance of his ministerial duties at Oulcutta, and preached in the evening there from "Lead us not into temptation" in so searching a manner as to attract particular notice. He also attended the Monthly Prayer-Meeting held on Monday evening at the Lall Bazar Chapel, after having spent the day in visiting, for the last time, the flock he so much loved. Tuesday morning, March 4th, he returned to Serampore in the boat with Mrs. Marshman. On the way he read to her a number of extracts from Brainerd, making such remarks occasionally as sufficiently evidenced the state of his mind. He appeared in good health the whole of that day, as well as on Wednesday, when in the evening he preached in the Mission Chapel at Serampore the weekly lecture, intended chiefly for the youth there for education, from Mark xvi. 16. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." No one suspected that this was the last message he had to deliver in his Great Master's name; but the close and poignant manner in which he addressed them, seemed to excite unusual attention. It was particularly recollected that in the course of his sermon, while exhibiting Christ as the

only Saviour, he repeated the following verse:

The best obedience of my hands
Dares not appear before thy throne;
But faith can answer thy demands,
By pleading what my Lord has done—

and to impress it more firmly on his audience, he repeated the verse a second time. The earnest affection with which he prayed for the salvation of his own children in his last prayer, was particularly remarked. About 5 o'clock on the morning of Thursday, he felt himself affected with a bowel complaint, which caused him to return to his bed for an hour, instead of riding out according to his custom. He went into the printing office at about 10 o'clock, and among various letters on business, wrote to the Missionaries at Cuttack; the following extract from which was sent to his afflicted family in a letter from Mrs. Peggs, dated 14th March, the day after they had received the melancholy tidings of his removal. "In his last note to us, dated March 6th, he says, 'How do you feel in your desires after the Holy Spirit? We can have no hope of success, but as we are brought to a believing dependence upon his influences, and an earnest solicitude to obtain them. O how I should like to be among you, though only for one hour, to sing a hymn with my dear sisters and brethren Peggs and Bampton. What hymn should we choose, 'Jesus with all thy saints above?' or, 'Jesus, I love thy charming name?' Mr. P. adds, 'We see by this note what a happy frame of mind he was in just before he was taken ill.' He had indeed been really ill of the Cholera many hours before he wrote the note, although he was scarcely aware of it. Mr. Ward continued in his labours in the printing office till past 12. After this he began a letter to the Rotterdam Bible Society, which was found unfinished on his desk, after his death, from which it appeared that before he had finished the second line, he had been constrained to desist, and to retire to his own room. During the rest of the day and the succeeding night, he felt inclined to doze, and sometimes considerable hopes were entertained of his recovery: but on Friday at 12 o'clock his pulse declined so as to take away all hope; and about

5 o'clock in the afternoon, he ceased to breathe, in so imperceptible a manner, that for some moments his afflicted brethren and sisters, assembled around him, were scarcely aware that his happy spirit had left its tenement of clay. Thus in the 54th year of his age, and the 24th of his missionary labours at Serampore, departed one of the most faithful, disinterested and arduous labourers in the vineyard of his Glorious Redeemer, that India had ever seen. To enlarge on his character here would be quite superfluous; it is too well known to those who enjoyed the happiness of his acquaintance, for words to add any thing to the impression it has left on the mind. Numerous friends from Serampore, Barrackpore, and Calcutta attended the funeral, which took place on Saturday evening.

Dr. Carey addressed the congregation at the grave, and Dr. Marshman concluded in prayer.

The next Lord's day week, the 16th March, Dr. Carey preached a funeral sermon at the Lall Bazar Chapel. The place was crowded to excess, which amply testified that "the memory of the just is blessed;" the text chosen by the venerable preacher. On Wednesday evening the 19th Dr. Marshman preached a funeral sermon in the Mission Chapel, Serampore, which was numerously attended; and on the Lord's day following Dr. M. preached a funeral sermon also at the Union Chapel; and we understand that this sermon, with some particulars respecting the deceased, will be shortly published. [Asiatic Obs.

Poetry.

Lines on the Death of a Missionary.

Now let our drooping hearts revive,
And all our tears be dry:
Why should those eyes be drown'd in
Which view a Saviour nigh? [grief,

What tho' the arm of conq'ring death,
Does God own house invade;
What tho' the prophet and the priest,
Be number'd with the dead?

Tho' earthly shepherds dwell in dust,
The aged and the young;
The watchful eye in darkness clos'd,
And mute th' intractable tongue;—

Th' eternal Shepherd still survives,
New comfort to impart;
His eye still guides us, and his voice
Still animates our heart.

'Lo! I am with you,' saith the Lord,
'My church shall safe abide;
'For I will ne'er forsake my own,
'Whose souls in me confide.'

Thro' every scene of life and death,
This promise is our trust;
And this shall be our children's song,
When we are cold in dust.

DEPARTING.

On Recovery from Sickness.

Great God, thy mercy I'll adore,
While life and breath I have;
And sing the honours of that power,
That sav'd me from the grave.

When rack'd with pain upon my bed,
And all my strength was gone;
Thou my physician wast, and aid,
And thou my help alone.

To thee, my grateful heart I'll raise;
For thy restoring love;
Help me to praise thee all my days,
And dwell with thee above.

To Correspondents.

The last paper of D. W. E. and several obituary articles have been necessarily omitted, to make room for the recent and interesting intelligence from India.

THE
American Baptist Magazine,

AND
Missionary Intelligencer.

NEW SERIES.

No. 7.

JANUARY, 1824.

VOL. IV.

REFLECTIONS ON THE NEW YEAR.

Every thing around us calls us to serious reflection. The face of nature is changed. The forest has put off its green attire, and is now dressed in its wintry russet. The leaves are fallen, and the year is closed. Every thing testifies the rapid march of time. "How wise in man to give it then a tongue." Methinks it does speak. Listen then to its gentle accents. "We all do fade as doth the leaf."—Our days are as an hand-breadth, and our years as nothing. There is hope of a tree if it be cut down, that it will sprout again; and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of waters it will bud, and bring forth boughs as a plant. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep."

Many who at the commencement of the last year appeared

strong and vigorous, and who seemed to promise much usefulness to the church and to the world, have been called to render up their final account to God, the Judge of all. Their mouldering ashes seem to admonish us, *to be also ready*. The pang we felt at the parting stroke, seems to have ceased throbbing, and time is spreading its sweet emolient to ease the sorrows of friendship.

Now look forward, and see the busy ranks of men all pushing forward, eager to enter upon the pursuits of the *new year*; few perhaps reflecting that it is already decreed, that this year they should die! This awful *memento* would damp the ardour of their spirits, and chill their warmest expectations. The intrusive thought is an unwelcome visitor. Go thy way for this time, and when I have a convenient season I will call for thee, responds from a thousand hearts.

But how shall we spend the passing moments so as not to be pained in the review? Shall we spend the present time in mirth and folly, regardless of the future? Shall we feel no solicitude

respecting a hereafter? Shall we be less provident than many of the inferior creation? Although they have no guide nor overseer, yet they provide in summer for a wintry day. Ought not man, who is destined for a nobler, for an immortal existence, to make due preparation for this interesting period? What object so worthy of our attention as the cause of Christ. This is worth living for, or dying for. "Lift up your eyes then, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal. In every direction the fields invite us to the harvest. Look east or west, the prospect brightens. We do not predict future events, but present appearances look favourable. The true light now shines, and the darkness comprehends it not. Its beams have already reached the throne of Burmah, and penetrated the dark recesses of royalty. The Lord make it like the rising morning, that it may shine more and more unto the perfect day.

What encouragement to pray! What encouragement to send missionaries! What encouragement to raise funds to support them! Let us then not be weary in well doing, for we shall reap in due time, if we faint not.

Look again to the West, and you will behold the wilderness becoming a fruitful field. The heretofore listless savage, has become anxious to hear of the way of life and salvation. He hails with joy the missionary of the Cross, who brings glad tidings of peace to his benighted race. How pleasing to see their children learning to read the wonderful works of God in their own language! When they reflect upon our past negligence, may they not exclaim, "I look-

ed on my right hand, and beheld, but there was no man that would know me; refuge failed me, no man cared for my soul." Thanks be to God, who has put it into the hearts of his people to employ means for their conversion. May they never more be neglected by us. Nor let us be unmindful of our late attempts to reform and convert the sable inhabitants of HAYTI. The Lord grant success to our brother who has gone hither to preach the unsearchable riches of Christ to these Islanders of the West.

But christian benevolence "flows unconfined." It regards every object which tends to meliorate the condition of mankind. Some cherish the mission among the heathen of the west, who will not do any thing for the mission in the east; and there are a few, (we are sorry to say it,) who will do nothing for either. Let them enjoy the sullen satisfaction, reflecting that they do nothing for the cause of missions. But the liberal deviseth liberal things, and by liberal things he shall stand. If indeed it is more blessed to give than to receive, how greatly blessed is that man who is constantly giving to some benevolent object!

Missionary objects seem to lead the van in this great work of benevolence; but the cause of *Education* is nearly allied. How constant and unwearied are the efforts of some, to assist pious young men in their preparations for the ministry! May the Lord smile upon these labours of love. And while we are employing these means, let us never cease to *pray the Lord to send forth more laborers into the harvest.*

We congratulate our brethren on the privilege they enjoy in doing good: and in doing it in their own way. Brethren, the time is short: and the language

to each of us is, "*What thou doest, do quickly.*" In the review of our final account, nothing will afford us solid satisfaction, but what has been done for the Redeemer's cause in the world. In as much, says he, as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Let us now begin to serve God in earnest, and not to remain so inactive, as to be scarcely missed when called from our stations. Whatever talents we possess, let them be so devoted to God, that we may have the satisfaction to think, that our fellow mortals have been benefitted by our intercourse with them.

Biography.

MEMOIR OF THE REV. J. T. VAN DER KEMP, M. D.

Late Missionary at the Cape of Good Hope, South Africa.*

[From the Asiatic Observer.]

JOHANNES THEODORUS VAN DER KEMP was a descendant of a respectable family in Holland. His father was a pious and worthy minister of the Dutch Church at Rotterdam, where his son Johannes was born in the year 1748. At an early period of life he became a student in the University of Leyden, in which his brother was afterwards Professor of Divinity.

The rapid progress which he made in his literary pursuits among his friends, produced a general expectation that he would prove a distinguished character. His acquirements in the learned languages, in philosophy, in divinity, in medicine, and in military tactics, were deemed extraordinary.—On leaving the University he entered into the army, in which he rose to the rank of Captain of Horse and Lieutenant of the Dragoon Guards. Unhappily imbibing the principles of infidelity, and casting off the restraint of a religious education, he became, to use his own words, the slave of vice and ungodliness. The distressing feelings of his pious father on this account, are said to have accelerated his death.

Marriage, however, produced an external reformation in his conduct, and he was no longer chargeable with scandalous irregularities. He now quitted the army, in which he had spent sixteen years, and in which, had he continued, he might have attained distinguished eminence, and determined to enter on the practice of medicine. His qualifications for this profession were already considerable; but with a view to further improvement, he spent two years at the University of Edinburgh, where he pursued his studies with unremitting assiduity. Here he composed a Latin work on Cosmology, entitled *Parmenides*. Having obtained the degree of Doctor of Medicine, he returned to his native country, improved in science, but not in religion; for by the conversation of some men of infidel sentiments, during his stay in Scotland, he became an avowed Deist, not hesitating to blaspheme the Saviour, and flattering himself that in so doing he pleased God.

He commenced his practice as a physician at Middleburgh; where he acquired great reputation, and was deservedly esteem-

* The Cape of Good Hope, the Country of the Hottentots, lies at the southern extremity of Africa.

ed. A singularity in the management of his business deserves notice. He would never admit on his list more than twelve patients at any one time, in order that he might be able fully to study the case of each, and to devote his whole attention to their recovery. From this circumstance, however, it is probable, that he was possessed of some property. How long he continued in the profession of physic, at Middleburgh, does not appear; nor can we tell the reason of his quitting that city: but it is certain that he retired to Dort, intending to employ the rest of his days in literary pursuits, and in rural amusements. The time, however, was now at hand, when such a revolution was to take place in his domestic relations, and in the disposition of his heart, as totally to derange his worldly plans of repose and pleasure, and to introduce him, as it were, into a new world.

On the 27th day of June, in the year 1791, while the Doctor was sailing on the river, near Dort, with his wife and daughter, a violent storm suddenly arose, and a water-spout broke on the boat, by which it was instantly upset; and, before danger was apprehended, they were all plunged into the water. Mrs. and Miss Van Der Kemp instantly perished, and the Dr. himself, clinging to the boat, was carried down the stream nearly a mile, no one daring, in so dreadful a squall, to venture from the shore to his assistance:—but God, whose watchful eye surveys all human events, and who had designs of mercy to him, and, through his instrumentality, to many others, interposed by a peculiar providence for his preservation. A vessel then lying in the port of Dort, was, by the violence of the storm, driven from her moorings, and floated towards that part of the river in

which the Doctor was just ready to perish; the sailors on board, perceiving him adhering to the wreck, delivered him from his perilous situation. In this remarkable manner was preserved a life, which was in future years to be employed for the spiritual advantage of mankind, in the propagation of that faith which he had once laboured to destroy.

The state of his mind, previously to this event, may best be ascertained from his own words.

“Christianity, to me, once appeared inconsistent with the dictates of reason—the Bible, a collection of incoherent opinions, tales and prejudices. As to the person of Christ, I looked at first upon him as a man of sense and learning; but who, by opposition to the established ecclesiastical and political maxims of the Jews, became the object of their hatred, and the victim of his own system. I often celebrated the memory of his death, by partaking of the Lord’s Supper: but some time after, reflecting that he termed himself the Son of God, and pretended to do miracles, he lost all my former veneration.

“I then prayed that God, by punishing my sins, would prepare me for virtue and happiness; and I thanked him for every misfortune. But the first observation which I made was, that although often times severely chastised, I became neither wiser nor better. I therefore again prayed to God, that he would shew me, in every instance, the crime for which I was punished, that I might know and avoid it. Finding this also vain, I feared that I should perhaps never be corrected in this life by punishment; still I hoped, that I might be delivered from moral evil after death, by a severer punishment. Yet, reflecting that punishment had proved

utterly ineffectual to produce even the lowest degree of virtue in my soul, I was constrained to acknowledge that my theory, though it seemed by *a priori* reasoning well grounded, was totally refuted by experience; and I concluded, that it was entirely out of the reach of my reason to discover the true road to virtue and happiness. I confessed this my impotence and blindness to God, and owned myself to be like a blind man who had lost his way, and who waited in hope that some benevolent person would pass by and shew him the right path; so I waited upon God that he would take me by the hand, and lead me in the way everlasting."

At this period, when the mists of natural religion, condensed by infidelity, were leading on eternal night, in the approaching gloom of which his errors and his crimes became the only objects of vision, and which like so many satyrs seemed to dance before him, exulting in the augmentation of his grief, and driving him to seek refuge in God, of whose perfections he had been too long ignorant;—at this period, when divine judgments appeared collecting the tempests, and preparing the thunder for his destruction;—at this period, in which the elements began to rage, and the storm descend;—at this precise period, mercy was seen in the midst of heaven, hastening to his rescue, and with one hand snatching him from the relentless flood, whilst with the other she caught up his wife and daughter, and bore them to a residence where the storms and vicissitudes of this world are unknown.

So remarkable a providence appears to have given the first shock to his infidel principles; and on the following Sabbath he attended at church, and partook

of the Lord's Supper, with a bosom convulsed by conflicting sentiments, and agitated in discovering the path of duty. At length the prevailing sentiment of his mind was to this effect:—"Examine it once more, and you will judge otherwise; but eat now of this bread, and remember your new Master."

In the afternoon of the same day, recovering his composure, he sat down calmly and closely to reflect on the leading doctrines of the Gospel. In the doctrine of redemption through the blood of Christ, he perceived, that the justice of God is not only preserved inviolate, but exalted; while the grace of God is exhibited in the brightest lustre through justification by faith. He then proceeded to search the Scriptures, and was astonished to find these sentiments so fully confirmed in the Apostle Paul's Epistle to the Romans. From this moment he received, and revered the sacred Scriptures as the word of God, and determined to make them the rule both of his faith and practice. He then took occasion to converse on these and other religious objects with various serious persons, and was not a little surprised to find how exactly their views and feelings corresponded with his own.

Referring to this memorable period of his life, he says, in a letter to his friend; "These were the first steps by which it pleased God to turn me from darkness to light, in which I am compelled to admit that in many instances my knowledge was very imperfect:—taken up with the love of Christ, I had little or no experience of the strugglings of unbelief, of the power of sin, of the assaults of Satan, of the depth and extent of the misery in which I had been, of the guilt from which I had been deliver-

ed, of my natural enmity against God, nor even of my own ignorance."

In the same letter he adds, "You will have observed, that when the Lord Jesus first revealed himself to me, he did not reason with me about truth and error, but attacked me like a warrior, and felled me to the ground by the power of his arm. He displayed no more of the majesty of a benevolent king, than was necessary to compel me willingly to obey him. But as soon as I had submitted to him as a conqueror, he assumed the character of a Prophet; and I then perceived that the chief object of his doctrine was, to demonstrate the justice of God both in condemning and saving the children of men. I was pleased to find, that it had been represented to Paul in the same light, when he admired and adored; because therein the justice or righteousness of God is revealed from the word of faith so evidently, that it excites faith and conviction in the hearer."

Shortly after this memorable era, he was introduced into a new scene of labour, in which the renovated dispositions of his mind had an opportunity of being advantageously displayed. During the war between Holland and France, a large hospital was erected (in 1793,) in the neighbourhood of Rotterdam, when Dr. Van Der Kemp, being well known, not only in his former military capacity as an officer of merit, but also as a physician of extraordinary skill, was appointed the principal director of that institution. Here his talents, improved and regulated by the grace of God, produced the most excellent effects. That extensive and important institution was conducted in the best possible manner; every one was readily submissive to his directions,

every one loved and revered him. The patients esteemed him as their father, and the servants obeyed him with pleasure. He laboured to promote true religion among them, procured a catechist to instruct them twice or thrice a week, and regularly led them to public worship every Lord's-day.

By the subsequent invasion of the French, this hospital was broken up; in consequence of which Dr. Van Der Kemp removed to Dort, living a retired, but not inactive life. His leisure was diligently employed in the pursuit of useful knowledge, particularly in the study of Oriental Literature. He was also engaged in composing a Commentary on the Epistle of Paul to the Romans, which he earnestly wished to complete, and to leave behind him as a testimony to the world of his sincere conviction of the truth of the gospel.

In this state of retirement and study it is probable he would have finished his days, had not the formation of the Missionary Society in London in the year 1795, engaged his attention. A printed address from this Society was circulated in Germany, and put into the hands of a Moravian Minister from Hernnuth. Mention being made in that address, that the Missionary Sermons preached at the commencement of the Society were about to be translated into the German language, he felt a desire that they should receive a Dutch translation also, and he circulated in Holland; for which purpose he procured a copy, and spoke to a printer on the subject of the publication. As he perused these discourses, he was transported with sacred delight, and filled with thanksgiving to God, who had put this scheme of benevolence into the hearts of his Brit-

ish brethren. Meeting in one of the sermons with those words, "Curse ye Meroz," said the Angel of the Lord, "Curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty," Judges v. 23. he was so deeply affected, that he fell on his knees, and cried out, "Here am I, Lord Jesus; thou knowest that I have had no will of my own since I gave myself up to thee to be spent in thy service according to thy pleasure; prevent me only from doing any thing in this great work in a carnal and self-sufficient spirit, and lead me in the right way, if there yet be any way of wickedness in me."

He now felt himself disposed to communicate to the Directors of the Missionary Society the prevailing wish of his heart, and accordingly wrote freely to them on the subject. The following is an extract from his first letter, written in April, 1798.

"Allow me to say, that I am in a strait betwixt two, having a desire to be sent, if it be the will of God, by your means, to the heathen; or to abide in this country, endeavouring to serve my Lord, in stirring up the too languid zeal of my countrymen to imitate your example in word and deed. It appears clearly to me, that Holland needs an address from your Society, representing the duty of evangelizing the heathen, and recommending to the Christians of this country the considerations which have wrought such forcible conviction on your own minds. Do not say example is sufficient to express your opinion; for whatever we may do here, to bring your scheme with your transactions into view, it will remain out of sight to thousands who are too indifferent to it; but a direct address from a respectable foreign

society will certainly command attention."

In consequence of an affectionate invitation, Dr. Van Der Kemp came to London; and the Directors had an opportunity, for several months, of enjoying his company and conversation, by which all the favourable impressions which his correspondence and character had before excited, were confirmed and increased. He appeared to be the very man, qualified by the most appropriate talents, to commence and superintend the Mission to South Africa, which he had himself first projected.

During his residence in London, the Doctor was not unemployed. He directed his attention to every subject that appeared requisite to promote the great object in view; and, among other particulars, the following deserves to be recorded to his honor. Apprehending that an acquaintance with the method of making bricks might prove conducive to the comfort of the Africans, to promote the benefit of whom he intended to devote his future days, he engaged in that occupation, and actually employed himself for many days in the mechanical part of the business, in the neighbourhood of London. Such an effort of genuine zeal ennobles the character of a man of science;—such was Dr. Van Der Kemp, and he reminds us of that distinguished personage, Peter the Great, who, with a view to the improvement of his country, wrought, incognito, as an humble labourer, in the Dutch and British dock-yards, that he might teach his Russian subjects the art of ship-building.

Doctor Van Der Kemp being about to leave Europe, uncertain whether he should ever return, found it necessary to revisit Holland, and settle his af-

Mrs. He took with him the Address which he had solicited from the Directors, which he immediately translated into Dutch, and circulated among his countrymen. The paper was eagerly read, and its effects were sudden and extensive. A body of zealous Christians speedily formed a Missionary Society at Rotterdam, called "The Rotterdam Missionary Society;" and another was shortly instituted in East Friesland; both of whom were desirous of co-operating with the Society in London. Dr. Van Der Kemp, having settled his affairs in Holland, returned to London, and was publicly set apart for the great work to which he had devoted himself, at the Scot's Church, in Crown Court.

Dr. Van Der Kemp, Mr. Kicherer, Mr. Edmond, and Mr. Edwards, were appointed by the Directors to be Missionaries to South Africa. The mind of Dr. Van Der Kemp was fully set upon the instruction of the Caffres, whose residence is beyond the bounds of the colony of the

Cape of Good Hope; his determination being to commence his labours where the Saviour's name had never been heard. The journey indeed threatened to be long and perilous; but difficulties seemed only to enkindle his zeal, and to manifest a calm and intrepid decision, raised above the fear of danger or of death.

A passage was procured for these four Missionaries on board the Hillsborough, a government transport vessel, which carried out a number of male convicts for Botany Bay, and which was to touch at the Cape, where the Missionaries were to disembark. The Hillsborough sailed from Spithead on the 23d of December, 1798, in company with the Duff, on her second voyage, which then carried out about forty Missionaries, (including their wives) for the South Sea Islands. The vessels parted when the convoy separated, and the Duff was unhappily captured a few weeks after, not far from Rio Janeiro.

(To be continued.)

Religious Communications.

ON DIFFERENCE OF SENTIMENT AMONG CHRISTIANS.

Messrs. Editors,

In reflecting on the difference of sentiment among professing christians of different denominations, and in lamenting their frequent hostility towards each other on account of it, I have been led to inquire, Why a difference on a subject of perhaps minor importance, should beget a hardness, and even a settled enmity between those who acknowledge each other as christians, once lost in the same gulf of sin

and misery, saved by the same hope, and striving to walk in the same narrow path to the mansions in heaven? In pursuing this inquiry, I was led to the conclusion, that it is, from a disposition in human nature to concern ourselves *very little* with those things in which we are all agreed, but to confine our attention almost exclusively to those in which we differ. We are very certain that our own opinion is right to the last jot and

little; and just as certain, of course, that the opinion of others is wrong, just so far as it is inconsistent with our own. We, therefore, set zealously about reforming them; sometimes, perhaps, with the purest motives, that of leading them into the light of truth, that they may rejoice with us in every cheering ray it affords. But more generally our motive for bringing our opinions into collision with those of others, is to display our superior sagacity in discovering truth, or our superior ability to defend it, or to compel our opponent to acknowledge his error, and substitute our truth in its stead.

Whatever be our motive, we proceed generally in nearly the same manner. We bring forward our strong arguments, those which have convinced ourselves, or upon which we have adopted our opinion, (if indeed we have founded our opinion in argument;) if not, we bring forward the strongest reasons which present themselves, or which we can contrive in support of the opinion which we have adopted from prejudice, or from its favour with some favourite friend. But the same process is going on also in the mind of our opponent. He brings forward also his strong arguments; and each wonders that the other is not convinced. We at first conclude that our reasoning is not understood; but finding our opponent obstinate after he understands it, we begin to suspect that he is unsound in the faith; we conclude at length, that he, whose views of the christian system are so entirely wrong, cannot himself belong to the family and house of Christ. But even if we form not so unfavourable an opinion of him, at the best we continue harping upon the contested point, with a kind of malignant good humour, (more fre-

quently, however, with open hostility;) and never suffer ourselves to take mutual comfort in those things in which we are agreed. Nay, we almost forget that we agree in any thing; while, in fact, we may agree in every thing except one or more points, and these too, perhaps, points of inferior importance.

Whilst reflecting on this subject, I have thought that a remedy might be written in a few words, which would be efficacious to removing apathy with regard to the least article of christian faith and practice, no less, than to the curing of that dreadful malady of which we complain,—the enmity of christians against each other, on account of trifling differences. My recipe is simply this, “love the *christian*, while you labour against his errors.”

This recipe honestly followed, would remove a malady loathsome in itself, and so very fatal in its effects, that even the blind perceive that those who have a name to live, are dead. How do the enemies of the cross of Christ blaspheme, when they see the unlovely passions arrayed in the bosom of the Christian, against his fellow Christian! How does Satan himself triumph, when he finds that the professed followers of the Lamb, are, from the influence of a slight difference of opinion, actuated by the principles which govern the kingdoms of darkness! But let our recipe be honestly followed, and the babe in Christ shall be nourished up into sound doctrine; the enemies shall be ashamed, and Satan shall find that, though he may be able for a moment to instil into the minds of some, principles contrary to the doctrine of Christ, yet that this shall be the extent of his influence; these principles shall not be able to excite animosity

and discord among brethren; and he shall find too, that charity which covereth the multitude of sins, which rejoiceth not in iniquity, but in the truth, shall relieve from his sophistry, those who have been deceived by him.

Let the Christian who perceives an error in a brother, go to that brother in the spirit of the gospel; let him lay the truth before him; let him show its superior harmony with the system of gospel doctrine; let him feel and strive to impress upon his brother, the importance of maintaining truth, rather than our own opinion;—and I conclude that brother will seldom fail to be reclaimed from this error. If, however, it should be the case, if he should still continue to believe his own system, the system of truth,—let the Christian beware of the temptations of Satan; let him see that he harbours no ill will against another for his opinions' sake; but instead of continually harping upon this disputed point to the exclusion of every other topic of conversation, let him rejoice with his brother, in the great things of salvation in which they must agree, because they are woven with every thread of their religious experience throughout the whole course of their spiritual existence. Let them mutually rejoice in these, and pray for and with each other in those things wherein they differ, that the truth may be made manifest to them, that they may in all things rejoice together therein. If we find that a *professed* disciple lacks the reality of the new birth, and consequently has no spiritual life, no religious experience, we of course cannot rejoice with him in these, but must altogether withdraw ourselves from his fellowship.

D. W. E.

LETTERS ON ASSOCIATIONS CONTINUED.

LETTER III.

To the Editor.

My dear Brother,

In my last letters, I took occasion to mention some of the benefits which accrued to our denomination from annual Associations. I shall now present before your readers, a few of the defects which I have observed, relying upon their candor to look with a friendly eye upon any thing which they may deem to be said amiss.

And here I cannot but rejoice, that all the defects with which our present system is chargeable may be easily remedied, and that when remedied, we shall have a most eligible plan for christian co-operation. I do sincerely say, and I think I have looked upon the subject without prejudice, that our present system of annual Associations, is capable, with a little exertion, of being made to answer all the purposes which ought to be attempted by any system of ecclesiastical polity, and of answering them in a manner less liable to abuse, and better adapted to the republican forms of our civil government than any other with which I am acquainted.

Let us then not fear to examine it clearly. It will bear a severe scrutiny. Whilst we rejoice at its being what it is, let each one of us strive to perceive where and how it might be made better. It is with this view, that I have commenced these remarks, and my fervent desire has been, that they may induce other more experienced observers to direct some attention to a subject which seems to have been, from some cause or other, strangely over-looked.

Let not any one then be startled when he hears that we are about to mention the defects of our system of Associations. What that was human, was ever without imperfection? What was there human, which did not arrive at its best form, by gradual approximations, by supplying what in the first draught was defective, and retrenching what was redundant? And let it be remembered, that our present manner of doing business was adopted more than a century ago, when the wants of our denomination, and the state of society in this country, were exceedingly dissimilar from what they are at present. Our civil constitutions have altered much in the interval to accommodate themselves to the ever varying wants of the ever varying being, Man. And is it to be supposed that no improvement can be made on a system constructed in the hurry of necessity, to meet the wants of a distant and dissimilar state of society? Nor let it be said that these defects, be they what they may, are not to be exposed. If not exposed, how shall they be known, and if not known, how shall they be remedied? There is nothing in any part of our plan of organization of which we are ashamed. We think it wise and agreeable to the oracles of truth.

But if it can be made better, and still continue agreeable to these oracles, it is the duty of every man who loves the church of Christ, to reflect with the deepest interest, how this, so desirable an object, may be attained.

I shall now proceed to mention some of these, which may be termed incidental defects in the manner of conducting Baptist Associations.

1. The first which I shall notice, is too much hurry in the transaction of business. In New Eng-

land, an Association generally meets at 10 o'clock A. M. of the first day. The annual sermon is then preached, and business is not commenced until the afternoon. The Meeting is adjourned at tea time, and does not convene again until next morning at 8 or 9 o'clock. It seldom continues after the noon of the second day. Hence only about seven or eight hours are really devoted to the purposes for which we meet together. And I have even known this time rendered less, by the preaching of a sermon in the very midst of the business of the first day's afternoon. Not unfrequently the delegates begin to return on the morning of the second day, and thus, an unavoidable confusion is spread over the whole assembly.

Now I would ask, when the collective wisdom and piety of our churches thus meet together, can we do nothing to make each of our churches more active in the cause of Christ, to render the parts in which we dwell better evangelized, and to combine our efforts for the universal spread of the gospel? And can all this be done without time for deliberation? And is it not an object worth spending some time to effect? Is it dignified, is it seemly, for men who profess to meet together on matters of importance to the church of Christ, to pass the ordinary civilities, and then strive who shall first be upon his road back again?

2. Owing partly to this hurry and bustle, another very important defect has arisen; *it is, that not enough of system is observed in the conduct of business.* The delegates are frequently scattered in all parts of the house, so that when a vote is taken, you see hands lifted up on every side, and it is utterly impossible to know who belongs to the Asso-

ciation, and who does not. If at last they get together, you will see them frequently going out and coming in throughout the whole time of the meeting. Very often they address each other instead of addressing the chair. Sometimes a long discussion has taken place, and at the close it has been found that no motion had been made, and that the first speaker did not mean to make any, he only intended to offer some remarks. Thus an hour or two of the time of an hundred individuals is absolutely thrown away, for want of enforcing the well known principle of parliamentary order; that no remarks can be offered on any subject, unless a motion respecting it has been regularly made and seconded. Few Associations with which I am acquainted, have ever adopted a written order of business. Hence it is frequently the case, that when one thing is done, no one knows what is to be done next; if a member has any thing to propose, he knows not when it will be in order, and hence it is the case every year that many things of importance are neglected or forgotten.

Now both of these above mentioned defects admit of very simple and effectual remedies.

1. If an Association is so large that its business cannot be transacted within the allotted time, let it be divided, or let more time be devoted to the objects of its meeting. It is an old and useful adage, if a thing is worth doing at all, it is worth doing well. Or if neither of these courses seem advisable, let the business commence at 9 o'clock on the first day, and the sermon be delivered at 12, or at 3 or 4 o'clock in the afternoon. By this latter course, if no better one could be adopted, it is evident, much time might be saved.

2. Every Association might adopt an order of business, and a system of by-laws for the regulation of its proceedings. These laws it should be the duty of the moderator rigidly to enforce, and in enforcing them, he should meet with universal support. Thus no member should leave the house after he has taken his place, unless the moderator has signified his assent, and no one should absent himself from the meeting, before the final adjournment, without having stated his reasons and obtained a vote of excuse. Every one will instantly see how much easier and more expeditiously business would be transacted, were a course of this kind invariably adopted.

And here, before I dismiss the subject of want of time, allow me to offer one other suggestion. The communications from the churches are always written throughout. In part, it is evident they should be. The names of the delegates, the vote by which they were appointed, and all numerical information should, doubtless, be written. But all this might be comprized in a few lines, and thirty such letters might be read in twice as many minutes. The report on the state of each church, her trials or her prosperity, her religious history during the past year, might be given orally by the pastor, and with much more interest than in the present method. A time might be publicly appointed for the hearing of such information, and surely it might be made more animating to the christian than almost any other part of the business. The evening of the first day, which is very generally devoted to preaching, might be chosen for this purpose. In this manner much time would be saved, and the religious purposes of the

meeting more fully answered. Another benefit which would accrue from the adoption of this plan, might be barely mentioned in passing. It would prevent the hearing of those long letters, which, on such occasions, are sometimes presented. I well recollect being present at an Association not many years since, in which a letter on some doctrinal subject of 15 or 20 minutes long was read from a church of scarcely so many members. The delegate who presented it, would not consent to hand it to the clerk, but insisted on reading it himself. Every one was abundantly fatigued long before it was finished, and wondered why a church should send such a letter. But the whole mystery was solved when the reader very audibly pronounced his own name as church clerk. It was his own production! If it be said that the same difficulty may occur in oral communications, it is sufficient to answer, that it should always be the business of the moderator to keep the speaker in order, and not to suffer him to digress from a simple statement of facts.

But lest I weary you as the delegate did the Association, I subscribe myself,

Yours truly,

BACKUS.

LETTER IV.

My dear Brother,

I proceed to state some other of the defects under which our system of Associations labours.

3. The next which I shall mention, is the want of established precedent. No regular journal of proceedings is ever kept. The Minutes of each annual meeting, it is true, are always

published and distributed. A few members bring a copy with them as a matter of convenience, at the next annual meeting. This is almost universally the last that is ever heard of them. Hence whatever has once been done sinks forever into oblivion. And hence improvement is almost out of the question. I doubt whether a single Association in the United States, has ever kept a regular succession of the Minutes of its proceedings, nor do I believe that five of them can tell in any other manner than by casual recollection, what was done at a meeting eight or ten years ago. It is possible, that here and there a brother more curious or more provident than the rest, may have kept a series of the published Minutes on file. But if it be the case, it is all a matter of chance. The body itself never took so much pains to rescue its doings from forgetfulness. Now the result of this must inevitably be, that we must always remain stationary. If an order is taken, or a resolution passed, of ever so much importance, in two or three years no one can certainly tell any thing about it. If a precedent is established, it is soon forgotten, and no one can tell where to appeal to it. Hence, whatever is done, is only written on the sand of the sea shore. The next returning tide obliterates it, and leaves every thing a level surface. Whatever we would have permanent, must be done every year, or it is the same as though it were not done at all.

How easily might all this be remedied, by making it, the duty of the clerk, to keep a book and record the doings of every meeting. This would always be present, and might be referred to, in case of doubt. We should then know what was needful to

be done, and what had once been done would never want to be done again. Every thing would then be permanent. We should know how much improvement we made every year, and should not be obliged annually to begin anew. And reflect for a moment how valuable an historical document, such a record will in a few years become. Had every Association kept such a book of records from its first organization, they would present together, a full and complete view of the history of our denomination. How many aspersions might be wiped away, which are groundlessly cast upon us, but under which we now suffer, from want of the history of other times to which we might with certainty refer! How many a glorious struggle for the cause of civil and religious liberty might have been presented before the world, which now has sunk into irretrievable oblivion!

4. The next defect I will mention, is a want of a spirit of improvement. It seems to be taken for granted, that what was done last year is all that can ever be done, and that the persons who did it last year are the only persons competent to do it again. The same moderator and clerk are in N. England generally chosen, and very frequently, for a succession of years, almost precisely the same committees to do the same business, and very rarely is there an attempt to do any thing more. I am beginning to grow grey, and have been in the frequent habit of attending Associations, yet I never heard it asked, how we might make our meetings of more use to our denomination, or the cause of Christ generally. Almost always we have accounts from destitute churches within our limits, yet I never heard of any means being taken to supply

them, nor of any systematic attempt to bring all the united strength of the churches to bear upon any one object of christian benevolence. I doubt not, that this may have frequently been done, but it was never my good fortune to witness it. What I have seen done for such objects has been done casually, and by scattering exertion.

With respect to officers, it is evident, that the clerk and the treasurer should never, unless from necessity, be changed. Perhaps the same might be said concerning the moderator. Still, unless some member were from age, experience, and gravity, peculiarly fitted to the office, I think this might admit of a doubt. On the contrary, almost all of the other business should change hands every year. The fact that a member was on a committee last year, would almost be a sufficient reason why he should not be upon it the present year. The effect of such a rotation in duties would be most beneficial. It would relieve a few members from a load of business which always devolves upon them, it would make every member better acquainted with Association concerns, and would give to each one a much more lively interest in every thing which is going forward.

Again, to carry onward a spirit of improvement, it would seem important that at every meeting of an Association, a part of the time should be solemnly set apart to the special object of inquiry, what can we do more to promote the interests of religion? On such an occasion, the ministers and delegates might meet apart from the congregation, as they would, probably, speak with more freedom and deliberate more carefully alone, than in the presence of a large assembly. When thus convened, they might

consider the whole district where they reside, as a portion of the world which God has placed under their special care, and in which, he has made it their duty, to do all in their power to promote pure and undefiled religion. They might then look around them and see what churches are destitute, and in what manner help might be afforded them, what are the great objects of christian benevolence which we are called upon to aid, how we can best devise means for rendering the proper assistance,—what can be done to animate our churches to greater piety and warmer zeal in the cause of Christ. It is easy to see, that if every Association in our country were in the habit of prayerfully and solemnly discussing and acting upon such questions as these, the temporal and spiritual advantage which would result to our denomination would be absolutely incalculable.

5. I will mention one other defect which I have frequently noticed in attending the meetings of Associations. It is the want of a spirit of practical piety. There is too much hurry and bustle and miscellaneous conversation, and too little religion. The church and congregation where the meeting is held, are, through their abundant hospitality, completely absorbed in making preparations for strangers. Those who attend, do not sufficiently recollect that the meeting is a religious one, and not a meeting for pleasure. And thus christians frequently return to their homes with less of the power of religion in their hearts than when they left them. And this evil is sometimes increased by the ministers who are called on to preach. They are more anxious to preach to the understanding than to the heart, more ready to solve some knotty point in

theology, than to make their hearers feel that they are going to eternity. Hence a bias is given to the whole assembly. They return to their places of abode with the spirit of disputation, rather than of humble devotion. The time in which they are together is consumed in useless conversation, when it might be profitably spent in stirring up each other's pure mind by way of remembrance. The remedy to this defect presents itself at once to every christian. It is for each one of us to cultivate on such occasions a spirit of ardent and humble devotion, and for ministers and people to seek the things by which one may edify another. I am, yours truly,

BACKUS.

(To be continued.)

"HE THAT IS CALLED, BEING A SERVANT, IS CHRIST'S FREE MAN."

SIR—Should you think the following narrative worthy a place in your Magazine, you may make that use of it. I will only say that it is a recital of facts. I may not always give the precise words, but the substance may be relied on.

The Rev. P. had occasion to spend part of the summer of 1812 in the neighbourhood of the Mineral Spring westward in Virginia, in the counties of Bath, Greenbrier, &c. That whole district of country is rough and broken—much intersected with mountains, among which several considerable streams have their source. In many places the settlements are almost entirely confined to a slip of land along the water courses; and owing to the distance of these settlements from each other, and the nature of the country which intervenes, they have but little intercourse. These scattered settlements la-

bour under many inconveniences; and not to mention others, they are poorly supplied with the ministrations of the Gospel. Many neighbourhoods have no regular preaching: and some do not for years see the feet of him that bringeth good tidings and publisheth peace.

Learning their destitute condition, P— felt desirous of making his visit to those parts useful. With this view he embraced such opportunities as offered of preaching the gospel: and for the same purpose, he visited several neighbourhoods, which lie out of the usual route of travellers. He visited among others, a small settlement, not far from the mouth of Jackson's river, and spent a Sabbath there. He had forwarded an appointment for preaching, but did not reach the place until late on Saturday evening: and then so fatigued was he from the length of his ride, the badness of the road, and the mountain he had crossed, that he retired to bed as soon as family arrangements would allow. The night's rest however refreshed him, the Sabbath morning was delightful. The coolness and freshness of the morning mountain air, the wild, grand and romantic scenery with which he was surrounded, induced P— to exchange the house for the woods, as soon as an early breakfast permitted. The contemplations of the surrounding landscape, however, soon gave place to thoughts of a more serious character. It was the Lord's day:

"The day the saints his triumphs spread,
And all his wonders tell."

He had visited the settlements for the purpose of preaching Christ. From all he could learn they were perishing for lack of knowledge. His mind pondered on their destitute condition, and felt

strongly desirous, that God would make the preaching of the gospel that day the power of God to the salvation of many.

When the hour for worship drew near, P— left his retirement, and returned towards the house. As he left the woods in which he had spent the morning, he saw at the end of the lane which led to the house, a negro man, sitting with his face towards the woods, apparently watching for some person. As soon as P— came in sight, the negro man fixed his eyes on him, with such an humble and supplicating look, that P— could not but notice it. He had so chosen his seat that P— had to pass near him in going to the house. As P— approached him, the mingled expression of his countenance became more strongly marked. He was an old man, covered with grey hairs, and wasted away with disease. Many things indicated that his days were almost numbered.

His whole appearance, and the look with which he regarded P— induced P— to stop and enter into conversation with him. In answer to P—'s inquiries respecting his health, he said he was very unwell—had been sick a long time—did not know what was the matter with him—but that he was wearing away, and could not live long.

After expressing his sympathy for him, P— attempted to lead his thoughts to religion as the only real support in affliction, as the needful preparation for death. He reminded him that affliction and death were the portion of all—that we are a fallen, sinful race of creatures,—and that our great business in this world is to prepare for another—that God has provided salvation, and invites all to come to him that they may live. That

God had spared him to old age, but appeared now about to call him to render up his account. What were his prospects? What were his hopes beyond the grave? What account could he render?

The sick man replied, that this was what lay most heavily on his mind, and gave him all his trouble. He knew that he was a poor sinner, and that without an interest in Christ, he must perish. He said he once hoped that he possessed religion. Many years past he was brought to feel that he was a sinner,—that he could not save himself—that he must be pardoned and made holy before he could be made happy: That he sought unto God for pardon and acceptance through Christ—for grace to change his heart and make him holy: That for a time he appeared to get worse, until he almost despaired of being saved. But that at last the way of salvation through Christ was made plain to him—that Jesus appeared just such a Saviour as he needed, and he felt happy in giving up all into the hands of Christ: That if ever he felt really happy, it was when he was enabled to see how a sinner could be saved from sin and wrath, and was enabled to trust every thing in the hands of God through Christ.

About that time there was preaching sometimes, he said, near his Master's; and it was his delight to attend and be taught the things of religion. He did delight to meet God's people, and join with them in praising God, and hearing his word. He said that the Lord's Supper was once administered there, and that he told the preacher how he felt on religion, and the preacher received him as a member, and admitted him to the Lord's table.

Since that time a great change had taken place in that neighbourhood. Some of the pious people had died—some had moved away, and for some reasons, he did not know what, there had been no preaching there for a long time. He had tried, he said, to serve God, and do the will of his Saviour. And sometimes he felt that he did love religion, and was happy. But at other times, he had fears, that all was not right—that he was deceiving himself.

He had for near a year been sick, and it had been a time of great trial and distress. His mind was often in great darkness. He could not see, as he once did, how he could be saved. He could not take hold of the promises—could not feel that confidence in the Saviour which he once could. He was filled with doubts and fears, and at times ready to give up all for lost. He felt that he was wearing away—that he could not live long; and feared that he was not ready to die, and did not know what to do. He could not read God's word—had no one to read it to him,—had no religious friend to talk to him and instruct him, and felt himself a poor lost creature.

He said he had much wished to meet with some one that would talk to him on religion. That he had longed to see a preacher once more, who would instruct him and tell him what to do.

He had heard a few days past that P—was coming to preach at his Master's. It made him so glad that he wept for joy. It appeared like God had answered his prayer in sending him; and a hope sprung up in his heart that God would make it a good time to him. From the time he heard of P—'s coming, he had

been looking for him every day, and praying that God would remember him: That on Saturday he could hardly keep from the door all day long, but kept looking out to see if P— was coming; and when night came, and he had not come, he began to think that he would not come,—was quite cast down,—felt sick, and went to bed.

When he heard that P— was come, he could not tell how much joy it gave him. He hoped God would bless him. He had in the morning waited and watched about the door that he might talk with him, but found no opportunity before P— walked out to the woods. He had followed him out to the end of the lane, and was waiting to see him as he returned to the house.

P— listened to his simple account of himself with no little interest, and would willingly have listened longer, but soon saw that it was given to lead P— to talk to him on those parts of religion, on which he so deeply felt his need of instruction and advice. His whole appearance and manner presented such evidences of sincerity, his countenance, and voice indicated such deep heartfelt concern, that P— could not doubt the statement which he had heard.

P— gave him a short statement of the scriptural account of man as sinful and fallen—of his state of condemnation—of his deep depravity—of his utter inability to satisfy the claims of the divine law, or recover himself from the power and pollution of sin. He spoke of the salvation provided in Christ—of the satisfaction made for sin—of the provision made for justifying, enlightening, renewing and sanctifying the sinner. He explained to him the nature of the change that must take place on the heart of man—the evidences and effects of this

change—the new views which the soul has of God, of Christ, of the law, of itself, of sin and holiness, and of the way of salvation through the Lord Jesus Christ.—The change that takes place in the tastes and relishes of the mind—the desires, hopes, fears, and anxieties—all are now directed to religion and the favour of God.

In answer to some inquiries which P— put to him respecting his religious difficulties, he said that at times he felt a most distressing darkness respecting the way of salvation and the state of his own heart. A cloud appeared to come over all. He did not know what to make of it. Did God's people, after having the way of salvation, and their interest in it, made plain to them, ever get in the dark so as to seem to know almost nothing about it?

P— told him that it was so at times with many a child of God. That few but the pious experienced such things. That it was the Holy Spirit that enabled the soul to have those clear views of the things of Christ:—and that he at times withheld his enlightening influences when our sins offended him; and at those times, the soul would feel its blindness and ignorance.

The sick man said that at times all appeared wrong within him. His heart was hard—he could not feel—he could not repent—he could not love—he could not trust in God, nor submit to him as he ought—he could do nothing that was good. He went bowed down. He tried to pray, and repent, and love God, but all appeared wrong. Was it so with God's people? Did they ever feel as if they had no religion, and yet that nothing but religion could make them happy? Did they ever feel as if their prayers were too sin-

ful to be heard—did no good, and yet they could not keep from praying almost constantly?

P—assured him that this was often the case. That the soul after tasting the love of God and the sweets of religion, could not be deprived of them without mourning their loss. That God often left his people to struggle for a time with the disorders of their hearts. He often left them to feel their inability to help themselves, or derive benefit from any thing without the aids of his grace. But when the soul felt habitually that the favour of God was better than life, and placed its dependence for acceptance on the unmerited grace of God—when it continued earnestly to seek unto God and call on his name, it need not fear. In due time God would meet with it and bless it. God had promised that those who thus seek shall find him. The sick man inquired if God's people were ever troubled with sinful thoughts—with hard thoughts of God—with murmurings against his providence—with thoughts that God had dealt hard with him—that he did not fulfil his promises—that it was vain to serve him? Saying that he had suffered much from such thoughts—that he knew they were wrong—that his soul loathed them and himself for having them. But that they would follow him from place to place, and from duty to duty: and at times he could not pray on account of them: and yet could not get clear of them.

P—told him that many had experienced trials of the same kind. That he had known persons, whose minds at times were filled with vile blasphemous thoughts about God and Christ, and every good thing of which they might think. That for a time all their efforts were not sufficient to remove them. That

they were almost driven to despair by them; but that God in his good time afforded them relief.

P—assured him that all the trials which he had mentioned were common to the people of God. That many felt that darkness of mind—many felt the hardness of heart, many felt the coldness and deadness, and many were troubled with wicked thoughts which gave them much distress. These were trials well calculated to make us feel our nothingness before God, our need of divine grace in all things, and the greatness of that mercy which spares and provides for our salvation. The Lord Jesus Christ knew all the weaknesses and trials of his people. He would not leave them nor forsake them, but make all things work together for their good.

Had P—been an angel of light he could hardly have been heard with more eager attention. Never did he see the workings of a mind more strongly painted on the countenance. Much of the sick man's distress evidently arose from the impression that his case was singular. He appeared not to know that really pious persons ever passed through such trials. And now to hear that such trials were common to God's people—that few but pious people had such trials—that they were a part of that warfare which the child of God has to carry on with the world, the flesh and Satan—that these struggles with sin, this mourning over it, these hungerings and thirstings after righteousness, instead of filling us with fears, were evidences of a work of grace going on in the heart—appeared to give him new light on the whole matter, and fill him with a delightful surprise.

The assembling of the people for worship, made it necessary

for P— to break off the conversation. Expecting to ride to another part of the settlement as soon as worship was over, and thinking it most likely that if he should again visit that place, it could not be in time to see this interesting old man alive, P— gave him such instruction and advice as he thought his case required. He reminded him of the love, and compassion, and faithfulness of God to his people—repeated to him some of the precious promises which suited his case—assured him that God's people found these promises fulfilled to them—exhorted him to take comfort from what God had done for him. He had prayed to see some one who would talk to him and instruct him. God had granted his request. God had given him some comfort. Now he ought to trust in God for the time to come. God had promised that he would not leave nor forsake his people: but that his grace should be sufficient for them. He ought now to trust in God for the time to come, and rest on his faithful promises.

The sick man appeared fully impressed with the belief that he should live but a few days—declared his impression that P— was the last minister of the gospel that he should see in this world—expressed his hope that he would meet him in heaven.

He manifested strong emotion at parting—eagerly grasped the hand which P— held out to him—thanked him for what he had told him—said he could not tell how much relief, how much consolation he had afforded him—hoped he would remember and pray for a poor old sinner, whose only hope was in the Lord Jesus Christ.

About six weeks afterwards P— revisited that settlement. On inquiring for the old servant

who was sick when he was there before, he was informed that he was dead. Respecting his closing scene, he learned nothing. Whether hope cheered or fear depressed—what were his views of Christ and his interest in him—who attended him in his last moments—whether any child of God stood over him and pointed him to the Saviour, and reminded him of his love and faithfulness, and cheered him with the promises, P— did not hear. The persons, who could have given him most information on these matters, he had not an opportunity, during a very short stay, to talk with. Perhaps he might have learned more, had his feelings been different from what they were. Why should he sorrow at the death of a poor old servant among the mountains of Bath? He did not doubt that great was the gain of the deceased. He did not doubt, but that he was before the throne, rejoicing in the presence of the Lamb—that he now looked back on all the way in which he was led, and with unutterable delight saw that all had worked together for his good—that God had done all things well. Yet P—'s heart was full. He thought of the lot assigned that poor afflicted child of God—the disadvantages under which he had groped his way to heaven—a slave—one who enjoyed almost no religious advantages—was never taught to read God's word—seldom heard the gospel preached—had almost no religious society—left to grope his way in the dark—travel towards heaven almost alone—oppressed with fears—assaulted with temptations—and borne down with sickness; yet he was not forgotten of his Saviour and his God. That God who sent Philip to meet and teach the Eunuch—who sent an angel to direct Cornelius where to find

Peter, had so ordered it that a poor servant who feared him, should in his time of need, meet with one who could teach him the words of peace and consolation. Should no other benefit result from P—'s visit to those parts, he felt that he was amply compensated for all his fatigue,

in the assurance that he had cheered the latter days of one who loved the Lord Jesus Christ. Thy ways, O Lord, are in the sea, and thy path in the great waters, and thy footsteps are not known: yet mercy and truth shall go before thee.

[*Evan. & Lit. Mag.*]

Missionary Intelligence.

FOREIGN.

EXTRACT OF A LETTER FROM REV.
DR. JUDSON, TO MR. RICE.

Ava, Sept. 30, 1822.

My dear Brother Rice,

WE arrived here three days ago, in consequence of brother Price's being called by the king. His majesty received us, that is, brother Price, very favourably, and ordered a place for our residence. My old friend, Moungh Zah, the chief Private Minister of State, immediately recognized me, and asked me several questions of a friendly nature, in the presence of the king; and afterwards conversed a little on religion, and told me to remain in Ava, and not return to Rangoon. This invitation, from one whose word is nearly equivalent to that of the king, and who must have been perfectly aware of my object in the country, I cannot but consider very encouraging. And it is chiefly to communicate this circumstance, that I write this hasty line, on board our boat which we have not yet been able to leave. Our house will be ready in two or three days. It is situated near the palace, and surrounded by the enclosures of

princes and nobles. O that the Holy Spirit may descend upon us, and make us a burning and shining light in this benighted region! O pray, my dear brother, that the set time to favour Burmah may now come! [*Lum.*]

EXTRACT OF A LETTER FROM DR.
PRICE, TO THE CORRESPONDING
SECRETARY.

Ava, Dec. 24, 1822.

My dear Brother,

WE have no news of importance to communicate: every thing goes on pleasantly—the king smiles—and so does every body else of course—our manners, as missionaries, are so different from those of the captains and merchants here, who speak our language, that they are all desirous of a further acquaintance with Americans, supposing all our nation are entirely destitute of the hauteur they have observed in our European neighbours. American ships would be received with peculiar favour, until some imprudent fellow should set them on their guard; and American artisans

would, I am persuaded, find a permanent settlement, especially if men were sent out who were holy and blameless, open and upright; for such would be received and retained in favour, without any suspicion. I have access every day to the royal presence, and having an opportunity to complain at any time, have not been in the least molested. Yesterday, while sitting inside with the young men who wait immediately on the royal person, the king came close up to me, and sitting down on the sill of the door by me, said—‘So Yoodathan is going back to Rangoon, I understand:—I replied,—‘Yes; but he has at length succeeded in getting a place, and intends coming back, at which, I am extremely glad.’ ‘Why?’ said one of the young men. ‘Because it is very unpleasant to live here alone.’ The king said nothing, and presently got up and went away. But in the afternoon, almost as soon as he saw Mr. L. he mentioned the circumstance to him. ‘The doctor’s friend is going away; and the doctor, being unwilling to stay alone, wants to go too.’ ‘I think it must be a mistake,’ replied Mr. L. ‘O then, tell them both to stay,’ said the king, ‘for I want them to remain with me.’ Mr. L. after relating to me the above circumstance this morning, concluded by urging me to write to America for such as I have mentioned above to be sent, saying, he had no doubt it would give the American mission so permanent a footing, that all the changes to which a country like this is doomed, would not be able to shake it. I must conclude, as brother Judson sets out in about two hours, I must go to the palace, as I find it best to omit paying my respects on no day except Sunday.

[*ib.*

LETTER FROM REV. G. HALL, MISSIONARY UNDER THE AMERICAN BOARD OF COM. FOR FOREIGN MISSIONS, TO DR. BALDWIN.

Bombay, Feb. 10, 1823.

Rev. and dear Sir,

ABOUT two months ago, I had the happiness of receiving your very kind favour of April last, and also the pamphlets which accompanied it; for all which I beg you will accept my most hearty thanks. Our hearts from time to time are greatly cheered by hearing of God’s wonderful works of saving grace, and of all the rising institutions sacred to Zion’s cause, which adorn our highly favoured country. May the blessings of God abound more and more in that happy land.

There is but little to communicate from this part of India that would gladden your heart. Some of our missionary operations prosper to a very encouraging degree. There are very great facilities here for the dissemination of christian knowledge. We are, sometimes, almost surprised at the extent to which we may go in the schools, in inculcating the doctrines and morals of the gospel upon the minds of the heathen youth; and we cannot but hope, that this mode of labour will be the means of salvation to many of the rising generation. To establish a school in a heathen town, and to cause the children to be catechized and otherwise instructed in the christian religion, seems to be one important way of carrying the gospel to that town; and there appear to be no limits to this method of extending the gospel. So far as it regards impediments, we might, for ought that appears to the contrary, have nearly all the schools in the country under our

care, and might teach in them without reserve, the plainest truths of christianity. The way also seems open for the distribution of an endless number of tracts. The field, you know, is immense; it is but a very little, however, that can be done by so small a number of labourers, as are, at present, employed. In addition to our other operations, we continue to *preach* the gospel daily, which we conceive to be our most appropriate, and experience to be our most delightful employment. As yet, it pleases God to withhold his converting grace; but we indulge the pleasing hope, that our poor unworthy labours will yet be blessed, and that many more labourers will, ere long, be sent to this region of darkness and death.

I am happy to inform you, that one missionary from the Edinburgh Society, has just arrived, and three more from the same Society are soon expected. The place of their destination is not yet fixed; but I understand it to be their intention to establish a mission at Poonah, if government will permit it. We feel strengthened and encouraged.

I have no recent information from the other side of India, except that a note a few days since, informed me that the Rev. J. Lawson, of Calcutta, was very sick. Before this reaches you, you will have been informed of the great number of removals by death and sickness, from among the missionaries and chaplains in India—A solemn, warning voice is constantly sounding in our ears. May it be duly regarded!

It may interest you to know that we have a Mission Chapel building, which we expect will be finished by the end of next month. This encourages us, and our hope is, that God will make

it the gate of heaven to many of the perishing natives.

I remain, Rev. and dear Sir, with much affection and esteem, your fellow servant,

G. HALL.

DOMESTIC.

CAREY STATION.

EXTRACTS FROM THE JOURNAL OF
THE REV. MR. M^Y COY.

March 19, 1823.—HAVING recovered my health so as to be able to ride moderately on horse-back, the establishment was left in charge of brother Lykins, while I, in company with one of our Indian lads, and two other travellers, set out for the State of Ohio, on business which rendered the journey indispensable. Sorry, indeed, to be under the necessity of leaving home at this time, and seriously doubt my ability to endure the journey. The waters are very high, and the low grounds generally inundated. The roads are almost impassable.

March 20.—Engaged a Frenchman to go with us 7 miles, and set us on a road by which we might avoid Elksheart river. Proceeded a few miles; when, perceiving that we were going very much out of the direct way, we altered our course, and on reaching Elksheart river, found it too deep to ford. We now left the path, and proceeded without the footsteps of any one for our guide, through a tract of wilderness which the Indians had informed us was extremely unfavourable to travelling.

March 23—Having safely reached this place last evening, I had the happiness of preaching to-day to a goodly assemblage of my old acquaintances; whose attention was not a little gratifying.

An Interpreter employed.

April 10.—I have performed my tour in Ohio, and find myself again within 40 miles of Fort Wayne. Kindly entertained in the house of our Shawanee sister. She, with her husband and family, has determined to join us at our establishment on St. Joseph. He is to serve as an interpreter, for which he will receive a small compensation, in such produce as we shall be able, after the first year, to furnish at the establishment. Much fatigued with a difficult journey through floods of water, often swimming my horse, I readily consented to their earnest solicitations to remain here to-morrow and preach. I am happy to find this member of our church still walking in the path of christian obedience.

Set out for St. Joseph's.

April 13.—Preached again at Fort Wayne.

April 16.—From this place we shall take on with us 12 head of cattle, 110 sheep, collected in Mason county, Ky. by brethren Martin, Warder, and Morris, and three wagons loaded with flour, corn, potatoes, &c. We have laboured hard two days in ferrying our property across St. Mary's river, having no craft for the purpose better than a periogue. Travelling about three miles, we found the road so soft with the late rains, that we could not proceed with our loads. Encamped and sent two men back, and hired another yoke of oxen and one horse. One man at a time, during the night, guarded the sheep to keep off the wolves.

Bad roads.

April 17.—The roads so intolerably bad, we were forced to leave part of our loading, though

greatly needed at home, and have it taken back to Fort Wayne.

Loss of property.

April 24.—Our periogue, which we brought to the river last evening, served us for a ferry boat to-day. Sent back the two hired wagons. I crossed and proceeded with our wagon, stock, &c. a little distance down the river, to a suitable encamping place, leaving three young men to load and bring down the periogue. When we saw it coming we went to assist in landing. The river was very full, and ran as swift almost as a mill-tail. A short bend in the river unavoidably brought the vessel on a tree which extended some distance into the stream; from which, however, it was, though with some difficulty, disengaged without having taken much water. A more dangerous tree lying in the river a little below, myself and others from the shore got hold of the periogue; nevertheless she ran foul of the log, and upset, notwithstanding our utmost exertions to prevent it. All hands were now in the river, endeavouring to save what we could; we followed down the river the property that would float, so long as any was to be seen, and some barrels were saved more than a mile below where the accident occurred. By great exertion on the part of every one, we saved more than half the load, though a part of what we brought to shore was much damaged.

A sorrowful evening.

This was a distressing event. We had made almost incredible efforts to get the load to this place, when the roads were generally considered impassable even for the mail, and the Chigago express. We had with us,

flour, corn, potatoes, peas, salt, &c. &c. The potatoes and some of the grain were for seed. Our stock of breadstuff at home, we supposed, would be exhausted by the time we should arrive. Under these circumstances the misfortune appeared particularly distressing. Myself and all the others, wet and fatigued, gathered around our fire at camp, and considered it a *sorrowful evening*.

Proceed on the journey.

April 25—Emptied the water out of our periogue, reloaded it, and it again moved down the river with three men on board, whilst myself and two men, besides the Indian youth, conveyed by land the wagon, 8 horses, 12 cattle, and the sheep. This was not a light task. Our salt is lost, so that the little meat we can get of the Indians must be eaten without.

Arrive at St. Joseph's.

April 28.—Having twice ferried our sheep, &c. across St. Joseph's river, at places where the periogue touched for that purpose, we were permitted to join the company of our family at the establishment, which was not a little gratifying, after an absence of almost six weeks, most of which time had been spent in the wilderness. Two Indian youth had been taken into the family in my absence. The school and all the business of the concern was moving on pleasantly.

The family had been on short allowance of bread two days, and we arrived in time barely to save them from suffering! Many are thy mercies, O Lord! By thee we have run through a troop of difficulties, and by our God we have leaped over walls of opposing obstacles.

Sickness, and visits from the Indians.

May 1.—Mr. Bruce, a trusty young man, who has been in our employ more than a year, is very sick. His sickness occasioned, no doubt, by his frequent exposures to wet and cold on our late journey. Another of our scholars, who formerly attended our school at Fort Wayne, returned, making the number really at the establishment 40.

May 3—Since my return we have been literally crowded with Indians, who have called in to see me.

Medicine Dance.

May 7.—Several Indians have passed this, going to a great dance, called the *medicine dance*, which is annually celebrated between the time of making sugar and of planting corn. Last season I was in these parts too late to witness it, and now deeply regret that our business does not allow either brother Lykins or myself to attend.

Interview with the Chiefs, &c.

May 14.—The neighbouring chiefs and others, not by our request, assembled at our house to-day, to express their wishes in relation to some business between them and the United States. I embraced the opportunity of enforcing on them the propriety of a change of habits. They added warm expressions of approbation of our deportment, and of the pleasure they felt in the formation of the establishment.

Erroneous opinions.

To-day a company of Indians from a distance, halted near our house, dressed themselves in their best, and inquired for me; men, women, and children, shook my hand, and appeared very

humble and respectful. I received them with attention, but soon learned that they expected us to bestow on them presents of food very liberally. I assured them that we had not settled among them for such purposes, but in order to impart to them and their children useful instruction, calculated to make them more independent. They admitted the reasonableness of what was said; but their countenances indicated so much disappointment, that I feared it might occasion some undesirable coldness of feeling.

Better views.

May 17.—The two principal men of the company, noticed in the preceding note, called again, but so far from being dissatisfied with what had passed, they informed me, that, notwithstanding they had left their village on the Wabash with a view of returning thither immediately, they had, since they had become acquainted with the establishment, determined to settle near to us. They had looked out a place which they would improve immediately; would build houses of logs like ours, (and not of bark, as is common among these people,) and for this purpose borrowed of us an axe.

Reception of good news.

May 19.—Received a large packet of letters, papers, &c. which contain so much good news that the circumstance deserves to be noticed. Rev. C. Martin, Agent, is succeeding well in his collections for the mission.

Name of the station.

It is our design, and our prospects appear to favour the same, to establish divers mission stations among the neighbouring tribes, which shall mutually act

together, and, as circumstances may require, afford each other assistance. These establishments would not be considered so many separate missions, located in as many different places, but as the same mission operating at several stations. This mission having acquired the general name of the *Fort Wayne Mission*, it was determined at a meeting of the Board, March 14. that it should retain that general appellation. It was, at the same time, also resolved, that, with the approbation of the Convention, the station on St. Joseph's, be denominated the *Carey Mission Station*.

Grateful reflections.

The resolution of the Board to name the establishment after one of the best men in the world, we view as a high encomium on the mission, and as an expression of expectation relative to its usefulness.

We esteem it a singular favour, that at the dating of every letter, and at the transacting of all business at the establishment which requires a record, we shall, by the reiteration of the word *Carey*, be admonished to self-denial and devotedness to the cause of God and religion; to vigilance and perseverance under the most trying and discouraging circumstances; to patience and forbearance under the gratings of calumny; and, in humble reliance on the good providence of God, to "attempt great things"—expect great things." Great, because they involve the temporal and eternal interests of men, and because their accomplishment depends on the power of the Great Jehovah, and it is only in respect to the instruments employed in bringing them about, that littleness can be attached to their character. Did the spirit of Elijah

rest upon Elisha? So we would pray for ourselves, that the spirit of a Carey may rest upon us.

Another loss of property.

May 22.—On the loss of our property by the upsetting of our periogue on the 24th ult. we employed a man to bring us on two wagon loads more of seed corn, seed potatoes, together with corn, flour, salt, and other articles of which we were in great want. The rivers being full, this man was induced to make a periogue, and embark with the loading at the same place we had done; and it is, with increased grief, that we hear, that in the same bend of the river, and not more than four rods from the place where our first load was turned into the river, this periogue also ran upon a tree and capsized. A far less proportion of the loading was rescued from the waves this time, than at the former. All our potatoes and peas are lost, and we are in danger of losing almost an entire crop of those articles for want of seed. A little seed corn was saved, but mostly wet, and has since sprouted. Not more than one third of the load was saved. The loss is considerable, and we fear it will be felt by the mission even another year. We are left to a scanty allowance of breadstuff.

May 23.—We are making every possible exertion to save the family from suffering, at present, for want of bread, and the establishment from scarcity another season for want of seed to plant. Have sent again to Fort Wayne in haste. Here we are endeavouring to purchase a little corn and potatoes at the several Indian villages.

Visit to the Ottawas.

May 26—Believing that our engagements with government

make it really necessary for me to visit the Ottawas on Grand river, 130 miles N. E. of this, in order to confer with them relative to our contemplated mission establishment there, I this day left home for that purpose.

May 31.—I have now been two days among the Ottawas on Grand river, about 90 miles from its mouth, on the eastern shore of Lake Michigan. It enters the Lake at the computed distance of 75 miles, partly north of the mouth of St. Joseph's. The river at this place is about 120 yards wide; its general course is about west. It is navigable for boats that could run on any of the Mississippi waters of the same size. The water is not clear, but resembling tea, from which circumstance we infer the existence of the numerous marshes and small lakes that contribute to its formation. It passes through an uneven though not mountainous country, in which, however, the traveller seldom meets with a spring of water, or even a ravine to lead off the waters that fall. The rains which fall are generally either drunk in by the loose sandy soil, or gathered into small lakes, in size from 10 to 500 acres.

It is worthy of remark that some of these lakes, even those which have no visible communication with other waters, abound with fish of the kinds common in the rivers of this country. By what means were they settled in these waters? Were they placed here when the waters were first peopled by the Creator? Or did the ancient inhabitants place them here that they might serve for food? Or have fish existed in these small lakes ever since their formation by the retiring of the great flood of waters, which the face of this country in every place declares to the observer once inundated it?

Mr. M^r Coy called on to cure an idiot.

An old Ottawa woman brought her son, a young man, to me, that I might heal him of the disease of convulsive fits, with which he has been afflicted from a child, and by which he has been rendered quite an idiot. She said that a relation of hers had informed her that one of her children had been afflicted in the same way, and that a Roman Catholic priest by his prayers had cured the child. She had taken this young man to an Indian, who was reputed skilful in such cases, but he did not succeed in this, alleging as the cause of his failure that the disease was occasioned by the moon which he could not control. She then applied to a second doctor, whose success was no better than the first, and who also attributed the cause to the influence of the moon. Both, however, agreed in opinion that I had power to control the moon, and that if she would bring her son to me, he would be restored to health. She had accordingly brought him, believing that I could do as had been affirmed of me; her faith in this respect being strengthened by a change she had discovered in the symptoms since my arrival, which she imputed to my presence. Since the lad had been in my presence he had had a fit, but instead of falling apparently lifeless as formerly, he had only a slight convulsion, &c. I told her I did not think I could cure her son. He was so old, and his disease of such long standing, that I did not think he would ever be cured.

Funeral rites.

June 1.—As I was retiring from a village to a place where I lodged, I saw a company of wo-

men going to perform a funeral rite at the grave of a child that had been buried a few days. On my expressing a desire to return and witness the ceremony, a half-breed whom I had with me for assistance, and who resided at this place, assured me that he would give me a correct account of the whole scene on such occasions. His statement was as follows.

A few days after the burial of a child, the father, or mother, or if neither of these be living and present, another of the nearest relation to the deceased, makes a feast; that is, they prepare corn, meat, or whatever is most convenient, and carry it to the grave, to which the company of sympathizing friends repair. If the feast be prepared by a man, none but men attend; if by a woman, none but women attend. When assembled at the grave, the ruler of the feast distributes to each of the attendants a portion of the food prepared, and each of them, before eating any themselves, presents a small portion to the dead, by placing or pouring it on the head of the grave; to allow of which a small aperture is usually left in the poles or boards that enclose the grave. If in the company of females there should be one who is considered scandalously profligate, she is not permitted to hand her portion to the deceased herself, but the mistress of the feast takes it at her hand and offers it. The remainder is then eaten by the company.

Feasts for the dead.

Feasts for the dead are celebrated in a similar manner for adults, and are repeated, usually, once a year.

On returning from their wintering grounds to their villages

in the spring, the grass and weeds are carefully removed from around the graves of their deceased friends, and none is permitted to grow there during summer. When men attend those feasts for adults, addresses are made to the dead as though they understood all that passed. The circumstances of their preparing a seat within the enclosure of the grave for the deceased to sit upon, and of making a window for him to look through, together with their offering him meat and drink, tobacco, &c. as well as their conversation addressed to him, seem to indicate a belief that the deceased is not really insensible, though I believe they possess no distinct ideas on the subject. I have not found any who could give a rational answer to questions which one would naturally be led to ask on such subjects.

Religious ceremonies.

There has been a time, no doubt, when there was something like system in their mythology; but, in every respect, they have greatly degenerated, even within the recollection of some, who speak of the circumstance with tears. "Now," say they, "our people think of nothing but whiskey!"

Formerly, when they returned to their villages in the spring, they made a feast, preparing the food for which, would probably occupy one day. At 12 o'clock on the following day, the people, men, women, and children, would assemble at a house chosen for the purpose. An old and respectable man among them would proclaim, with a loud voice, that the time for taking their seats had arrived. All being seated, the old man would address them. They would then

sing a song of thanksgiving to God for past mercies, and requesting a continuation of favours. The old man would then, in behalf of the whole, put up a prayer to the Great Spirit, returning thanks for their preservation through the winter, and for bringing them together again at their villages, and requesting the blessing of God on their labours through the summer, crying, as my informant spontaneously observed, "O, my father, we want corn, we want beans, &c. &c. give us these things." All would then eat; after a little respite they again sing; singing, with short intermissions, would be repeated four times during the service; after which all would disperse, and as soon afterwards as they chose would commence gardening, and planting their fields.

Feasts and dances are still annually observed at the same season of the year, but with far less order, solemnity, and good sense. This account may be relied upon as correct, so far as it extends, as we derive our information from an aged, intimate acquaintance, of undoubted veracity, who shed tears on the recital, saying, "at those feasts I cried all the time."

Monumental inscriptions.

Among the Ottawas we often find at the head of a grave, even of a child, a post, in height somewhat proportioned to the size and age of the deceased. On one side is the picture of an animal, the name of which is the prevailing name in the family; as, for instance, one would be called panther, a second would be named after the panther's foot, a third after his tract, &c. We would therefore expect to find on this monumental post, the likeness of a panther. A clumsy drawing,

slightly resembling a man without a head, on another side of the post, would represent a person whom the deceased, or, if a child, the father, or other guardian friend, had killed in war. A similar drawing, with the addition of a head, would signify one wounded; and these emblems would be multiplied in proportion to the number of occurrences which they are intended to represent. I conjecture that vanity often prompts them to stretch a little beyond the bounds of truth.

By the side of those posts we sometimes find a stick standing, say two feet in length, with which a visitant raps on the post, as if to arouse the dead, and acquaint him with the arrival of his friend.

Marks of distinction.

Posts of the same figure, but taller, are sometimes placed on the outside of a house in which they perform one of their dances. In this case it seems chiefly designed for an exhibition of the different ranks in society, to which the chiefs of the place are entitled: The greatest man being allowed to make the largest mark, or the most in number.

Decorated poles.

We sometimes find, at their villages, a tall pole handsomely peeled, a few streaks of vermilion encircling it, and on the top a bunch of small green boughs neatly tied. This is reared solely for religious purposes. It is designed to assist them in their devotions, and it is thought to be pleasing to the Great Spirit. But I have not been able to ascertain that they possess any distinct ideas on the subject.

Want of more missionaries.

Until we can obtain more missionaries, our labours at this

place must be on a very limited scale. We wish, however, to settle among them a blacksmith, and to afford them some instruction in relation to husbandry this season.

Kind treatment by an Indian and his wife.

June 3.—Having travelled two days towards home, I find myself in the house of an Indian friend, who, with his wife, is so much more refined and hospitable than any others I have seen since I left home, that the circumstance deserves notice. No sooner had I alighted, than the man came, and shaking my hand, invited me into his little house, which he kept as close almost as an oven, in order to keep out the mosquitoes. While the good woman was preparing supper, the landlord sweetened a kettle of water for us to drink. This is a common beverage among these Indians. I have become so used to it, that I find it quite palatable, and always grateful to my stomach. I had with me a little tea, which I requested should be prepared for us. They could furnish meat, but no bread. While I was delighted with the kindness which was shown to us, the simplicity of the style was a little amusing, though it was, by the bye, the utmost stretch towards refinement of manners, that could be made at present. For want of a table, the cloth was spread on the floor, on which we also seated ourselves, with the landlady seated in the same way, at one side, in order to pour the tea. This was poured into bowls, and cooled in wooden ladles, &c. &c. The best place in the house was given me to sleep on.

Proceed on the journey homeward.

June 4.—Left two of the men who had tired, and proceeded with a third on foot, he having tired

his horse, and left him in the woods.

Arrive at home.

June 5.—Fell in with a man returning from Detroit, whom I had sent thither on business. Was distressed on learning that a vessel which we expected would, agreeably to contract, bring us by the 10th inst. 50 barrels of flour, and other things which we greatly needed, had not passed Detroit on the 28th ult. consequently I fear the family will suffer for want of provisions. Sent word among the Indians that I would pay them well for every grain of corn that they would bring us. Prospect of getting very dull. At 12 o'clock arrived at home. Found all well. The business in the schools, (which contain 40 native scholars,) in the house, and on the farm, all moving on pleasantly. Never did I feel myself more blest than on finding harmony, patience, cheerfulness, and hope, abounding under peculiarly trying and threatening circumstances. The allowance of bread was very short indeed, and our corn partly exhausted; yet none complained, and all hoped for better times. Brother Lykins was out in quest of corn, obtained a little; says he does not believe there is as much in the country, within many miles of this place, as would suffice for our family two weeks.

In my absence they had procured and planted about 7 bushels of potatoes. A boy who had formerly attended our school at Fort Wayne, and his brother, had been offered to the family; but, on account of the scarcity that prevailed, it had been thought inadvisable to take them at present.

Visited by an exploring party.

The school had been divided on the 2d inst. and the females

placed in charge of a young lady we had hired. The establishment had been honoured by a call from five gentlemen, commissioned by government to go on an exploring tour to the westward, viz. Major S. H. Long, commander, &c. Mr. Thomas Say, zoologist and antiquarian; Mr. James E. Calhoun, assistant topographer and astronomer; Mr. Samuel Seymour, landscape painter; and Mr. Wm. Keating, mineralogist and geologist.

Attacked with cholera morbus.

In the evening was attacked with cholera morbus, occasioned, I suppose, by want of food more grateful to my stomach than I had lately been allowed.

Another disappointment.

June 6.—This day we expected a wagon here from Fort Wayne, with corn, potatoes, &c. for us. Hearing nothing from it, we sent off one of our teams in haste to the Fort for flour.

Letter from the Indian Department.

June 7.—The neighbouring chiefs came in to hear the contents of a letter addressed to them from the Indian Department.

Letter from Brother Roberts.

June 8.—Unable to preach, lectured from my seat, prayed, &c. and read and explained to the children, part of a letter from brother Roberts of the Cherokee Mission, published in the "Luminary," which informs of the serious attention to preaching, and of the prayerful inquiries after religion, among the people and children of his charge. May the mercies of the Lord exceed the most sanguine expectations of those highly favoured brethren, and may even these Indians also be graciously remembered!

Sickness continues.

June 9.—Able to walk about, and write a little; several of the

family indisposed with dysentery; one man dangerously ill. I suppose our complaint is occasioned chiefly by an absence of wholesome food, particularly bread, of which we have eaten none of consequence for some time. We cannot afford the sick half as much as they ought to have, and that little which they get is damaged.

Generous Indian.

June 13.—Sent out two men to seek for corn, as we have not enough to last us through the day. Obtained a little. The Indian had not the corn to spare, and refused to sell it; but said, "It is too bad to be hungry. I will give my father that bag full. I believe I will lose nothing by it, for I think he will give me as much when he shall have obtained corn."

Health improving.

June 14.—Our health is a little improved, but all complained of great debility, except the Indian part of our family, who bear the absence of bread without apparent inconvenience.

Brother Ficklin arrived with cattle from Kentucky.

June 15.—This evening arrived 121 head of cattle, which had been collected by Rev. Corbly Martin, Agent, in Kentucky, and which were brought hither by Rev. John H. Ficklin. The drove when it started contained upwards of 200. They came as safely as could be expected as far as Port Wayne, where they left about 60 to recruit and to be brought on at another time.

This is a most valuable acquisition to the property of the mission. We were in want of the cattle, but did not expect that half the number would be sent to us. With grateful emotions we would record the liberality

of our Kentucky friends, and pray that God may far exceed their expectations in remunerating them.

Brother Ficklin departs.

June 17.—Having been gratified with the company and conversation of brother Ficklin, we were forced to realize the pain of giving him the parting hand. The society of Christians is, in this wilderness, very dear.

Motives for gratitude.

Flour by way of the lake not arrived: one of our wagons returned with corn and potatoes, but no flour. Hope the other will be here with flour in a few days. Feel thankful that our business is not materially affected by our scarcity. We have fenced almost 60 acres of land, are growing 35 acres of corn, and have two acres in garden. Our difficulties are not greater than we ought to expect, our prospects of usefulness are encouraging, and the mercies of the Lord are great.

CHEROKEE MISSION.

THE Rev. Mr. Roberts writes from the Valley Towns, that the mission has some little encouragement, from the manifestation of the grace of God, in the hopeful conversion of two or three of the natives.

"One of them is Wasadi, a full breed, and a member of the National Council. He is totally ignorant of the English language, and what knowledge he has of divine things was communicated to him through the medium of our interpreter, and the portions of Scripture translated into the Indian language. He appears to be an "Israelite indeed, in whom is no guile." He feels a great

concern for his people, and thinks if they only knew of the Saviour, all would believe. He asked whether the ungodly white people ever heard the gospel. When answered that they did, he was astonished that they could continue in sin and unbelief. He goes about among his people to tell what a precious Saviour he has found. He prays with them, and for them, and persuades them to look to the Lamb of God for the pardon of sin, and their acceptance with Heaven. He says that he used to dread the thoughts of dying, but now his fears are all gone, and he feels very happy. I asked what made him feel so happy? He said, "I am thinking all the time about Jesus Christ." When at home, he has worship regularly in his family, morning and evening. May God make him a shining light in this benighted land."

A letter from another of the mission family, dated September 6, 1823, states:—

"The week before last, we were favoured with a visit from brethren Mercer and Sherwood, of Georgia. They staid with us five days, examined the children, and preached several times. Brother Sherwood has promised to visit us again as soon as he can make it convenient.

"Our school has been but small since the vacation in July, owing to the prevalence of the measles among the children. We have requested them not to return till quite recovered. Some of our pupils who left the school, through the influence of friends in North Carolina, have returned this week, and we learn that more are coming. Thus the effect of exertions to injure the mission is dying away of itself. The boys belonging to the school improve in willingness and ability to labour on the farm. Mrs. Jones has undertaken the tuition of the girls, and such of the boys as are too small to work."

[*Lum.*]

Religious Intelligence.

The following is an Extract from a Letter, addressed by the daughter of Rev. Mr. C—, to a minister whose labours had been greatly blessed to the family.

Rev. and dear Sir,

The Lord has done wonders for us, and they are marvellous in our eyes. I should be happy to say that all *four* of us sisters who heard your conversation on Friday evening, had found a Saviour. Suffice it to say, that two of us have obtained a hope that we have passed from death to life, viz. *L.* and your unworthy friend who is addressing you. We are ready to exclaim, "what has God wrought!"—*M.* appears very anxious, and I think will never turn back. *E.* has had the most *powerful* convictions, and has found some relief, but is un-

willing to acknowledge it. But on this I need not enlarge.—Mr. N— has conversed with her, and will inform you more correctly than I can write

The work, dear Sir, will not, we trust, stop here; for we believe God has a great work to do in this place, and he will perform it. What condescension! What mercy! and what kindness, that he should visit a people, that had so far revolted from him! A hardened, stiffnecked, rebellious people! O it is a wonder of wonders!—

Yesterday Mr. F—visited us. He was desirous to see the people in this place; and for this purpose, he took one or two persons with him, and they called on a number of families, and found many inquiring the way to Zion with their faces thitherward. Among the rest were two daughters of Mr. R. I fancy I hear you say, this

is good news. This is what I longed, I hoped to hear. Yes, my friend, this is true concerning us. This heart, which dictates what to write to you at this time, this stubborn, this frozen and obdurate heart, was made to melt in about an hour after you left us. Your conversation was truly blessed to my soul. May this encourage you to speak comfortably to all who feel a sense of their sins, and their need of pardoning love through Christ's atoning blood; and to warn those who are blind and naked, to flee from the wrath to come.

I have often thought of writing you; and as Mr. N.—informed me he should see you, I could not let the opportunity slip. You see I do not study method, nor regard penmanship. A more noble object attracts my view, even the glorious Redeemer, the Saviour of lost sinners. What name is so divinely sweet. I would fain spend the night in writing you of this blessed Jesus. But had I the tongue of an angel, I could not describe to you the fulness, the beauty, and the glory I have discovered in this wonderful character.

Pray for me, kind Sir, that I may see my nothingness, and feel my dependence on him, and that I may not like Peter be left to deny my Lord and Master. But that I may choose the seat that Mary chose, that I may wash his feet with my tears, and wipe them with the hairs of my head, is the sincere desire of your affectionate though unworthy friend E.

EXTRACT OF A LETTER FROM MR. EVELETH TO MR. SHARP.

Eastport, Nov. 4, 1823.

Rev. and dear Sir,

"Though unworthy of the least attention from the people of God, I beg the liberty to inform you, that we have enjoyed rich tokens of the goodness of God during the past summer. I have baptized twenty-eight, twelve have been added by letter, &c. Several individuals in our society have obtained a hope. The revival has been equally extensive in the Christian Society. This is a great cause of joy and gratitude. There are, however, many who know neither the Father nor the Son. These are objects of pity and prayer. I fear that the reformation is nearly to a close, but I

trust the fruits of it will continue and prove the genuineness of the work.

There have been instituted in this place two Juvenile Education Societies, auxiliary to the Judson Education Society. The number of members is about thirty in each Society."

LETTER TO ONE OF THE EDITORS.

Albany, Nov. 12, 1823.

My dear Brother,

Being fully confident that religious intelligence is ever welcome to a minister of Christ, I have taken the liberty to transmit to you, the following communication.

THE past history of the first Baptist Church in this City, may be seen in the similitude, and read by the light reflected from Horeb's burning bush—Behold! the bush burned with fire, but the bush is not consumed.

During the year 1822, though no special revival occurred, yet the active members of the church seemed emulous to excel in every good word and work. A number, who by their remissness in duty, or change of sentiment, had lost the confidence and fellowship of their brethren, returned again with humility, and were affectionately received into the bosom of the Church. The scattered congregation collected together, and listened with attention to the word of life. Thus happily united, our eyes and our hearts were directed to the throne of God, while the burden of our prayer was, "Come, Lord Jesus, come quickly." "Nor shall it e'er be said, praying breath was ever spent in vain."

About the beginning of April last, a glorious work of grace commenced amongst the dear youth of our congregation. It was soon ascertained, that there were several deeply impressed and anxiously inquiring what they should do to be saved! Our brethren, like David and his host, "began to bestir themselves." Until within a few weeks past, this gracious work has progressed in its triumphant march; and even at the present time, there are a number who appear to be seeking the Lord sorrowing, and whom, we hope, are not far from the kingdom of God. During the revival, enthusiasm has disclosed no new revelation, and in but a very few instances, has she even attempted to light up her torch. The converts have

been the subjects of powerful, yet rational conviction. Their sorrows have been inexpressible, and, in some instances, almost insupportable. Their deliverance has generally been effected by the application of some precious promises from the sacred scriptures, accompanied with a holy resignation of heart, and with joy unspeakable and full of glory.

Since the commencement of this work, there have been added to the church between thirty and forty by baptism, and more than twenty by letter, making an increase of sixty new communicants. Nine of the dear youth who have recently put on Christ, are usefully employed as teachers in our Sabbath school—the most of whom had commenced this self-denying labour of love previous to the date of their religious impressions. “Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.” The above named excellent Institution, under the smiles of an indulgent Providence, has flourished beyond our most sanguine anticipa-

tions. The school, at present, consists of about 240 children, the most of whom are from families of indigent circumstances, these are under the patronage and tuition of nine males and eleven females, all of whom appear much devoted to their benevolent employment. A library has been recently collected and established for the benefit of the school, which is now in useful operation, and augurs much in favour of the perpetuity and future beneficence of the Institution.

The heavy debt contracted in the purchase and fitting up of our place of worship, by the exertions and liberality of our brethren and friends, has, within a few weeks past, been considerably reduced; and the present prospect is, that this threatening scourge, will be eventually removed. These tokens of divine approbation encourage us to believe, that “the Lord is our defence, and the holy One of Israel is our King.” Therefore we will glory only in the Lord.

Yours, &c.

Obituary.

MISS REBEKAH SMITH.

Miss Smith, aged 32 years, was born March 6, 1791, and died at Amherst, N. H. March 10, 1823. From her childhood she occasionally had serious reflections respecting the welfare of her soul; but during the year 1812, she was deeply and effectually impressed with a view of her lost condition as a sinner, and the value of an interest in the salvation of the Gospel.

After passing several months in affliction and sorrow on account of her sins, she was led to hope in the mercy of God through Jesus Christ. But her hope was attended with so many fears lest she had deceived herself, that she neglected to name the name of Christ by a visible profession of religion till May 29, 1814; at which time she received the ordinance of Baptism, and was united with the Baptist Church in Milford, a town adjoining Amherst, the place of her nativity.

After publicly espousing the cause of christianity, she went on her way rejoicing, and continued to adorn the doctrine of God her Saviour, by giving

lucid evidence of the reality and the purifying tendency of the religion she had professed.

In the autumn of 1822, her health began to decline. She applied to a physician, and observing that he exhibited some fears respecting the issue of her disease, she desired that he would tell her plainly what he thought of her case; assuring him it would neither surprise nor terrify her to hear his opinion that there was no hope of her recovery; for she had believed she was witnessing her last illness.

About this time she remarked to a friend who expressed apprehensions that she would not continue long, “I fear I shall not have patience to wait till my change come.” Subsequently to this she discovered no anxiety to recover, but a perfect willingness to depart whenever she should be called. For five weeks previous to her decease she was confined to her bed almost entirely. She was feeble, and exercised with considerable faint distress, but she manifested great patience and

resignation. Not a murmur was heard from her lips; in meekness she possessed her spirit, and waited for the coming of her Lord.

On the morning of March 10, she appeared to be near her departure. She called her mother, and with great composure said to her, "I am going." Her mother inquired, "Are you willing to go?" "O yes." "Does death appear a terror to you?" "Not at all," she replied. She continued to possess her reason during the day, and exhibited the same serenity of mind till evening, when she breathed her last without a struggle or a groan. "Precious in the sight of the Lord is the death of his saints."

Miss Smith was mild in her disposition and unassuming in her manners. She evinced her regard for the interests of Zion, by directing \$80 of the avails of her industry to be paid to the N. H. Domestic Missionary Society, and \$20 to the support of the ministry in the church of which she died a member. "The just shall be had in everlasting remembrance;" and this short notice of one of the deceased daughters of Zion, seems due to her amiable worth and modest virtues.

MRS. POLLY FARNSWORTH.

Mrs. Farnsworth, the daughter of Zephaniah Holmes, Esq. was born at Bennington, March, 1784, and died at Fairfield, in Vermont, July 11th 1823. She was favoured in early life with the instruction of pious parents, and was, while quite a child, the subject of serious impressions, and often remarked "that she could hardly remember when her attention was first called up to the concerns of eternity; but the vanities of the world, the follies and amusements common to youth, and the depravity of her heart, served to suppress them, and her early years were devoted to sin and folly," a circumstance which she often mentioned as a source of peculiar regret. When arrived at the age of thirteen, during a very powerful revival of religion in Fairfax, (to which place her parents had then removed,) she became the subject of more serious and powerful impressions of the Holy Spirit, and was more fully convinced of the evil of sin and her need of an interest in the Saviour, whom, at last, she was enabled by divine grace to embrace, and he became to her the Lord her righteousness. She now

submitted to the ordinance of baptism, and made a public profession of her faith in Christ and his doctrine, which, during the residue of her life, she adorned by a well ordered life and conversation.

In 1813 she was married to the Hon. J. D. Farnsworth, of Fairfield. Upon the duties of this new situation in life, she appeared to enter with peculiar diffidence, and made it frequently the subject of earnest prayer, that she might be enabled to fill it and discharge its important duties, (her husband having then a family of small children,) in the fear of the Lord, which she was enabled eminently to do. Being remarkably placid and mild in her disposition, she was greatly beloved by all who knew her. The house of her husband, which was ever a kind home for missionaries, was much frequented by the pious traveller, which appeared always to give her peculiar satisfaction; for to her it seemed even to be a privilege to wash the feet of the saints. In the promotion and support of Missionary and Bible Societies she took a very lively interest, and for a number of the last years of her life, was a very active member of them. In rendering acts of kindness and charity to the needy and unfortunate she distinguished herself, and it might truly be said of her, "the blessing of many that were ready to perish came upon her." When her health would admit of her going there, her seat was never empty in the house of the Lord on the Sabbath. Naturally of a feeble constitution, and strongly predisposed to a pulmonary complaint, in the latter part of the season of 1822, she began evidently to decline. As a matter of duty, as she often remarked, she submitted to the trial of all the medical assistance which could be obtained, without any lasting benefit. Strongly impressed with the belief that this would be her last illness, she appeared to be very earnestly engaged to set her house in order, and to have her lamp trimmed and burning. She gradually declined until sometime in April, 1823, when she was so reduced as to be confined to her bed. During her long confinement she appeared to be greatly blessed with the presence and enjoyment of God; and often remarked, "how great is the condescension of my Saviour to such a worm as I am; truly he is a friend that sticketh closer than a brother." To her husband, who was much affected by the prospect of soon being obliged

to give the parting hand, when he inquired, Are you willing to go and leave me in this unfriendly world?—she answered, “Yes, while it has been truly a very great trial to me to think of it, and for a long time I could not be reconciled to it, yet God, I trust, by his grace has enabled me to give you and the children up with my own soul to him, and now my only anxiety is to be perfectly reconciled to his will.” When she discovered that he wept, she added, “why weep? if we are what we have hoped, we shall part but for a night, as it were, to meet in the morning in the presence and likeness of Christ, where parting shall be no more, and we shall be free from sin.”

When the ministering servants of her Lord and other pious friends called upon her during her illness, it was ever her privilege to have prayers. On their inquiring, as they often did, for what shall we pray? She would answer, “that my will may be swallowed up in the will of God, that I may never be left to murmur or repine at his providential dealings with me, and especially that I may have patience to wait my appointed time.” She appeared to enjoy her reason to the last, and when the trying hour arrived, was able to converse with a more audible voice than she had for several weeks before. On being asked by her weeping companion, “Do you still feel your confidence in God, and a willingness to resign yourself to him?” She answered, “O yes, while I feel that I am but a worm, and have nothing of mine own to recommend me to the favour of God, the Saviour appears all-sufficient and altogether lovely, and I know that he is able to keep that which I have committed to his care; pray for me that I may have patience to wait his coming.” When the children, who had been so kindly nursed by her care, gathered about her dying bed and wept, she took an affectionate leave of each of them, and exhorted them not to weep for her but for themselves, and to prepare to follow her. After which, she uttered the exclamation, “Can this be death? Oh, come, Lord Jesus, come quickly,” and without a struggle or a groan closed her eyes in death, apparently with a smile upon her countenance, and entered, we fondly hope, into that rest, that remaineth for the people of God. Well might she sing with pious Simeon—

“Now I can leave this world, he cried,
Behold thy servant dies;
I’ve seen thy great salvation Lord,
And close my peaceful eyes.”

MRS. DOLLY RIPLEY.

MRS. DOLLY RIPLEY was born in Hallowell, Me. July 27, 1800. She was the daughter of Mr. Jacob, and Mrs. Deborah Smith. Her excellent father died of a pulmonary consumption, at a distance from his family, in Epping, N. H. His end was peace. I have often heard my dear wife relate the very interesting particulars of his last sickness and death, as witnessed by her mother and eldest brother. Never did a child manifest greater respect and affection for a parent, than she did towards her father, though removed from her when she was but eight years old. A short time previous to her death, her mother related to me the particulars of his departure. Her daughter listened to the narrative with interest and pleasure; and at its conclusion, remarked, that before her conversion, she desired to go to heaven, because her father was there, but after that change she desired heaven, because Christ was there.

In the year 1811, the family removed to Bath, in consequence of the marriage of her mother to Hezekiah Wyman, Esq. of that place. And during the great revival of religion which took place there in 1816, Mrs. Ripley, we trust, experienced the renovating influences of the Holy Ghost. Though her views and feelings on religious subjects were changed while she was at Bath, yet she did not enjoy settled peace or comfort until afterwards, while attending a school in Portland.

On the 4th of May, 1817, she was baptized at Bath, by Rev. Mr. Stearns, and received into the church of which he is pastor. The deep solemnity and holy joy connected with these transactions appear from the following extract from writings, penned at intervals, in the year 1817.

“Have this day, in the presence of God, of angels, and of men, confessed Christ, and solemnly engaged to be his. Yes, I have covenanted to walk with the people of God, in all the holy ordinances, and to live soberly, righteously, and godly, in this present evil world, denying all ungodliness and every worldly lust. I have no strength of my own; but I can rejoice in all my infirmities, because in Christ all fulness dwells. I have this day experienced much of the goodness of God. I trust I can say, in the ordinance of baptism I received a blessing I never before so sensibly felt—the spirit of adoption. The language of my heart was, ‘There

is none in heaven but Gbd, and none I desire on the earth beside him.' Surely, 'in keeping the commandments there is great reward.' O, heavenly Father, keep me by thy mighty power through faith unto salvation. Uphold my feet in thy paths, that they slip not; that I may never be left to wound thy precious cause, or dishonour the holy profession I have made. I feel a strong desire to be useful to the church—may God grant me this privilege. O, how highly has God honoured me, by taking me in youth; and, as I humbly trust, adopting me into his family. I can conceive of no higher honour than that of being a young disciple of the meek and lowly Jesus. Unto God all praise be ascribed. To him alone is glory due. For nothing short of sovereign grace ever carried a soul to heaven."

In the autumn of 1819 she was brought very low by sickness. Many of her friends almost despaired of her recovery; but through the mercy of God, she was gradually restored to a comfortable state of health. Ever since October, 1822, her health was poor, though at times, she appeared to be much better than she really was. She told me, during her last sickness, that she had not enjoyed perfect health for a single day since last Fall.

In the month of April last, she took several violent colds, which seated on her lungs, and terminated in a pulmonary affection. She went to her chamber, April 26, and died just eleven weeks afterwards. The state of her mind previous to this confinement, appears in the following extract from a letter written to her mother on the 19th of April.—

"I am frequently admonished by ill health that I am mortal, fast hastening to eternity: solemn, awfully solemn is the thought of appearing before a holy God. O, that I could more fully and constantly realize this truth, that time is short and eternity near; and that what we sow here, we must reap there: if to the flesh, corruption; but if to the spirit, eternal life. In reflecting on this passage, I do feel guilty indeed. Yes, for two years past, (how painful the reflection) I view my time and affections as devoted, in a criminal degree, to this vain, unsatisfying world. May God, in infinite mercy, pardon me, and afford me repentance unto life, and reclaim me fully to himself. If not deceived, I do desire to live a new life. O, how important to live the life of the righteous, as well as die their death."

During her long illness, our hopes and fears alternately prevailed. She herself was encouraged for a season. But some time before her death, she affirmed that she should not recover. The medicines, which were perseveringly tried, mitigated, but did not remove her disease. A hectic fever was consuming her, and her flesh and her strength were wasting away.

Lord's day, June 29 When I went to meeting this afternoon, she was so unwell, that I had some apprehensions she might not live till my return. I was fearful, lest she should strangle. On my return, found her relieved.

July 3. One of the officers of the church prayed with her. In conversing with him, she observed, that she wished to have but little said about her, after her decease, more than this, that she was a poor sinner, saved by grace.

July 4. During this day of bustle, noise, and hilarity, she seemed to take no notice of any of it. She viewed herself as just about to launch into eternity, and expressed a great desire to have her christian friends come and sing hymns of praise in her chamber. One of the brethren came to see her. In conversing with him, she said—that her hope was in Christ—that he was precious to her—and that she felt that her sins were pardoned. About noon, her eldest brother and his wife arrived from Bath. She talked with them and her youngest sister very solemnly. May these admonitions never be forgotten by them. This afternoon, at her request, several friends came in and sung with her, the 17th Hymn, 1st Book, and the 17th Psalm, L. M. We were afraid that loud singing would distress her, but she said that it did not, and that she wanted to hear many sing together. Rev. A. Rand prayed and conversed with her. In her conversation with him and others, she discovered deep humiliation and sorrow on account of sin, and entire renunciation of all confidence in her own righteousness. "O, if I may but occupy the lowest seat in heaven."

July 5 Her fever was very high to-day. In the evening she appeared to be dying, but afterwards revived considerably. God kept my mind in a state of unusual calmness during the solemn scene. Blessed be his name!

July 6. In conversing with her after the afternoon meeting, she complained of herself, that she was impatient; said, she was afraid she should dishonour God; wished me to pray that God would forgive this sin, and grant her patience. A more patient sufferer I

never saw. On another occasion, she said that she wished to weep for her sins continually. Deep humility and self loathing were the most prominent traits in her exercises. These are essential elements in the religion of a sinner.

July 10. She said to me, "Pray that Satan may not overcome me—that I may have patience, and that God would forgive my impatience." In answer to my inquiries, she said, "I have no desire to recover, except it be to manifest the sincerity of my repentance. I acquiesce in the plan of salvation by grace. It is all of grace. I desire to praise Christ." Her unworthiness she deeply felt. "I am as vile as the thief on the cross. I am viler. O, it would be perfectly just in God to cast me away forever." She listened attentively to the hymns and chapters I read to her from time to time, as her strength would permit. The third chapter of Philippians, and the hymn, "Jesus, lover of my soul," appeared to be particularly interesting.

July 12. This afternoon she thought she was dying. We went up to her chamber, from tea, and perceived she was dying. In the afternoon, she had said to Mrs. B—, who asked her, if her mind was stayed on God? "I trust it is." Just before her voice became inarticulate, she said to another sister, who had been much with her, "Yes, I do trust in him." She continued to speak, but I could not understand her. She had requested, that when she was departing, there might be no confusion, but as much stillness as possible. This request was granted. She ceased to breathe about half past nine o'clock, on Saturday evening. She softly fell asleep. I accompanied her to the verge of Jordan, but could go no further. Yet then, I trust, our great High Priest was with her, and lauded her safe on Canaan's side. What an inexpressibly solemn season was that! God was present, supporting and quieting my spirit.

"In vain my fancy strives to paint
The moment after death;
The glories that surround the saint,
When yielding up her breath.

One gentle sigh her fetters breaks,
We scarce can say, 'She's gone,'
Before the willing spirit takes
Her mansion near the throne."

Agreeably to her request, the remains were conveyed to Bath; and on Monday afternoon were committed to the silent tomb. Before prayer, was sung the 3d Hymn, 2d Book: after

prayer, the 289th Hymn of Winchell's Supplement.

"These ruins shall be built again,
And all that dust arise."

How glorious is the doctrine of the resurrection! Soon will that body which is sown in corruption, in dishonour, in weakness, be raised in incorruption, in glory, and in power. And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory?

Let me cherish a lively remembrance of the many excellent traits which adorned the character of the dear deceased. She possessed a noble, generous, and tender spirit. She enjoyed an exquisite pleasure in administering to the comfort of the distressed. How ready was she to discommode herself, that she might benefit others! How given to hospitality, especially towards the ministers of Christ! In her I never discovered religious ostentation or spiritual pride. She manifested no desire to be highly esteemed by others as an eminent christian. She viewed it a light thing to be judged of man's judgment. In her character and deportment there was an entire absence of affectation. But I would regard the remark abovementioned, which she made to an officer of the church. Whatever excellencies she possessed, either as a woman or a christian, were the gift of God, and to him be all the praise. What is all created loveliness when compared to him who "is altogether lovely." T. B. R.

REV. OBED WARREN.

DIED in Covert, (N. Y.) on the 29th of August last, the Rev. OBED WARREN, Pastor of the first Baptist church of said town, in the 64th year of his age. His funeral was attended on the following Lord's day; on which occasion a discourse was delivered by Elder O. C. Comstock, to a large and solemn assembly, from Psalms lxxiii. 24, "Thou shalt guide me with thy counsel, and afterward receive me to glory."

During the progress of his complicated and painful disease, which lasted about three weeks, he uniformly mani-

tested a high degree of patience and serenity of mind, while a dignified solemnity marked all his deportment. Possessed of correct and exalted views of the divine administration, and enjoying that lively hope which the gospel alone can inspire, he indulged no anxiety in relation to the final issue of his complaint.—He all along was impressed with an idea, however, that the Lord had something more for him to perform in his vineyard. On being told, by a christian friend, that he appeared to be leaving the world, he replied, "I am pure from the blood of all men —farewell." His afflicted and amiable family he cheerfully commended to God, and calmly fell asleep in the protecting arms of his compassionate Saviour. He has left a widow and six children to mourn their irreparable loss: But their sorrows, blessed be God, are mingled with the purest joy and the most triumphant hope. The Flock of God, of which the Holy Ghost had made him overseer, are unexpectedly scattered on the mountains of Israel, lamenting the absence of their faithful and beloved Pastor: But the Great Shepherd of his people in infinite kindness, we doubt not, will finally gather them in his arms, and bring them to his heavenly fold. Scarcely had the deceased arrived at the tender age of fifteen years, when, through divine mercy, he was brought to experience the holy sorrows and joys of a penitent believer in the Lord Jesus. On the day which completed the 21st year of his earthly pilgrimage he delivered his first sermon, as a min-

ister of the cross. Since this period, up to the time of his last illness, with very little interruption, he continued laborious and faithful in that sacred profession, to which he was called of God, and ardently devoted. The records of many churches, and the minutes of numerous councils and associations, with the voice of hundreds and thousands, bear concurrent testimony to his zeal and usefulness in the Zion of God. Deriving a strong mind from his Creator, improved by much reading, observation, and experience, the deceased was justly esteemed a valuable counsellor and friend; and an able minister of the New Testament. Beholding the truth in a strong and clear point of light, and exulting in its refining power, he promptly rejected every thing which he deemed incompatible with the principles and spirit of the gospel. The sternness of his virtue, the honesty of his decisions, and the candour of his advice, have sometimes kindled unfriendly feelings, and provoked censure. Wherever he found the path of duty he fearlessly advanced, regardless of every consequence. In the imperfection of man, he may sometimes have erred in judgment; but all must admire the purity of his sentiments, and the rectitude of his intentions. He courted not popularity, he sought not the applause of men; but the approbation of his own conscience, and the approving smiles of Heaven. "Let me die the death of the righteous, and let my last end be like his."

Moneys received by the Treasurer of the Bap. Miss. Soc. of Mass. 1823.

Nov. 11. By Cash from 1st Bap. Ch. and Cong. in West Springfield, pr. Rev. Mr. Barrett,	
	dolls. 13,00
By interest on Note, - - -	16,00
By donation from Miss Anna Wyman, - - -	735,00

Moneys received by the Treasurer of the Evangelical Tract Society, in Dec. 1823.

By Cash of Dea. Thomas Kendall, Boston, to constitute him a life member, - - -	
	dolls. 10,00

By Cash of Mr. John B. Jones, to constitute him

	a life member,	10,00
do. Mr. N. R. Cobb, - - -	do.	10,00
do. Mr. Joshua Tucker Gardiner, do.	do.	10,00
do. Dea. Stillman Lothrop, do.	do.	10,00
do. From young ladies of Rev Dr. Baldwin's Congregation, to constitute him a life member,		10,00
do. From young ladies of Rev. Mr. Wayland's Congregation, to constitute him a life member,		10,00
do. From Mrs. Prudence Farwell, to constitute her a life member,		10,00
do. Donation from the Boston Bap. Female Tract Society, auxiliary to the Evangelical, - - -		20,00

To Correspondents.

Nota has been received, but was too late for this Number. Several Poetical and Obituary articles, and accounts of revivals have been received, but have been from necessity postponed till the next Number.

THE
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AND
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NEW SERIES.

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MARCH, 1824.

VOL. IV.

Biography.

MEMOIR OF THE REV. J. T. VAN DER KEMP. M. D.

(Concluded from Page 240.)

ON board the Hillsborough, Dr. Van Der Kemp and his associates found ample scope for their benevolent exertions. A set of depraved beings more vicious, and more determined on mischief, perhaps, was never found. Before they left the harbour, their turbulent spirit was so manifest, that the lives of some naval officers were in the most imminent danger. The Doctor was advised not to hazard himself among them; but notwithstanding the confusion and desperation that prevailed, he visited them; sat down among them; conversed freely with them, and endeavoured, by every lenient art, to soothe their agitated minds, and reconcile them to their fate. His endeavours were not fruitless; he procured for them a mitigation of those severities which their mutinous spirit had rendered necessary: they became less refractory, and listened with respect to his admonitions. A few of them appeared to be essentially improved, and there was reason to hope that some became sincere penitents, and true converts.

But dangers of a new kind presented themselves:—death began to make dreadful havoc among the crowded convicts. The darkness, the heat, the putrid effluvia, with the groans of the sick and dying, rendered the hospital a scene of inexpressible wretchedness: but this intrepid man of God, and his pious companions, remitted none of their friendly offices; but exposed to all the danger of hanging over the beds of the dying, continued to instruct and console these miserable creatures, with a view to pluck them, if possible, as brands from the fire. These benevolent men were, however, wonderfully preserved from infection; and thus not only was a noble example of Christian fortitude presented to the world, but a strong encouragement also afforded to others who in the discharge of arduous duties may be exposed to similar trials.

Yet the Missionaries had to face the king of terrors in another form. Soon after they entered upon the wide Atlantic, they encountered a severe storm, which, with some intervals, continued for three successive days.

The ship admitted much water, which continually gained upon them, notwithstanding the labour of the pumps, and they were thought to have sprung a considerable leak. The danger became imminent, and naturally led the Missionaries to their knees, pleading in humble faith the fulfilment of that great promise, "Call upon me in the day of trouble, and I will deliver thee." Nor were they concerned for themselves alone, they cried earnestly to God for their brethren in the Duff. The simplicity of the Doctor's prayer for them was recollected by one of the brethren:—"Lord, thou hast given them a little ship, and they are with us in a great storm; we pray that thou wouldest give them great faith." Remembering that Mr. Kicherer had once said to him, previously to their embarking at Portsmouth, that he was perfectly willing to sail, whatever might be the result, the Doctor asked him, how he felt himself affected; when he firmly replied—"The ship may sink, but the foundation on which my soul rests is immovable—it can never fail." The danger, at length, subsided; the storm ceased; and it was discovered that by some means one of the ship's ports had been partly opened, which being closed, the water was got under, and they united in thanksgiving to God for their preservation.

On the 31st of March, 1799, after a passage of about fifteen weeks, the Hillsborough came to anchor at the Cape of Good Hope. On their arrival, Dr. Van Der Kemp and his brethren were received with much Christian affection by the pious colonists, who, having been apprized of their coming, and of their laudable object, had prepared for them comfortable accommo-

dations; and a respectable society was shortly organized, and entitled, "The South African Society, for promoting the spread of Christ's kingdom."

The Doctor now applied himself diligently to every necessary preparative for his long and toilsome journey. Letters from the Governor to the subordinate magistrates in the country were kindly furnished; a wagon (the usual vehicle for travelling in that country) was purchased, and every necessary article procured. Bruntjee, a famous elephant hunter, sent at the Doctor's request from the Moravian brethren at Bavian's Kloof, was engaged as guide and interpreter. On the 30th of May the Missionaries commenced their journey through the trackless wilderness, infested with wolves, tigers, lions, and other wild beasts. The footsteps of a numerous company of lions were one day visible in their road, but they were mercifully preserved. Having passed the howling desert, they arrived, June 29th, at Graaf Reinet, Lat. 32° 33' where they were kindly received by the Landrost Brester. Assisted by Christian friends, the Missionaries left Graaf Reinet, and on their way met with a great number of families, who had fled from their houses to escape the Modanki Caffres, and were informed of many robberies and murders which had been lately committed in the vicinity. Nevertheless they resolved to go forward; and though frequently exposed to the most imminent danger from the hostile Caffres, they were delivered from every evil.

Bruntjee, the elephant hunter, who had been sent to king Gika, requesting his permission to enter his territories, returned with a favourable answer, bringing

with him the king's tobacco-box, which he had sent by way of passport.

After a tedious and most perilous journey, they arrived at the residence of king Gika, to whom the Doctor was at length introduced; and having stated the object of his journey, was informed that Gika, on account of the hostilities prevailing in the country, could not promise him protection. Unwilling, however, to abandon his object, he continued in the vicinity for fifteen months, endeavouring by every prudent measure to conciliate king Gika and his subjects, and preaching to some heathens of Hottentot extraction, who resided in that country, to several of whom it appears that his ministry was greatly blessed.

During this period violent opposition was excited by some of his enemies, who resolved at one time to kill him as a conspirator against the king of the country, and forbid him any longer to instruct the heathen. The rage of his adversaries, however, subsided, and he proceeded, amidst all his discouragements, in his Missionary labours.

After a patient perseverance in his work for many months, he thought it expedient to remove; and having learned that two additional Missionaries had arrived from Europe to assist the work in South Africa, he proceeded towards Graaf Reinet to meet them, where, on the 14th of May, 1801, he joined the brethren Messrs. Vanderlingen and Read.

Here some of the colonists opposed the benevolent labours of the Missionaries among the Hottentots; which induced Dr. Van Der Kemp and Mr. Read to remove, with their beloved charge, from the jealousy of their opposers, and to form a

settlement at a considerable distance.

After a long and difficult journey Dr. Van Der Kemp and Mr. Read arrived at Algoa Bay, in March, 1802, with about eighty Hottentots. His Excellency Governor Dundas requested the Doctor to furnish him with the plan of a Hottentot village, promising to supply the necessary materials for the settlement, and food for the people during a reasonable time. The spot fixed upon was called Bota's Place, eight miles from the Bay. A number of huts were erected, and immediate measures adopted to raise wheat and rice for the people. The good effects of this institution were soon apparent, in the improved morals of the natives, and in their order and cleanliness. About two hundred persons stately assembled for Divine worship at Fort Frederic:—their attention was serious, and their psalmody remarkably harmonious. Mr. Read spent part of his time at the neighbouring garrison among the English soldiers, who heard him with delight and advantage.

Soon after the formation of this settlement the Doctor was confined to his bed by fever and rheumatism for eleven months. Various local circumstances increased these difficulties; but they were alleviated by a visit of Governor Dundas, who represented the extreme danger to which the Missionaries must be exposed, when the garrison should be withdrawn from the neighbourhood; urging them, in the most friendly manner, to suspend their labours, and remove from the scene of danger. Such, however, was their fortitude, that they determined to remain at their post. The worthy Governor, finding his prudential admonitions fruitless, desisted;

and could further manifest his benevolence only by presenting them with a liberal supply of oxen and sheep, and with the necessary means of cultivating the ground; and by empowering them to take possession of the fort as a place of safety, whenever they should think it expedient.

The necessity of such a refuge was too soon apparent; in the space of eight days after the removal of the soldiers from Fort Frederic, the settlement was suddenly attacked, in the midst of a dark night, by a furious banditti, whose object seemed to be not only the destruction of their property, but also of their lives. The assailants fired at them not less than fifty times, but happily no life was lost.

In this moment of terror, the Hottentots insisted upon permission to repel force by force; and accordingly fired twice, at random among the invading party. The assault, from what cause they could not then imagine, immediately ceased, and the party withdrew. In the morning they learned that one of the shots had entered the thigh of a chief, and by dividing a principal artery, occasioned so great a loss of blood, as to terminate his life in a few minutes. On the following night they renewed the attack, but finding the settlement in a better state of defence, they thought fit to withdraw. After this event, the brethren retired to the fort, where they were happily preserved from the violence of their enemies.

In consequence of the peace, the colony of the Cape being restored to the Dutch, his Excellency Governor Jansen paid a visit to the settlement, and recommended a more eligible situation. In compliance with his advice, they removed to a

spot which the Governor had himself chosen for them, situated to the west of Algoa Bay, near the mouth of Zwart's Koph River; and at the request of his Excellency, named it Bethelsdorp, or Bethel-Village: and here, for several succeeding years, not only the Missionaries themselves, but many others through their instrumentality, found it a "Beth.El,"—"the house of God, and the gate of heaven."

A new settlement was formed; a church and suitable habitations, the walls and roof of which were composed of reeds, were quickly constructed; large gardens planted, and every prudent measure adopted to raise a sufficient quantity of corn and vegetables for the supply of the people. A school was also established, consisting of about forty children, of whom twenty soon learned to spell and read. It pleased God to bless the faithful labours of his servants for the great purpose the Society ever kept in view, the CONVERSION OF SINNERS to God. The conversion of a man named Cupido, who had been distinguished for the enormity of his crimes, was very remarkable; and when renewed by divine grace, he, like Saul of Tarsus, "straightway preached the Gospel" to his countrymen, declaring, as a living witness, that the Son of God has power to forgive and to subdue sin. Other remarkable examples of renewing grace have been detailed in the publications of the Society.

The work of God at Bethelsdorp was proceeding in a very favourable manner, when Governor Jansen requested Dr. Van Der Kemp and Mr. Read to suspend their operations there, until a more favourable opportunity should arrive. The good work, however, went on, the

brethren Ulbrecht and Tromp, who had been sent over by the Dutch Society, continuing to labour at the settlement.

In the year 1806, while Dr. Van Der Kemp and Mr. Read were at the Cape, the colony again reverted into the hands of the English; which no sooner took place, than General Sir David Baird sent for the Doctor, to consult him on the best method of treating the Hottentot prisoners of war; and soon after gave him full permission to resume his labours at Bethelsdorp, where he arrived, March 21, 1806. The further privilege was granted him to plough and sow, for that year, an excellent piece of ground belonging to Government. It cannot be observed without gratitude to the great Disposer of human affairs, how seasonably the restoration of the Cape to the English Government took place, when the very existence of the Mission was threatened; it affords an evidence also of the justice and mildness of our own Government, which covers, with the shield of its power, those who are actively engaged in the labours of benevolence.

Dr. Van Der Kemp, amidst all his exertions, found time to complete a work, begun before he left his native country, on the Epistle to the Romans, entitled "The Theodicee of St. Paul." This he sent over to Holland to be printed. He also composed a considerable work on midwifery, for the use of Bethelsdorp. In the year 1808, this settlement had attained to some degree of prosperity. "It contains," says Dr. Van Der Kemp, "Sixty or seventy houses, each having on an average about ten inhabitants, whose industry appears to increase. The work of God's converting grace is also manifest among the people. In short,

after six years labour, it has obtained such a degree of solidity, that it may be committed to the care of another Missionary, which will enable me to devote some subsequent days of my far advanced age to his service, among some of the nations hitherto ignorant of the way of salvation."

Madagascar was the place on which his heart had been fixed, almost from the commencement of his Missionary labours. He often mentioned this great and long-neglected island in his letters. But as there were large tracts of country in the neighbourhood of the colony, in favour of which no Missionary efforts had yet been made, he earnestly wished to make an excursion in a north-easterly direction, leaving Caffraria on the right hand, with a view to extend the chain of Missionary settlements along the east coast of Africa: and first to attempt a Mission among the Mathimbas, or Tamboochis; or else to proceed towards the north, and explore the nations near the meridian of Algoa Bay.

While this benevolent man of God was stretching out his arms towards nations almost unknown, and indulging the delightful hope of enlightening other benighted regions, his beloved Bethelsdorp was not neglected. He had the pleasure to behold the increasing fruits of his labour. The schools flourished, and the ground was more productive, in consequence of copious rains; so that, though the number of settlers was much increased, the corn raised was more than sufficient for their support. The fields (once a barren wilderness) were covered with cattle, amounting to 1200 head, exclusive of sheep and goats; and a rapid advance towards civilization was produced

in the space of six or seven years. Dr. Van Der Kemp wished to erect an Orphan-school at Bethel-dorp; but the work was of too great magnitude to be hastily undertaken.

About this period, after a slight stroke of apoplexy, he writes thus:—"The Lord continues to support me in the troubles to which I am, by the nature of my work, exposed; and I have more than once experienced, that He who slept in a storm can give rest to my soul, though all around me is in agitation and alarm."

In the year 1810, the number of persons belonging to the settlement at Bethelsdorp amounted to nearly one thousand, including men, women, and children. Industry continually increased. Mats and baskets were made in considerable quantities, and sold in the country around. The manufacture of salt was encouraged, which was bartered in the neighbourhood for wheat and other useful articles. Soap-boiling, sawing, and wood-cutting for waggons, became also a source of support.

Dr. Van Der Kemp, at various times, procured the manumission of several slaves; the expense of which, amounting to many hundred pounds, he defrayed from his own private purse; and generously supported himself, as a Missionary. In these, as well as in many other such instances, he presented to the world a noble example of disinterested zeal.

While Dr. Van Der Kemp and Mr. Read were detained at Cape Town, they diligently and successfully employed themselves in the instruction both of Europeans and Hottentots; and, in consequence of their laudable exertions, an Auxiliary Missionary Society was formed, and a subscription commenced, in which

a number of pious British soldiers took a principal part. When the last accounts came away, the subscriptions amounted to about 1500 Sicca Rupees.

On the morning of Saturday, Dec. 7th, 1811, the Doctor expounded a chapter with much freedom; after which, finding himself indisposed, he said to Mrs. Smith, who had formerly resided at the settlement in Bethelsdorp, "O Mrs. Smith, I find myself extremely weak. I should be glad to have an opportunity to settle my own affairs." He was seized the same morning with a cold shivering; a fever ensued, and he retired to his bed.—From that bed he rose no more. His disorder rapidly advanced, notwithstanding the use of suitable means: so great was the violence of his disorder, that he was rendered almost incapable of speaking; a lethargic heaviness suppressed his powers, and it was with great difficulty he could be prevailed on even to answer a question. One of his friends, however, who called on him a day or two before his departure, asked him, "What was the state of his mind?" His short, but emphatical and satisfactory answer was—"All is well;" and in reply to a similar inquiry, "Is it light or dark with you?" he said, "Light!"

Thus departed, in the faith and hope of the glorious Gospel of Jesus Christ, an eminently qualified, devoted, laborious, and successful minister of Jesus Christ. His memory will be cherished by the Church of God, and his name classed with those of Elliot, Mayhew, Brainerd, and Swartz; and Christians yet unborn will be excited by his example, and encouraged by his success, to imitate his apostolic labours.

We close this brief Memoir of Dr. Van Der Kemp, with the en-

comium, which the late Bishop Hurd passed on the character of a true Missionary:—"The difficulties, the dangers, the distress of all sorts, which must be encountered by the Christian Missionary, require a more than ordinary degree of virtue; and will be only sustained by him whom a fervent love of Christ, and the quickening graces of his Spirit have anointed, as it were, and consecrated to this arduous service. Then it is that we have seen the faithful minister of the word go forth with the zeal of an Apostle, and the constancy of a martyr. We have seen him forsake ease and affluence, a competency at least, and the ordinary comforts of society; and with the Gospel in his hand, and his Saviour in his heart, make his way through burning deserts and the howling wilderness, braving the rage of climates, and all the inconveniences

of long and perilous voyages; submitting to the drudgery of learning barbarous languages, and to the disgust of complying with barbarous manners; watching the dark suspicions, and exposed to the capricious fury of savages; courting their offensive society, adopting their loathsome customs, and assimilating his very nature, almost, to theirs; in a word, enduring all things, becoming all things, in the patient hope of finding a way to their good opinion, and of succeeding finally in his unwearied endeavours to make the word of life and salvation not unacceptable to them.

"I confess, when I reflect on all these things, I humble myself before such heroic virtue; or rather, I adore the grace of God in Christ Jesus, which is able to produce such examples of it in our degenerate world!"

Religious Communications.

GIVE ATTENDANCE TO READING.

Messrs. Editors,

I HAVE been pleased, and I trust edified in reading in the last two numbers of the Magazine, "Remarks on Public Worship." I was, nevertheless, somewhat disappointed to find, that in enumerating the different parts of worship, one was passed by in silence, viz. *The reading of the Word of God*. This, in my estimation, is an exceedingly important part of the public exercises of the house of the Lord. I beg leave, therefore, to propose the following observations, as an Appendix to that Essay.—

First, I would offer a few reasons for the practice.

1. *It was the custom of the ancient church of God, to read the law and the prophets in their religious assemblies.* "And all the people gathered themselves together as one man, into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses. And he read therein from morning until mid-day; and the ears of all the people were attentive unto the book of the law." Neh. viii. 1, 3. This practice was continued in the Jewish synagogue until the days of our Lord and his Apostles. Luke iv. 16. Acts xiii. 15. As

there was nothing in this of a ceremonial nature; nothing peculiar to the Jews, or to the dispensation of the law as distinguished from the gospel, it may, I apprehend, with great propriety, be urged, as an example worthy of our imitation.

2. *This was likewise the practice of the primitive christian church, in the days of the apostles and their immediate successors* The charge of Paul to his son Timothy, in the words at the head of this Article, refers, as I think, not so much to the private reading and studying of the holy Scriptures by Timothy himself, as to the public reading of them in the assemblies of the saints. Doubtless, every minister of Christ will constantly read and meditate on the Book of God at home; but I have two reasons for saying that this is not the sense of this passage. First, private study and meditation are afterward mentioned, verse 15. This interpretation, therefore, would charge the apostle with unnecessary tautology. Secondly, Reading, in this passage, is connected with Exhortation and Doctrine. These are exercises which cannot be performed privately, and must, therefore, be referred to the public assembly.* By what rule of interpretation is *reading* in the same passage to be excluded? If this be a correct view of the words, we have at once a positive inspired precept for making the reading of the Holy Writings a part of public worship. At the close of his first Epistle to the Thessalonians, the same apostle gives the following most solemn injunction, "I charge you, by the

Lord, that this Epistle be read to all the holy brethren." On this it is needless to offer any remarks.

3. *God himself should be heard to speak in our solemn assemblies, and not merely by proxy.* If it be urged, that when the messenger and servant of Jesus proclaims his truth and expounds his word, we should recognize the voice and acknowledge the authority of his Divine Master, it is readily conceded. But as the Master himself is present in the assemblies of his saints, the servant ought, at least, for a little time, hold his peace while the Master pleads his own cause, in his own words. "For never man spake like this man." John vii. 46.

4. *If we attentively survey the character of our hearers, we shall find additional reasons for the public reading of the word of God.* Some of our audience cannot, perhaps, read at all. Some of these, nevertheless, have a great regard for the Bible, and are, in some degree, sensible of their unspeakable disadvantages in not being able to read for themselves, the oracles of God. To them, public reading of the Scriptures is a real kindness. Others, are but poor readers, and receive but very little profit by what they read themselves, but may be essentially benefited by hearing others read. But the most numerous class consists of those, who, although they know how to read, yet greatly neglect the Bible. Even many professed christians live in a strange and a criminal neglect of that book, in which they think they have eternal life,

* An additional reason for this interpretation may be suggested. The word translated "reading" (*anagnosis*, *αναγνωσις*) is used in the New Testament but twice besides the present instance, viz. Acts xiii. 15, and 2 Cor. iii. 14, in both which cases it has reference to the public reading of the Scriptures. In the Septuagint, the word only occurs once, Neh. viii. 8, where its meaning is evidently the same.

and which testifies so clearly of Jesus Christ. Indeed, I know, at least, one *minister* who shamefully neglects his Bible too often; for when he recovers from his numerous avocations, a little time for reading, there is some favourite author, or some *new* publication that immediately presents itself! Is there not reason to fear that some ministers' Bibles will be swift witnesses against them another day? These, and the souls which have perished from under their ministry, in consequence of their neglect, will make the sight of the judgment seat intolerable to many ministers who are now celebrated for their learning, talents, eloquence, and orthodoxy. But to return from this digression. Let it be understood by all, that if they come into the sanctuary of the Lord, they shall, among other exercises, hear some select and appropriate portion of his word read to them.

Secondly, the method, time, and manner of reading.

1. *Method of reading.* As a general rule, it will be found beneficial to read the chapter which contains the text. This gives a view of the connection of the subject, which is always the safest way to interpret doubtful phrases and idioms. Or, if the text be in the New Testament, and refer to some transaction in the Old Testament, (a case which very frequently occurs,) then it has an excellent effect to read the whole account as it stands in the Old. For instance, a certain minister, not long since, took for his text, on a communion season, 1 Cor. v. 7. "For Christ our passover is sacrificed for us, therefore let us keep the feast," &c. and read the 12th chapter of Exodus, where we have an account of the original institution of the passover.

2. *The time of reading.* Some introduce the public exercises of each meeting by reading. Some defer it till after prayer, and immediately before sermon. My own custom is, generally, to commence by singing, then read a portion of the Holy Scriptures, &c; but it will have a good effect to vary the time of this and other parts of divine worship, and prevent our falling into a dull uniformity, and a listless formality.

3. *The manner of reading.* This is of vast importance, and must not, therefore, be passed slightly. It should be done *audibly*, so that the hearer's attention be not fatigued, but that he may hear easily and leisurely in any part of the house. We should read *deliberately*. Indeed, great rapidity in delivery is very injurious whether in reading or speaking; it never fails to fatigue the attention of the hearers, and to destroy the solemnity of the subject. The mind has no time to reflect on the last idea before it is hurried away with violence to something else, until, finally, it abandons the thought altogether of following the reader or speaker, and, losing the connection, contents itself with picking up a few disjointed ideas here and there at a great disadvantage. We should read *distinctly*. Many persons think, if they do but speak loud enough, they will not fail of being heard: but, as those who have treated on Elocution have shown, we may speak too loud to be heard, as well as too low. The voice may drown the words. To read distinctly, we should endeavour to acquire a habit of correct pronunciation, and give every syllable, and if possible, every letter its proper sound. We should read *intelligibly*. Two things materially assist in this; first, that we care-

fully observe the stops and marks in reading; and, secondly, that we pay strict attention to emphasis and cadence. It will greatly assist us too, if we are familiar with the portion of scripture to be read. For this purpose, if we be not well acquainted with it already, we ought to read it carefully in our study. I add, we should read the book of God with due *solemnity*. Let holy dignity and seriousness be depicted in the countenance of him who reads the word of the blessed God in the assembly of his saints. Let him deeply impress on his own mind the awful import of those things which he reads, and let him be penetrated with a sense of the Divine presence, and of his own responsibility, and he will be able, in a great degree, to communicate those feelings to his audience. How delightful, edifying, and impressive, is this part of divine worship, when thus performed! Nor can I think of any good excuse which a minister of the gospel can urge, for not being a *good reader*. Not the want of talents, surely; for if he deem his talents adequate to the work of public teaching, they ought to be sufficient to enable him to read his native language with correctness and fluency. Not the want of education; for, if his learning be such as to justify him in engaging in the work of the ministry, it ought to make him a good reader. Not the want of time; for, if he have time enough to prepare for the awful duties of the sanctuary, he ought to have time to learn to read well. After all, it is not so easy a matter to be really a good reader, as some would be ready to conclude, but it is a most useful and necessary accomplishment, for every gospel minister.

Thirdly, The dispositions and feelings which should be cherished

by the audience, during this part of Divine worship.

1. *While the word of the living God is read in our assemblies, the hearers should give their most undivided and fixed attention.* It is infinite condescension in God to speak at all to such vile ungrateful beings as we are. This should secure our attention at all times to the word of the Lord. But we should bear in mind also, that the revelation of his will, contained in the Holy Scriptures, forms the great criterion by which we are to judge the doctrine we hear, examine our own hearts, and try the spirits which are gone forth into the world. And further, Jesus assures us, that "The word which he has spoken unto us, the same shall judge us at the last day." John xii. 48.

2. *Holy reverence should possess every soul who hears the words of that book.*

The Holiness and Majesty of its Divine Author; the place where we are assembled, in his house, in his immediate presence; the professed business for which we are gathered together, and our own utter insignificance and unworthiness, should conspire to produce in us the most profound and awful reverence during the time in which the word of God is rehearsed in our hearing.

3. *When the word of the Lord is read to us, we should exercise faith in it; for as the word preached, so the word read, will not profit us, except it be mixed with faith.*

The Bible contains the testimony of God: it must, therefore, be infinitely wicked and criminal in us to disbelieve it, and whoever persists in doing so, shall be damned. Mark xvi. 16.

4. *We should hear with application.*

We should listen attentively, and seriously inquire of our

hearts, what bearing the portion of scripture which is read has on ourselves, as individuals. Does the chapter or the paragraph read contain a discussion or illustration of some important branch of christian doctrine? Let me then question my heart whether I have received it in simplicity and godly sincerity; and inquire to what *practical* purposes it is applicable. Does it contain precepts and commands? Have I obeyed them? Do I keep them? Are there promises and blessings exhibited? Am I interested in them? May I indulge the hope without presumption that they are mine? Does the minister of Jesus rehearse in my hearing from the book of God, threatenings, curses, denunciations of wrath? Tremble, O my soul, lest these should be thy portion, and that, at last, thou be found wanting. How awful then would be thy disappointment, how dreadful the consequences!

IOTA.



THE INQUISITION AGAINST THE REFORMATION.

In the present state of Spain, every thing which may tend to throw light upon its religious history, cannot fail to interest our readers. The following extract from the last Quarterly Review, is a brief account of the commencement of the Reformation in that ill-fated land in the time of Luther, and of the successful attempt of the Inquisition to effect its utter extermination. The horrors of that bloody tribunal cannot be too frequently recollected, if we would duly prize the light and liberty we now so happily enjoy.

“The dawn of real knowledge, which, upon the revival of literature, penetrated into Spain, though feeble when compared with the glorious day which broke out in Italy, gave still an

early and fair promise of increase. The light, however, was no sooner perceived, than the powerful body of men, whose exclusive possession of the honours and influence of learning was founded on the superstitious ignorance of the people, directed the peculiar prejudices of the nation against the threatening progress of the human mind in their country. The multiplication of books, by means of the press, increased their vigilance against these mortal enemies of priestly repose. The destruction of literary works had begun sometime before the invention of printing. The illiterate Spaniards looked with peculiar pleasure on the repeated burnings of the Hebrew and Arabic manuscripts, the languages of two detested nations, while the clergy rejoiced in the extirpation of such works, Greek, Latin, or Castilian, as implied the existence of any real science besides school divinity. The library of Henry of Arragon, Marquis of Villena, a nobleman connected with the reigning family, was burnt in 1434, as containing the sources of that kind of knowledge which exposed its owner to the imputation of magic. In 1490, many thousands of Hebrew bibles, and no less a number of books of the same sort as perished in the flames on the death of Villena, were destroyed under a similar charge of necromancy. Thus the dangers and difficulties of the aspiring minds who, impelled by the improving spirit of the times, wished to devote themselves to the discovery of truth, free from the fetters of the established systems, increased daily with the fears of the church. The activity of the native genius could not, however, be completely restrained. The study of the learned languages

became the favourite pursuit of some eminent men among the clergy. Cardinal Ximenez, little suspecting the consequences, declared himself the patron of biblical criticism, and had the honour of publishing the first Polyglot Bible. But the search of the scriptures in the original tongues did not fail to raise the same doubts among the Spaniards which it had produced among the learned of other countries; and the seeds of the Reformation were actually, though sparingly, lodged in the bosom of Spain, by means analogous to those which prepared the abundant harvest repeated soon after in the north of Europe.

"There is something so singular in the events, which brought these seeds into activity, that, had the attempt been successful, the Spanish Protestants might have boasted of an almost miraculous interference in the establishment of their church.

"Although from a Papal bull of the year 1526, authorizing the superiors of the Franciscan friars to absolve privately such members of their order as should accuse themselves of heresy, Llorente conjectures that Protestant principles had been embraced among the Mendicants, the historical facts which that industrious writer has collected in his most valuable, but ill digested history of the Inquisition, fully convince us, that the German reformation made its first active and sincere proselytes at Seville. The original, and chief promoter of this mental emancipation, was neither a man of learning, nor a member of the clergy.

"Rodrigo de Valér,* a native of Lebrixa, an ancient town about thirty miles from Seville, had spent his youth in the idle and dissipated manner which has long prevailed among the Spanish gentry. A slight knowledge of Latin was the only benefit he derived from his early instructors; the love of horses, dress and women, engrossed his whole mind, as soon as he was free from their authority. Seville, then at the height of its splendour, was his favourite residence, and he shone there among the young men of family and wealth for his gallantry, and decided prominence in the ranks of fashion. Valér was, however, suddenly missed in the gay scenes which he used formerly to enliven; yet his fortune had received no check, and his health was not known to be impaired. A strange change had been effected in his mind; the gay and volatile Valér was now confined the whole day to his room with a Latin Bible, the only version allowed in Spain. Had he unexpectedly taken a religious turn, and abandoned the alluring walks of pleasure for the church and the confessional, such revulsions of feeling are too common among the Spaniards to have raised a general surprise. But this absolute retirement, this neglect of devotional works, and pious practices, for a book which even professional divines seldom took the trouble to examine, had something peculiar, and not easily accounted for. After continuing for several months in his scriptural studies, Valér was observed to court the friendship of the clergy. One of the most eminent of those for learning and

* So he is called by Cypriano de Valera, a Sevillian priest, who fled from the persecution which we shall presently describe. The Spanish work on *the Pope and the Mass*, which, without a name, he published in London, 1588, now lies before us. Llorente calls the Spanish apostle of the Reformation, Valero; we prefer the authority of his contemporary.

exemplary conduct, was Dr. John Gil or Egidius, canon *magistral* (preacher) of the cathedral of Seville, a dignity which, though usually obtained by a public trial, Egidius had received, without this previous step, by the unanimous nomination of the archbishop and chapter, as a testimony of superiority above his contemporaries. The learned canon had, hitherto, been more admired as a profound theologian, than as a powerful orator; but since his intimacy with Valér, his preaching had assumed a different character. Instead of vapid dissertations, his sermons were the earnest and powerful addresses of his feelings and conviction to the hearts and understandings of his audience. Egidius became the most popular preacher at Seville.

"No obnoxious doctrines had hitherto been broached by the pious canon. That the change, which had gained him such extraordinary popularity, was the work of Valér, could not even be suspected by those who were well aware of the immense distance at which the layman was placed from his friend's learning and talents. Such was, nevertheless, the fact. Valér had, during his retirement, learnt by heart a great part of the scriptures, and drawn from that source, a system of divinity, which seems to have agreed, in the main, with that of the northern reformers. Whether a simple report of Luther's opinions and of his appealing to the scriptures as the only source of religious truth, had given the same direction to the inquiries of the Spaniard; or whether, in the state of men's minds at that period, and, from the prominence of the abuses which fixed the attention of the inquisitive, similar inferences offered themselves to all who impartially

consulted the scriptures, we shall not take upon ourselves to decide. But it is a fact, that Valér required no other guide to lay the foundations of a church at Seville, which was found to be Lutheran in its principal tenets.

No slighter impulse than that of an ardent love of religious truth would have been sufficient to engage any man in the desperate undertaking of propagating Protestant doctrines, under the watchful eye of the Inquisition; now doubly alert from the animosity which their sovereign, Charles V. was showing against the Lutherans in Germany. But no danger could appal the enthusiastic Valér. Regardless of his personal safety, or, what is still dearer to a man who has enjoyed the respect of his fellows, his character for judgment and sanity of intellect, he appeared at the most frequented places, addressing all that would stop to hear him, upon the necessity of studying the scriptures, and making them the only rule of faith and conduct. The suspicions of derangement, which had been afloat since the period of his retirement, were now fully confirmed, and saved Valér, for a time, from the hands of the Inquisition. The humane construction of the Holy Tribunal was not likely to be of long continuance; and the lay preacher was soon confined to a solitary prison. His friend Egidius, whose orthodoxy remained unsuspected, appeared before the judges as Valér's counsel; a dangerous act of friendship, considering the vehement zeal which actuated the prisoner. But that zeal found full employment against the Inquisitors, whom he charged with ignorance and blindness, without the least attempt at concealing or disguising his principles. Twice was Valér imprisoned, and made

to stand a trial. The first time he forfeited his fortune, the second his liberty, for life. Agreeably to the rules of the tribunal, which make public disgrace one of its most powerful weapons, Valér was conducted every Sunday, dressed in a *san benito*, or coat of infamy, to the collegiate church of San Salvador to attend high mass, and hear a sermon, which he often interrupted by contradicting the preacher. Under a strong doubt whether he was really a madman, or courted this suspicion as a means to escape the punishment of fire, the inquisitors came to the final determination, of confining him in a convent near the mouth of the Guadalquivir, where, deprived of all communication with the rest of the world, he died about the age of fifty.

"The final sentence against Valér, which was passed in 1540, did not damp the zeal of his friends, however cautious it might make them in the propagation of their doctrines. Egidius lived in habits of great intimacy with Constantine Perez de la Fuente and Doctor Vargas, two very learned and exemplary priests, his early friends at the university of Alcalá de Henares. Many accessions had been made to this knot of friends by the intervention of Valér, whose proselytes in different parts of the town soon became known to each other. By the conversion to protestantism of Doctor Arias, a Hieronymite, the rising church began to feel strong in the number of her learned members. Arias, in spite of his natural fears, which, during the subsequent persecution, betrayed him into the most odious duplicity, disclosed his new views in relig-

ion to one of the members of his convent.* This man, who, in ardency and openness of character, was the very reverse of Arias, addressed himself successfully to his companions, till the whole community, including the prior, had embraced the doctrines of the reformation. The concealed protestants, being mostly divines of great eminence, and highly respected by the people, both for the dignified situations which some held in the church, (and the character of superior virtue, to which many among them were entitled, enjoyed a powerful and extensive influence in the town, especially through the confessional. That this influence must have been greatly restrained by apprehensions of danger will be readily conceived; yet the space of about ten years was sufficient for the foundation of two protestant churches, one at Seville, another at Valladolid, whose members, under the direction of appointed ministers, implored the blessing of Heaven on the religious work, in which they had engaged at the imminent peril of their lives.

At the head of the protestant church of Seville was Doctor Egidius, its founder. It embraced more than eight hundred members at the time of its extirpation. The house of Isabel de Vaena, a lady of illustrious birth, was used as a place of worship.

"The church of Valladolid had sprung, it appears, from the same root as that of Seville. Doctor Augustin Cazalla, canon of Salamanca, one of the king's chaplains and preachers, had been educated at Alcalá, when Egidius, Perez de la Fuente, and Vargas, the Sevillian leaders,

* The convent is within two miles from Seville. It is called San Isidro del Campo.

were at that university. The simultaneous rise of the two churches would justify the supposition that Egidius acted in concert with Cazalla, who, having attended the Emperor to Germany, probably imbibed the first favourable notions of the reformation in that country. But the religious connection of the protestants in the two capitals of old Castile and Andalusia is proved by the fact that the first use which Egidius made of liberty, after a long imprisonment on suspicion of heresy, was to visit his friend Cazalla. Numerous females, many of whom were ladies of quality, had embraced the Lutheran faith at Valladolid. The meetings were held in the house of Leonor de Vibero, Cazalla's mother.*

The history of religious zeal can hardly present an instance of more heroic devotion, or greater disregard of danger than appears in the Spanish protestants. The fierce spirit of persecution which the nation had imbibed during the struggle with the Moors, was now directed against the German Lutherans; those new enemies of the faith, who, in the conception of the Spaniards, had been marshalled by the power of darkness to take up the interests of his kingdom just where the final defeat of the Spanish Mahometans had left them. The Emperor Charles V. had employed, for some years, the whole strength of his extensive dominions to oppose the reformation in Germany. The Spaniards, by shedding their blood in that cause, had taken a double interest against it. Honour was thus engaged, on the one hand, to deliver up into the hands of justice all such as might be found contriving to spread

heresy in the most orthodox of Christian countries; while the mercenary feelings of the lower class, on the other, urged them to the performance of a lucrative duty, which entitled the informer to a share in the spoil of God's enemies. Detection was unavoidable, and could not but be foreseen.

"Egidius was the first to fall under a strong suspicion of heresy, which, a few years afterwards, would have cost him his life at the stake. He was confined in the solitary prisons of the Inquisition. His trial was conducted with the slow and perverse adroitness which belongs to the Holy Tribunal. It was imbittered by the animosity of Peter Diaz, one of the inquisitors, who, to obviate the imputation of partiality to an old friend, whose opinions he had, at one time, embraced, was now eager to evince uncommon ardour in the defence of orthodoxy. Arias, the Hieronymite protestant, whom Egidius appointed his advocate, basely betrayed his client, for fear of raising suspicions against himself. Yet the prisoner could not be convicted of clear and positive heresy. He was sentenced to three years' confinement, and compelled to make a public profession of the Romish faith. It was at the end of this long imprisonment that he hastened to visit the Lutherans of Valladolid. On his return to Seville, in 1556, death snatched him from the general persecution which was then impending. Had he lived longer, he would have expired in the flames, to which his bones were committed in 1560.

"Egidius's trial had led to discoveries, which, being afterwards followed up, put the gov-

* The Spanish women do not take the name of their husbands. Even the children of the same parents used, not long since, to bear different surnames, taken from other branches of the family.

ernment in possession of the extensive plan of the Spanish protestants for the overthrow of Papal despotism. Subsequent events confirmed the reports of the informers. Cassiodorus de Reyna, John Perez de Pineda, and Cyprian de Valera, all priests, natives, or inhabitants of Seville, had fled out of the kingdom, where they published Spanish translations of the scriptures, and other works of avowed protestant tendency. Julian Hernandez left Seville, pretending commercial speculations, but, in reality, to promote the diffusion of the reformed doctrines by the introduction of books. On his return he was seized, tortured and convicted of having smuggled a great number of works, concealed in double casks, holding a small portion of French wine, between an outer and an inner range of staves.

"But what appears to have, at once, disclosed the extent of the rising sect, was the declaration of an unfortunate female, who, though a most zealous partizan of the reformation, was doomed to be the involuntary cause of its utter destruction in Spain. Maria Gomez was a widow, who lived as housekeeper, with Doctor Zafra, vicar of the parish of St. Vincent, at Seville. After the death of Egidius, Zafra was among the chief leaders of the protestants, and Maria, the most constant attendant at the secret meetings where her master officiated. Whether the effort which the abjuration of early religious principles had cost her, was such as to impair her health, or the fear of detection had dwelt too long and painfully on her mind, the poor woman became deranged, and it was necessary to confine her. In this state she eluded the vigilance of her keepers, ran straight to the inquisition, and made a complete disclosure of what she

knew. The derangement of the witness was so evident, that Zafra would not confirm her account by a flight, which must have proved destructive to his friends. But the inquisitors, who strictly keep the rule of considering every accusation as true, though the most absurd, in appearance, allowed the alarm of the protestants to subside, and prepared themselves, with the assistance of government, to strike a final and decisive blow on a party whose strength they began to fear.

"We possess no direct information as to the circumstances which led to the discovery of the protestants at Valladolid. But, as the leaders of both churches were united in sentiments and designs, it is natural to suppose, that the accusations which betrayed the Andalusian Lutherans would implicate those of Castile. So thoroughly did the inquisitors trace the religious conspiracy to its last ramifications, that fifteen years were employed in the minor prosecutions which originated in the two capital towns.

(To be continued.)

ON THE DUTIES WHICH SHOULD IMMEDIATELY SUCCEED PUBLIC WORSHIP.

THE ministry of the word, and other exercises of public worship, have been wisely and graciously appointed, to impart to us the knowledge and possession of true religion. And where religion is possessed, they are designed to call it into active operation, and bring it to maturity and vigour.

They are means for the attainment of important ends, and those ends are, the power of religion in the soul, and the exemplification of it in the life. These means occupy the same

place in relation to our souls which food does to our bodies. The great end of our existence, is not to eat and drink; but we partake of the provision of the table, that our bodies may be strengthened, and that thereby we may be able to perform the duties of life. With such views, we ought to attend on the public worship of God; not as constituting the whole of our personal religion; but as means by which the growth, and vigour, and activity of our personal religion are to be promoted. If we do not keep these objects in view, we shall not be doers of the word, but hearers only, deceiving our own selves.

As I have already called the attention of your readers to that state of mind in which they should go to the house of God, and to the manner in which they should join in the solemnities of public worship; I hope they will receive with candour, a few suggestions, on the feelings and conduct proper to be observed, when they have retired from these services.

Hearers of the word ought seriously to implore the divine blessing on the truths they have heard.

The Lord only can teach you to profit. Whoever may be your public instructor; with whatever clearness and strength of argument he may address your understandings; with whatever warmth and pathos he may affect your passions; or with whatever fidelity and skill he may level the truth at your consciences; yet as to all holy and lasting effects, no good will be done without the blessing of God. He is the Father of lights, and the giver of every good and perfect gift. He only can make the gospel the power of God unto salvation; and the instrument of

consolation and purity to your souls.

How important then, that you should leave the house of God with devout breathings, that the word of grace may be blessed to your good! You should pray to Him, that, by the ministry of the word, your understandings may be enlightened, and your affections elevated; that your wills may be subdued, and your temper and lives more conformed to the image of Christ. Nor should you be merely concerned for yourselves; you ought earnestly to pray, "that the word of the Lord may have free course and be glorified, even as it is with you." These breathings of pious desire may ascend to God as you are returning from his worship, and you will find it profitable when you arrive at your habitations, to plead with God that a blessing may attend his word.

Endeavour to retain what you have heard. If you would derive real profit from the services of the sanctuary you must remember the truths which have been delivered by the ministers of Christ. When our Saviour prayed for his disciples he said, "sanctify them through thy truth, thy word is truth." It is evident, from this petition, that the truth is an instrument employed by the spirit of God in promoting our sanctification. But how can the truth sanctify us if we are ignorant of it; or what benefit can we derive from the word preached, if we forget what we hear? "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." But how can either the scripture, or the explanation and il-

illustration of it be profitable, if it be not impressed on the memory and the heart?

We all know that it is not the quantity nor the quality of the food which we eat, that of itself nourishes our frames. It must be subjected to the process of digestion, it must be converted into chyle and blood—and then enter the heart, and issue from it into innumerable channels, before it imparts life and vigour to the system. Such is the process of divine truth. To derive real benefit from it, we must mark, learn, understand, and inwardly digest what we hear. It is not sufficient that we hear. The Redeemer says, “Blessed are they that bear the word of God, and *keep* it.” We must keep it in our memories and in our hearts. By pursuing this course, it may be expected that the seed of the word will bring forth fruit to the glory of God. We have an affecting description of forgetful hearers in the language of inspiration. “For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.”

Let me then request your readers, when they leave the house of God, to avoid topics of conversation which are not connected with what they have heard. Endeavour to collect your thoughts. Call up to remembrance as much as possible what you have heard; and ponder upon it, until it leaves some powerful and indelible impressions on your minds. Such of you as are young, will find it of great advantage to record at home the text on which the discourse was founded, and as many interesting remarks as you can recollect. This exercise will

strengthen your memory, it will also serve to fix your attention when hearing the gospel—and it may be followed with saving effects to your souls.

I shall never forget the many interesting Sabbath evenings which I passed under the roof of my late venerable and pious father. When the family were seated around the domestic hearth, after prayer to God, each one was interrogated concerning the public services of the day. It was expected that one should name the text—that another should say something of the introduction to the discourse, and that another should describe the outlines of the sermon. In this way, a tenderness of feeling was produced—restraints were imposed on the conscience—and impressions were left on the minds of several of the children, which, I trust, will only terminate in the unfading enjoyments of heaven.

Were such a course pursued by christians, it would enlarge their knowledge and confirm their faith;—it would also elevate their religious feelings, and give a consistency of character, which would render their christian profession amiable and useful.

And if hearers generally would be persuaded to meditate on the warnings and exhortations which are delivered to them in public, we might hope to see more blessed effects produced. If faith comes by hearing, and hearing by the word of God; the remembrance of what has been heard, and serious reflections upon it, might be the means of salvation to the soul.

Hearers should leave the house of God with a determination to practice what has been enforced.

We are commanded by an Apostle, to “be doers of the word

and not hearers only, deceiving our own selves." Christianity is not a mere theory, designed for amusement or speculation. It is a practical system. Its grand object is, to turn men from sin to holiness; and from the love of the world to the love of God. "For the grace of God that bringeth salvation hath appeared to all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Men should hear, then, with a view of being doers of the word.

What does this word command? It commands men to flee from the wrath to come. It calls upon the wicked to forsake his way, and the unrighteous man his thoughts. It declares, that "he who believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Such being the solemn statements, and authoritative requirements of revelation, every one should feel a deep anxiety to be a doer of this word. On retiring from the solemnities of public worship, it is important that each one should ask himself; Have I fled from the wrath to come? Have I forsaken my wicked ways? Am I a believer on the Son of God, or is eternal wrath abiding on me? Hearing the word will be of no advantage, if the voice of warning is disregarded, and the invitations of mercy are not accepted. It is said of some, "that the word preached did not profit them, not being mixed with faith in them that heard it."

The gospel also enjoins various duties on Christians. It commands them to walk not after the flesh but after the spirit. It requires them to "crucify the flesh with its affections and lusts; and to lay aside every weight,

and the sin that doth most easily beset them. It shews them in what way they are to glorify God, and how they can be most useful to their fellow men. When, therefore, they return from the house of God, they should seriously inquire, what duties have been explained and enforced? And they should solemnly resolve, that whatever may have been their former deficiencies, they will, in future, live in all holy obedience to the divine commands.

I shall now close this communication, by offering a few reasons in support of the duties which I have recommended.

A neglect of them will be dangerous. If you are satisfied with being hearers only, you are deceiving yourselves. It is affecting to think, that persons may indulge the persuasion that they are pleasing God, and pursuing the path to heaven, when, alas! the contrary is the case. Perhaps some who read this may be cherishing a spirit of self complacency, because they attend regularly on the ministry of the word, and manifest a respect and kindness for those who deliver the messages of salvation. But this falls far short of the christian character. You may hear the word, and yet remain in a state of indifference and unbelief. Nothing can be more delusive than the hope that is founded on being a hearer of the word, while that word is not received.

The performance of the duties I have brought into view, will be followed with the most happy consequences.

"But whoso looketh, (says the apostle James,) into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his

deed." There is, in this passage, an intimation, that it requires watchfulness and labour to remember what is heard, and to receive and retain it so that it shall become the ingrafted word of God, able to make men wise unto salvation. It calls for christian effort to understand and practice what is brought to view in the ministry of the word. But the man who sets about this in seriousness and earnestness, "shall be blessed in his deed." He shall be enriched with divine knowledge. In him the promise shall be fulfilled; "the soul of the diligent shall be made fat. He shall grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. He shall also abound in consolation. The knowledge he receives in answer to prayer for a blessing on the word; and his more familiar acquaintance with its promises, and the various subjects illustrated from the pulpit, will give a sta-

bility to his mind, and furnish him with sources of comfort and confidence, so that he will stay himself on the Lord his God.

The Lord will bless him. "In keeping thy commandments, (says the Psalmist,) there is great reward. The willing and obedient shall eat the good of the land. The man who thus endeavours to derive profit from the services of the sanctuary—who endeavours by prayer, meditation, and recollection, to treasure up the instructions which he hears, and labours to carry the spirit and principles of religion into the affairs of life, shall be blessed of God. The Lord lifts upon such the light of his countenance. He gives the spirit of adoption, and an earnest of Heaven to those who, while they are dependant on the grace of God, labour that the means may be blessed, which that grace has provided, and on which they have diligently attended.

Review.

The Moral Condition and Prospects of the Heathen. A Sermon delivered at the Old South Church in Boston, before the Foreign Mission Society of Boston and vicinity, at their Annual Meeting, Jan 1, 1824. By Benjamin B. Wisner. Pastor of the Old South Church. Boston, Crocker and Brewster. pp. 36.

It has been the fate of the missionary cause wherever it has at last obtained a decisive hold on the feelings of a community, to struggle through a protracted course of diversified opposition. The first call to this species of benevolence has generally been made by young men, such as Carey, and Mills, and Judson, who had

resolved, at all events, to consecrate their lives to the service of the heathen. Associating with themselves a few others of similar character, with all the zeal of reformers, they began to urge upon christians, the universal obligation of the command, Go ye into all the world, and preach the gospel to every creature. Whether they have stated this obligation without sufficient care, or whether their zeal has not been sufficiently tempered with discretion, we pretend not to say. But the first and almost immediate effect of this sort of preaching has been a very universal tremor among the ranks of those professed christians who had not before devoted any attention to the

subject. They shrunk back, as though the missionaries were in possession of an argument which was about to transplant the whole Christian church, willing or unwilling, to the prairies of Missouri, or the rice marshes of Bengal. There seemed at first blush something improbable in the idea that a truth should have been in open view to every one, who looked upon his bible, and that these young men should now for the first time have discovered its meaning and importance. Hence the older part of community looked upon them as unwise youths, whose zeal, far too fervid for the practical purposes of life, needed to be cooled by a few lessons from the more temperate wisdom of their fathers. But this was far from being the only feeling which the call to missionary exertion awakened. The churches had not been informed of the state of the heathen world. When this was brought before them, though they felt that something ought to be done, the magnitude of the field sunk them into almost hopeless despondency. And again, they had not before thought of much more than getting to heaven themselves. But now that the duty was urged upon them of doing all in their power to get others there, they immediately saw that thousands around them were perishing for lack of knowledge. Hence, said they, we have heathen all about us, and we must first attempt to do something for them. And besides all this, the undertaking costs money; and christians, before the present system of exertions, had not learned to give freely and cheerfully, and with faith, into the treasury of the Lord. But perhaps a more powerful obstacle than any other, or one, at least, which gave to all the others their principal effect, resulted from that shuddering anxiety, that

dread of consequences, which fills up the interim between "the acting of a dreadful thing and the first motion." Here was a great object to be effected. It ought to be attempted, but how should it be commenced? Who should commence it? Where should the first blow be struck? Where should the first point of light be thrown upon the darkness which covered the earth, the gross darkness which covered the people. The wisdom of no one could be relied on, for in this business the wisdom of no one had been tested. No plan could be suggested, against which a thousand objections could not be urged, for where the facts were so few, their place must be supplied by imagination, and imagination is abundantly more prolific of difficulties than reality. At last, necessity has driven a few to the adoption of some plan to meet the present emergency; this has in time become more and more perfect as experience has taught wisdom, and when once confidence has thus been established, the other difficulties have gradually vanished, and the cause has gained the substantial support of the christian community.

When the missionary cause has advanced thus far, it is evident that its progress is not to be resisted. It has found out men who have pledged to it their lives and their fortunes, and their example is daily augmenting their number. Men begin to taste the delights of liberality, and their bosoms beat high with the throb of conscious philanthropy. Every new success adds fuel to the flame of their benevolence, and every failure only binds them more indissolubly to their purpose. They have learned how exertion is to be made. They have learned to strike with effect and in concert. They have learned to lay their plans, and to wait prayerfully and

fearlessly for the full result of their combinations. Their atmosphere is infectious. Every christian sees at once that this is acting in the spirit of the gospel. He at first feels ashamed to oppose; he then feels ashamed not to assist, and at last comes to throw with alacrity his mite of exertions and influence into the treasury of the Lord.

But when the cause has once gained this elevation, it has other enemies to combat. Whilst the church quietly looked on, or rose in opposition, the men of the world were silent, if not friendly to the missionary enterprise. The attempt could at least do no harm. Sympathy was awakened at the sight of a few men, for obviously no selfish motive, struggling almost alone to benefit a world of miserable heathen. And besides, no strong appeal was made to the charities of the public, nor was its indifference confronted and contrasted with elevated christian liberality. But when once this cause has assumed an attitude which brings it prominently into public view, and challenges the support of every man who wishes well to his species, a host of opposition instantly takes the field. The undertaking is branded as Quixotic, and in a most appalling degree inhuman. We are told that the heathen are well enough off in the world that is, and will be in no danger in that which is to come. We are accused of interrupting the peace of nations, disturbing the harmony of families; in a word, that the thing we are attempting is impracticable, and useless if it be not impracticable, and if useful and practicable, we are attempting it in precisely the worst of all possible methods.

We mention these things not as subjects for complaint. No, we rejoice that it is so. If the supporters of the cause cannot both meet argument and bear ridicule,

we would give but little for their assistance. The more the merits of the subject are discussed, the better will they be known, and the firmer grasp they will take upon the feelings of the community. The old will love the cause more, and the young will understand its merits better for every such investigation. The missionary cause, like the Pine of Clan Alpine

“Moored on the rifted rock,
Proof to the tempest's shock,
The firmer he roots him the broader
[er it blow.”

Nothing can please us better than whatever tends to bring the subject fairly before the tribunal of enlightened public opinion.

Such we think to be the state of the missionary cause in our own country. It has very generally enlisted under its banners all of every name who bear the image of Christ. But it still has many opposers. Its merits are not fully understood, nor is its benevolence duly appreciated. It needs that these should be brought prominently and frequently before the public, and that every objection worth notice should be fairly and candidly discussed. Vituperation should be most carefully avoided by all the friends of missions. The cause is too elevated for appeals to any other than the nobler sympathies of man. It certainly needs not the aid of invective. It can do without it, and if not, it certainly cannot do with it. It becomes the advocate of missions to stand forth bold in the consciousness of honest benevolence, and exhibit lucidly and feelingly the claims of the cause he is supporting. He should take the ground of a man willing to be convinced if he is wrong, and most desirous to convince others if he is right. In this way the cause will prosper. It has claims upon the man of taste, the man of feeling, and the

philanthropist, which no other cause can present. It will yet sway the whole christian church, melt down into one mass every friend of man, engross the attention of cabinets and councils, and throw its mighty weight on one side or the other of every grand political combination.

We are happy to observe that a course similar to that which we have noticed, has been pursued by the author of the very able sermon whose title stands at the head of the present article. He has devoted this discourse to the consideration of one single question of vital importance to the missionary cause, namely, What is the present state, and what are the future prospects of the heathen world? The whole discussion is conducted in the style of temperate, logical, and manly argument. We have not noticed a single expression which at all savoured of unkind feeling, nor a single argument of which the conclusion, so far as we see, could be resisted. Mr. Wisner attempts to establish the position that the heathen who die in their present state, so far at least, with one or two exceptions, as that state has been known, will be inevitably lost. We will briefly present our readers with an abstract of his argument.

The text is in Rom. vii. 9. "*We have before proved, both Jews and Gentiles, that they are all under sin.*" The sermon is divided very properly into two stages of argument. The object of the first, is to establish the position, that the Apostle considered the heathen of his own time exposed to the fearful consequences of sin disclosed in the scriptures; and of the second, to prove that the heathen are now in the same moral condition, and exposed to the same condemnation, as they ever were.

1st. The proof of the first position is drawn from the phrase in the text, "under sin." This, evidently, means "to be sinful." It indicates, they were considered by the apostle as transgressors of the law, and, as to every law a penalty must be attached, they were exposed to that penalty, whatever it might be. The second argument is drawn from the expression in the 19th verse, "the whole world is guilty before God." The proof from this argument is very nearly the same with that of the first. "To be guilty," and "to be a sinner," mean substantially the same thing; only in the latter case, the mind is directed specially to the action, and in the former, to the offender. A guilty man is always a transgressor, though a transgressor may not always be guilty; he may not have known, nor have had the means of knowing that his action was wrong. The conclusion then, to which these two arguments bring us, is, that the heathen are sinners and are guilty, and are, therefore, exposed to the condemnation of the law of God.

But what is this condemnation? The author proceeds to show in the 3d place, that the apostle believed, that it was "the wrath of God." Verse 18. And in the 32d verse, that in the judgment of God, those who possessed the character of the then heathen, were "worthy of death." And in the 12th verse of the second chapter, he declares, that they who had sinned without law, that is, without the light of revelation, shall perish without law; that is, without being judged by revelation. Hence it is evident, that their condemnation must be death. In the next place, he shows that it is death eternal. In the 6th chapter of this Epistle, the apostle, speaking

of the former heathen life of the Romans, asks; "What fruit had ye in those things whereof ye are now ashamed, for the end of these things is death; for the wages of sin is death. The wages of sin is death, but the gift of God, is eternal life through Jesus Christ our Lord." "Here it is evident, the sentence is antithetic, and that the same range of interpretation is to be given to death in the former, as to life in the latter clause. Of course, we here have the apostle asserting, that the wages, the merited and just recompense of the things whereof they were ashamed, and of which he had asserted the whole heathen world to be guilty, was eternal death. And 5thly, the same decision is given in his Epistle to the Ephesians, in which he declares, that whilst they were Gentiles, they were "children of wrath, having no hope in the world." "Children of wrath," means liable to, or deserving the wrath of God. Such was their state when Gentiles, and moreover, it was "without hope." And here the author asks very pertinently, "Were they to enter heaven at death? Then there was hope in their case. Were they to suffer a temporary punishment at death, and then enter heaven; then there was hope in their case. But Paul says there was no hope. They were exposed to eternal death." Lastly, the author eloquently urges, from the dangers, imprisonments, and diverse persecutions which Paul endured for the sake of preaching the gospel to the heathen, that he believed such to be their danger. From such repeated declarations, and from a whole life spent in a manner for which nothing but such sentiments will account, we think the author conclusively proves, that the inspired apostle

to the Gentiles, undoubtedly, considered the heathen to whom he preached, exposed to the eternal wrath of God.

This leads us to the second stage of the argument, in which the question is, "Is this decision of the apostle applicable to the heathen of the present day?" Here Mr. W. states the almost self evident proposition, that "since the principles of the divine government are ever the same, and since the Bible correctly develops these principles; whatever the Bible declares concerning any description of character in one age, is true of the same description of character in all ages." To determine, therefore, what are the prospects of the heathen now, it is only necessary to inquire, whether their moral character be the same with that which the apostle denominates by the term, "under sin;" and which, he declared, exposed them to the wrath of God to "hopeless" "eternal" death.

In conducting this inquiry, the author examines the moral character of the heathen of the Eastern continent and its islands, and of the aborigines of America. The specifications of Paul, he remarks, respecting the Gentiles of his time, may be arranged under the following heads, "those which refer to duties to God," and "those which refer to duties to man."

1st. The apostle declares that the heathen of that age "knew God." That is, at least the learned heathen knew the existence of one supreme God. In the same manner, the Aborigines of America, and the heathen of the Eastern continent, at present, generally, if not universally, believe in the existence of one supreme Deity, uncreated and eternal. But, adds the apostle, "they glorified him not as God,

but changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things." The author then shows conclusively, that this assertion is true not only of the ancient heathen, but of the aborigines of our own country, as well as of all the inhabitants of the Eastern continent. We would willingly quote several passages from this part of the sermon, but our limits constrain us to proceed to the consideration of the moral character of the heathen, in respect to relative duties. 1. The Apostle describes the ancient heathen as without natural affection. The same is true of modern heathen. 2. He declares they were given up to vile affections, and to the most shameful uncleanness. The same is true of the savages of the West, and of the idolaters of the East. 3. It is given as another characteristic of the ancient Pagans, that they were governed in their intercourse by supreme selfishness, exhibiting itself in the various forms of "covetousness, deceit, falsehood, dishonesty, and fraud." The same remarks apply with equal force to our own aborigines, and to all the various nations of the East. 4. The Apostle says of the Heathen of his time, that they were "unmerciful, malicious, and implacable." It is abundantly evident that these epithets may be applied with equal propriety to the heathen of the present day. The author then notices the objection which is made to this doctrine from a priori views of the character of God, and concludes by an eloquent appeal to christian benevolence in behalf of missions.

We have thus only very briefly stated the outline of this logi-

cal, and to us, conclusive argument. Our limits forbid us to give a single extract. It is, however, but justice to remark, that each of the specifications we have noticed, is most fully supported by abundant references to authors of unquestionable veracity, men who have themselves witnessed the very abominations which they describe. In this department of the subject, Mr. W. has evinced a spirit of persevering and laborious investigation, which we have never, on a similar occasion, seen surpassed, and which we have rarely seen equalled. If we mistake not, this sermon has fully set at rest one question which has caused no little doubt, even among the friends of missions; it has established one fact which should stimulate every christian to unremitting exertion, so long as there remains a single unevangelized human being on the face of the earth. To say more in praise of the sermon were unnecessary. It aims at an important object; this object it has accomplished; and for accomplishing it the author deserves, and we doubt not, will receive, the thanks of the christian community.

Were we disposed to look for minor faults, we doubt not they might be found. Parentheses are used too frequently. From a desire to be exactly understood, the sentences are sometimes overburdened with circumstances. Not enough attention is paid to melody and the lesser beauties of writing, nor is the selection of words so classical as the nature of the subject might have warranted. But these are small defects. They are lost in the general excellence of the discourse, and only teach us that nothing human is exempt from imperfection.

Missionary Intelligence.

ENGLISH BAPTIST MISSION.

SERAMPORE.

THE following particulars, in relation to the afflictive bereavement sustained at this station, in the death of Mr. Ward, will be read with interest. They are taken from a letter written by Mr. Pearce to Samuel Hope, Esq. of Liverpool.

"The funeral was attended by several missionaries of all denominations; Church, Independent, and Baptist. Brother E. Carey prayed before the removal of the body; Dr. Carey delivered an address at the grave, (in his usual simple and affecting manner;) and Dr. Marshman concluded with prayer. Dr. Carey dwelt with great propriety on the loss we had sustained, whether we considered our departed friend as a christian, head of a family, minister, or missionary—and in the latter character especially, as it regarded both the spiritual instruction and temporal comfort of the Native Brethren."

That this devoted servant of Christ was ripening for glory, was evident to those who had the opportunity of remarking the state of his mind.

"His growing devotion had been for many months past observed by his friends, and death and the invisible world were the common topics of his conversation with them. On the Monday preceding his death, he, united in a prayer-meeting with the Church Society's missionaries here, and used the following expression, indicative of great humility, and ardent desire for the

salvation of the heathen; 'O Lord, if thou seeest me unfit for the carrying on of thy cause, and that it is injured by my coldness and want of spirituality, O remove me, and put others more worthy in my room! but let thy kingdom come, and thy will be done on earth, whoever be the instruments.'"

Of the fragment, mentioned in the following paragraph, we hope to be able hereafter to give some additional information.

"He was writing an appeal to European Christians in favour of Missionary exertions, nearly fifty pages of which had passed through the press before his decease. The work will derive additional interest now from the consideration of its being his dying effort; and, I trust, will be blessed to produce a wide, permanent, and beneficial influence. And O that God would, in tender mercy to the heathen, open the windows of heaven, and pour us down a blessing; and having proved, by removing such laborious and useful men as Milne, and Harle, and Keith, and Ward, that he can do without instruments, manifest his own Almighty power and glory by converting the world unto himself!"

CALCUTTA.

THE following Extracts are from the Journals of our Calcutta brethren.

"January 2, 1823. A poor old man, named Gomesh, who had heard the gospel some months

ago from Paunchoo, has lately been very ill, deeply salivated, which has detained him at home these two or three weeks. Being a little better, he found his way to the station again to-day, though unable to speak plain from the effects of the calomel. He entered into a long and a very pleasing conversation, in which he gave me an account of his feelings during the time of his confinement. I wish it was in my power to give an account of it, in a way that would do justice to its simplicity and earnestness. I cannot help hoping he has found the "pearl of great price." Amongst several things he related, he mentioned the following with great pleasure, viz. that his wife, he hopes, is beginning to seek salvation also. Some little time ago, she used frequently to reproach him for ignorance, saying he knew nothing—ought to learn of her, as she was much better acquainted with religion than he was; to which he replied, "Well, teach me then." It was a sore grievance also that he did not seek instruction among the Catholics instead of going to the Protestants. When he would pray in his house, in the way he had witnessed with us, she would ridicule, or behave unpleasantly. This was very pleasing in one view, as it shewed he was in the habit of prayer, and that he was persevering in the duty notwithstanding the opposition. He mentioned, that since he was confined to his house by affliction, he chanced one day to go into his room, and found his wife praying, and making use of the same kind of language as he has used since he has learned to pray of us, as he expresses himself. This circumstance seems to have afforded the poor old man great pleasure. His recent affliction seems to

have co-operated with his former impressions in bringing him near to the Saviour."

Pleasing Account of a Brahmun.

"Our friends in England will soon hear of the death of Anunda; but it will be matter of thankfulness to them to learn, that we have now at the station another brahmun who bids fair to be a second Anunda, (*Joy*) the fruit of the Doorgapore station."

"Three years ago, he was with us for some time, and read through Matthew and part of Mark, and then left us at the importunity, it seems, of an elder brother, a lawyer in the native courts, a man of consequence, and a great opposer to the gospel. After three years he unexpectedly returns, and seems more hopeful than before. I had quite forgotten that such a person had been amongst us; and Paunchoo seems to have had not the least expectation of his returning. And after being long forgotten by us all, he came one night, and walking slowly up to Paunchoo's house, exclaimed, *Brother!* "Who are you?" was the reply. "I am Bagungee, the brahmun, who was with you at such a time, and read the Holy Book. *I am come alone, with my life in my hand.*" He was of course welcomed, supplied with a room, and has commenced reading the scriptures as before, and is very diligent. The Lord deepen conviction upon his heart, and give him to his little church here, as a brand plucked out of the fire. I sincerely trust, this instance of divine mercy, for I cannot but hope the hand of God is in it, will tend to remove my scepticism. Often I speak upon the subject of salvation by Christ, rather as a duty than a delight, and when persons present themselves for inquiry, I

am apt to decide upon it as a bad case in my own mind, before I scarcely exchange a word; and the many cases wherein we have had persons here for a little time, who have then abruptly left us, or given us cause to dismiss them, produced upon our minds a great degree of unbelief, and almost a temper of despondency. But God is to be trusted through all outward discouragements. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." "Lord, increase my faith; and the faith of my companions in the kingdom and patience of Jesus Christ." The first conversation I had with him, left rather a doubtful impression upon my mind, but I have been better pleased the longer he has remained. The first morning, after a little conversation, he asked me whether or no infants were accounted sinners, and so in a state of condemnation? Instead of giving any direct reply, I recited the passage from Luke, "Lord, are there few that be saved," together with the reply Christ gave, and took occasion to insist upon the importance of a serious attention to our own salvation, rather than to direct our minds by an uncalled for concern about that in which he had no interest. I have had nothing of the sort since, but all has appeared serious.

"10th. The brahmun continues to give increasing satisfaction. His diligence in reading the scriptures is very pleasing, and the increase of christian knowledge, proportionate. I have also perceived a very marked sobriety in his deportment. No irreverence and levity, nor any unprofitable remarks. His diligence in reading the scriptures puts me in mind of that illustration of the kingdom of God, in the *man who went out*

seeking goodly pearls. He has already gone through the four gospels, the Acts, and nearly the epistle to the Romans. He truly answers to the character of an inquirer, for the whole of his work seems to be the attainment of scripture truth. I have greater hope of him than ever I entertained of Anunda, previous to his baptism. He appears to have much more application and more determined seriousness, though he is an older man, and therefore it might be expected. In our place of worship this morning he made some very seasonable remarks to the people who were collected to hear. If he continues as he has yet gone on, I cannot doubt of his turning out a very consistent christian, and I begin to hope, a useful preacher too. Paunchoo seems to take a great deal of pains with him, and is not a little delighted with his improvement. His Brahmical thread, malas, &c. he has taken off, and given to brother Penney. With us he at present receives his daily food, and has had one piece of cloth; and besides this, I have not heard one word upon his worldly affairs, and this is no small thing to say. I believe his food is of the very plainest kind, so that I know not how he could do with any thing less. Being a Brahmun of the Cooley cast, he might live in luxury, if he pleased; but he says, "having found the way of life," he has as much as he needs. His brother, who is wealthy, or at least, in good circumstances, says he will maintain him if he will leave us and go home. He says in reply, "You know I have been this way ever since I was here three years ago; and I *am* and *shall* be a christian." Three or four people were sent by his brother to parley with him; but it was to no effect. Nearly a fortnight,

ago I asked him to pray at our evening worship; but he excused himself. I stopped about ten days, and asked him again: he consented, but was very low and very short, only uttering a few broken sentences. It was, however, very gratifying; for though his words were few, they appeared *fully chosen*. His way of expressing his sense of sin appeared very evangelical: we have little doubt he will gain confidence in due time. His diligence and seriousness promise exceedingly well, and I hope he will prove a useful instrument in making the truth known to others; though his utterance will probably never be so ready and forcible as Paunchoo's."

HONDURAS.

A Letter from Mr. Bourne, dated April 30th last, gives the following account of a visit he had paid to several places under the Spanish dominion, lying to the southward of Belize.

"Since I wrote to you last, I have taken two voyages to the southward. The first was about two hundred miles to the Spanish settlement of Amao, where I remained a few days. The people are in a very wretched state as it respects religion. I was introduced to the Commandant, who after making some inquiries, stated that he should be happy to give me any information he could, and that all they required was conformity to the civil authorities. There is a fort and garrison at this place; there is a priest also, who invited me to come and see him. I called at his house, and spent about an hour in conversation with him; he, though probably one of the richest merchants in the place, appeared a very illiterate man.

He told me his house was at my service while I remained there; for which I thanked him, but did not avail myself of his offer. One woman, from hearing of what she supposed to be a priest, came to me, wishing to confess; but I dispensed with her offer, praying she might go to a higher source for forgiveness. Soon after my return from this place, an opportunity presented, and I entered on my second voyage. This was up the Gulf of Dalie to Isabella. The passage up the Gulf was the most delightful of its kind I ever saw. As we sailed up, the mountains on either side us were very high, nearly perpendicular, and covered with a rich variety of the most verdant foliage. This continued for about twenty miles, when the river opened into a large lagoon, which took us nearly a day to sail across; here the land brought the water again into a narrow compass, which continued for some few miles, when we were introduced into a still larger lagoon. After sailing a whole day in one direction across it, we arrived at Isabella. The inhabitants are few at this place; they choose to live more in the interior, on account of the pirates who trouble the coast. It is chiefly occupied as a place to receive goods to and from Guatemala and Belize.

"The inhabitants chiefly consist of Indians—there are a few Spaniards—they have no priest among them, and seem, if possible, in a worse condition than those of the former settlement. I took the liberty of talking a little with them, and got about seventy or eighty round me, among whom I distributed a large bundle of tracts to those who could read, and exhorted them to read them to those who could not. There was much eagerness manifested to get

them; and among those who could read, and obtained them, were a considerable number of poor Indians, who had come many miles out of the interior, to drive the mules which carry the goods, and were going to return. To one man, who appeared trust worthy, I entrusted another bundle of tracts. He was going into the interior, and promised they should be faithfully distributed."

The following letter, addressed to a friend in Newcastle, gives a more general view of his situation and prospects.

July 17, 1823.

"You will probably hear, before this reaches you, that Belize is to be the place of my residence, and the commencement of the Mission in this part of the world; and in this, Divine Providence seems much to have interfered, and, by a long detention, and painful course of discipline, to have taught me the path of duty. I have received a letter from Mr. Dyer, stating it to be the opinion of the Committee, that I should remain at Belize; yet, however, they wish me still to keep my eye on the Indians of the Musquito Shore, and send them information respecting them. I feel fully satisfied with this arrangement, and see much of God in it. It appears of the greatest importance that a Mission be established here first, not only from its loud calls, the greater number of inhabitants you get access to at once, and the probability of its supporting itself at no very distant period, but of its local advantages, and the assistance it may afford to every other Mission in this part of the world. We may hope the period is not far distant, when not only something will be done on the Mus-

quito Shore, but amongst the Spanish provinces around this settlement. Indeed, it appears from their internal commotions, that things are now fast making way for the entrance of the Gospel; and I have little doubt but that, in a little time, a Lancasterian School might be established in Guatemala, a city containing 32,000 inhabitants."

"But probably you would wish to know what is doing in Belize, relative to religion. As to its means, we have on the Sabbath, one service at six o'clock, A. M.; one at half-past ten; and between one and two, P. M. we commence the Sunday school, which continues till about half-past four o'clock; and at half-past six in the evening, we have preaching. The whole of this has often, of late, fallen to myself, Mr. P. being from home, and Mr. S. being employed up the river. We have besides these, two services on different evenings in the week; also I have devoted a certain portion of time every week to visit the free coloured people, and converse and pray with them from house to house. This, I trust, will in time be attended with beneficial effects. The people to whom I here chiefly refer are disbanded soldiers, who, with themselves and families are now near a thousand in number; and are divided into two villages, lying north and south of Belize; but the wet season, which has now set in, has rather obstructed me, the places being at this season in part under water. Some of these people are in the habit of coming regularly to the place of worship, and appear very attentive. Our evening congregations are generally very good; those on the Sunday morning improve gradually, and the

school' is also on the increase."

"From the inconveniences and bad situation of our place of worship, some who have come and expressed a wish to come again are kept away; and on these and other accounts, the two chief of which are the smallness and high rent of the place, I have been induced to come to the conclusion of endeavouring to get a new place built. One of the oldest merchants has undertaken to procure a lot for me, and several of the magistrates are favourably disposed. I have drawn plans of our intended building, and sent them to America, where it will be constructed. By this step it will not amount to one-half of the expense it otherwise would do. In the plan, I have strictly studied economy; if you know of any person or persons who can render us any assistance in paying the debt, which will be necessarily incurred, it will be thankfully received.

***** "I have been to two of the Spanish settlements, laying about from 200 to 300 miles south of Belize. Their state, in a moral and religious point of view, is truly wretched. At one of these places there was no priest, nor regular existing civil authorities. The inhabitants are chiefly Indians. I took the opportunity of distributing a number of Spanish Tracts among them. They were readily and thankfully received; and what was still more gratifying, many of those to whom they were given could read. I left also a bundle of Tracts at this place to go into the interior; and who can say, by following them with our prayers, what through the Divine blessing may be done?"

[Eng. Bap. Mag.]

BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

MISSION TO HAYTI.

In some of the preceding numbers of the Magazine we have given several extracts from the letters of Rev. Mr. Paul, the Society's missionary to Hayti. Mr. P. has lately returned to this country, having fulfilled the object of his immediate destination; and it may be interesting to our readers to be made acquainted with a brief and connected account of the result of his labours.

Mr. P. sailed from Boston on the 31st of May, in the schooner Alert, Capt. Lindsey. His passage was gratuitously furnished by the liberality of the Hon. William Gray. Mr. P. had been supplied with French and Spanish tracts by Rev. Mr. Jenks, with Bibles by John Tappan, Esq., Treasurer of the Mass Bible Society, and with several letters of introduction, through the politeness of W. Ropes, Esq. of Boston. The American Bible Society also commissioned him as the bearer of a splendid copy of the Bible to his Excellency President Boyer.

After a very pleasant passage of 22 days, during which he received every token of kindness from Capt. Lindsey and crew, Mr. Paul arrived at Cape Haytien. Here he found the officers of the custom-house and every person to whom his mission became known, eager to receive Bibles. He remained here at this time but a week, being anxious to present his credentials to the President, and solicit permission to preach the gospel of Christ to his countrymen under the protection of the government. He sailed for Port-au-Prince about the 1st, and arrived there on the 4th of July. After some delay,

he succeeded in obtaining an audience with the President, and the result of the interview was highly satisfactory. Mr. Paul stated to his Excellency his object, and was allowed freely to urge the importance to the government of a free and full toleration of religion. This subject, a delicate one in a newly organized government, and in a Catholic country, Mr. Paul managed with great judgment and discretion. At the close of the conversation, in which Gen. Inginac acted as interpreter, and to which President Boyer listened with deep attention, Gen. Inginac said to Mr. Paul, "I have the pleasure to inform you that it is the will and pleasure of his Excellency that you be permitted, and you are hereby permitted to preach the gospel in private houses and halls; but owing to the present uninformed state of the lower class of the people, from a regard to your own personal safety he wishes you to be prudent in conducting your meetings, especially in the evening. His Excellency hopes that in a few years meeting houses will be erected, and religious privileges enjoyed as they are in the United States of America." It may be proper here to remark, that at this time and in subsequent communications, Mr. Paul was given distinctly to understand, that owing to the state of society, tumult might be excited by incautious methods of religious instruction, and he might be exposed to inconvenience, before the disorders could be quelled; but that the government would do all in its power to protect him, and that in the judicious discharge of his ministry he should be allowed to suffer no molestation.

After spending a few weeks in Port au Prince, in which time he visited families, distributed Bibles, and prosecuted the business

of his mission, Mr. P. returned in the latter part of August to Cape Haytien. Before his departure he was treated with every mark of respect and regard by Gen. Inginac, and was furnished by him with a very handsome letter to Gen. Magny, the Commander in chief at the Cape. In this letter not only was Mr. P. spoken of with great kindness, but was expressly declared to be under the protection of the government. His passage on this occasion was gratuitously furnished by Capt. Nash, of Boston, who has, on several occasions, rendered to Mr. Paul important services, which the Board would most gratefully acknowledge.

After his arrival at Cape Haytien, a commodious hall was hired and furnished by several gentlemen and natives, for a place of public worship. In this place Mr. Paul commenced preaching, and continued to occupy it for this purpose till his embarkation for the United States. His number of hearers varied, but was on some occasions as many as 200. The week days were generally occupied in visiting families and in distributing the Scriptures. Applications for Bibles were frequent. He was often solicited to bestow them when passing through the streets, and repeatedly found, after having been absent from his lodgings for a few hours, that five or six applications for Bibles had been made before his return. He found the people universally willing to hear; but as he does not speak French his opportunities of doing good by public teaching among the natives were not so great as he could have wished. It was affecting, he remarks, to observe the eagerness with which the hearers listened, and the regret they manifested at not being able to understand the preacher.

Throughout the whole course of his labours and teachings in public, and in private, not a single case occurred in which he was treated with disrespect. On the contrary, every one seemed to wish well to his object, and manifested a desire to further it by all the means in their power. In not a single instance did he meet with the semblance of molestation. On one occasion, doubtless for the first time in the island of St. Domingo, he administered the ordinance of baptism by immersion. The spectators were universally solemn and respectful as they would have been in any part of the United States.

Before the departure of Mr. P. from Cape Haytien, President Boyer and Gen. Inginac arrived there from Port-au-Prince. Just before the vessel sailed, Mr. P. called on Gen. I. at the Government house to inform him of his intended return. "On this occasion," says Mr. Paul, "he took me by the hand, and was pleased to say, that he was very sorry that I was about to leave the Island. But it was with pleasure he could announce to me, that by my prudent conduct I had merited the implicit confidence of his Excellency, himself, and the Government; and that they and himself wished me a pleasant passage, and hoped my absence would be short." Gen. Magny expressed at parting the same sentiments. Indeed, the wish for Mr. Paul's speedy return, seems to have been very general.

Mr. Paul sailed from Cape Haytien Dec. 25, and in 13 days arrived at the Vineyard. From this place, having been detained several days by contrary winds, he came to Boston by land. He has been absent from home about 8 months, during which time, through the goodness of Provi-

dence, not a single unpleasant occurrence transpired.

We may thus consider the great object of Mr. Paul's first destination accomplished. It is now ascertained, that Hayti is a field white for the gospel harvest. It is ascertained, that the government is decidedly favourable to toleration, and is only restrained from the public avowal of its sentiments by a prudent apprehension, that it might, by sudden innovation, alarm the prejudices of an uninformed people. And more than this, it is ascertained, that the gospel may be publicly and statedly preached in the second town in the republic, without exciting any expression of unkindness; nay, with as much security from molestation as in any town in our own country. But our limits forbid us to enlarge; we may possibly present our readers with some extracts from Mr. Paul's journal in a succeeding number.

The Fourteenth Annual Report of the American Board of Commissioners for Foreign Missions.

THIS document is one of the noblest testimonials to the Christian zeal of the American Churches that has ever appeared. We have read it with unmingled satisfaction, and, we hope, with devout thankfulness for the success of our Congregational brethren. Although it consists of 200 pages, the only regret we felt was, that it was no longer. It is our sincere prayer, that God may open to the American Board so extensive a field for exertion, and so enable them to occupy it, that in a very few years, the annual report of their proceedings may require a volume instead of a pamphlet. We are convinced that no periodical publication will be more impatiently expected or more greedily read by every one who loves the cause of Christ.

The present Report has every thing which such a paper can require to recommend it. It is a plain matter of fact statement. It presents a succinct view of the present state of every missionary station under the care of

the Board, with an unvarnished account of the circumstances of encouragement and discouragement which now attend it. At the close, a full expose is made of the pecuniary concerns of the Board. There is throughout no parade of eloquence, all is told in that business-like manner, which at once gives a community confidence in the agents, and interests every individual in the success of their operations. We would willingly present our readers with an extended view of the operations detailed in the report. But our limits forbid. We must confine ourselves to the following summary. "The Board employs among the Heathen not less than 146 competent adult persons, of whom more than one

quarter part are preachers of the gospel. It has established these laborers in 25 different stations in six or eight different nations, speaking as many different languages, and comprising many millions of people. It has translated a considerable part of the Bible, and is now printing it in the language of a numerous population. It has organized 10 christian churches in the midst of Pagan countries, has established about 70 different schools, containing more than 3000 scholars, and is making a gradual, but constant progress towards raising from a degraded and vicious barbarism several interesting portions of our race." We earnestly recommend a thorough perusal of this Report to every one of our readers.

Religious Intelligence.

REVIVALS OF RELIGION.

Extract of a Letter to one of the Editors, dated Colerain, Mass. Aug. 27, 1823.

Rev. and dear Sir, I take this opportunity to communicate an account of the revival which has recently taken place in the 1st Baptist Church in this town. The Leyden Association met here on the 9th and 10th of Oct. last. About a fortnight previous to this, a conference was established on Sabbath evenings in a neighbourhood about a mile west of the meeting-house. The occasion of this was, a house, containing two families, had been visited with afflictions which produced in the heads of those families a religious excitement. But very few met until after the Association. The general state of religion in this society, and indeed through the town, was very low. The church for two years had been destitute of a pastor. They were rent by divisions, and their contentions were like the "bars of a castle." A few of the brethren kept together and continued to maintain their visibility: but the congregations were very small. The prospect was gloomy indeed. But the meeting and exercises of the Association, had a happy effect. At the close of the Association, I left the place, not expecting ever to see it again, being then a stranger in the town. Before I had proceeded far, I was overtaken by one of the church's committee, who requested

me to return and preach with them a few Lord's days, as a candidate. I accordingly appointed to be with them on the following Sabbath. On entering the meeting-house, I found a large congregation assembled to hear. My first discourse was founded on Acts x. 26. "Therefore, came I unto you without gain-saying, as soon as I was sent for: I ask, therefore, for what intent you have sent for me." I noticed the different intents for which people employed and settled ministers. After noticing the intents of worldly men, I mentioned the intents of the humble, devout christian; and closed, by exhorting the hearers to examine the motives of their conduct, assuring them that by these they were to be tried by the all seeing Judge.

I have not noticed this sermon from an apprehension that there was any thing in it worthy of notice, excepting the circumstance of its appositeness. Such, however, as it was. God was pleased to bless it to the awakening of a number of sinners. Curiosity to hear a candidate for settlement among them, brought them to meeting. But it soon gave place to self examination, and terminated in conviction and self abasement. On the evening of that day, a conference was attended, in the neighbourhood above mentioned.

A large number were present, and there was abundant evidence that a good work had commenced. Conferences were multiplied, and the work soon extended into other neighbourhoods, and became general throughout the society.

The church, with but few exceptions, were in an insensible state. They, however, soon began to awake. They appointed a fast. They spent the day in humble confessions to God and each other, and in fervent supplications. A meeting was appointed by the church, that those brethren who had become disaffected and had left it, might be present, that by explanations and concessions on both sides, the breach might, if possible, be healed. At this meeting, a reconciliation took place without controversy. One of the brethren who had left the church, on being asked by them what he wished them to remove out of the way, observed, that he had not come wishing them to remove to make room for him. He hoped he had come small enough to find a place among them without any body's moving. The church then agreed to bury all their difficulties, and to travel together.

The church and society unanimously requested me to serve them for the year ensuing, with which request I complied. I have baptized 35, and nearly as many more have entertained hopes who have not united with any church. The converts in this revival have generally entertained, at first, but a trembling hope, and have gradually increased in assurance.

The means employed in carrying on the work, have been the preaching of the Gospel, visiting from house to house, and conferences. To these may be added afflictive providences. The work is now evidently subsiding, but the young converts, thus far, appear to go on their way rejoicing.

Brother Davenport, pastor of the 2d Baptist church in this town, though not indulged the privilege of seeing the work prevail among the people of his charge, has been very active and useful among us. I have found him a valuable assistant in conducting conferences and accompanying me from house to house. I trust, that though he has bestowed his labours without the expectation of remuneration on earth, he will not lose his reward in heaven.

A revival has taken place in the adjoining town of Heath within the year

past, in which, upwards of one hundred have joined the Congregational church. In the adjacent town of Halifax, (Ver.) a revival has recently commenced in the Baptist society. Twelve have been baptized. In Savoy, (Mass.) twenty miles west of this, a reformation is now progressing, in which 64 have been baptized, 52 have joined the Baptist church, and the other twelve have united with the Methodist society.

Yours with much affection & esteem,
JAMES PARSONS.

Conversion of an African.

EXTRACT OF A LETTER FROM ONE
OF OUR MISSIONARIES, DATED ST.
LOUIS, DEC. 7, 1823, TO ONE OF
THE EDITORS.

Rev. and dear Sir,

Last night was the time of our church meeting in St. Louis, for the black members. By arrangements made some months since, I hold special meetings for that branch of our church, as it is not convenient for them to attend at the time the whites meet. Though very rainy, the meeting was well attended. One old man related his experience as follows; which I here repeat verbatim, as a specimen of the state of religious feeling and sanctified knowledge in an old illiterate slave. It was not till all the members present had spoken of the state of their minds that he ventured forward, when he arose and addressed the members as follows: "I am an old man, and have lived a long time in this world; but lately I have had a great many calls to be religious, and must die soon. The calls came to me often. I began to think, and think—and the call said to me, Look back and remember your old first massa, a long time ago—he dead—then your old first missus—she dead—the call said, think of second massa, and he dead—and second missus, she dead—then think of all old mates that work on plantation, and they all dead—all gone—and I left here alone. Well, what I live in dis world for? Well, I don't know. I then think, if I die—Well, I must go to torment. I live so long and do no good—no good done yet—Well, then the call say, I must pray God to have mercy—so I pray as well I could—but feel distress. I want to go meeting—but afraid to go—people see me. But

I feel can't stay home. So the call said—must go meeting. I went to meeting, and set way back side of house. The man preach, and he preach right to me.—I hang my head down, and try pray all the time. I dare not look up—I feel so big a sinner. I do no good all my life. Then the preacher tell the mourners come forward and get pray for. Some come forward, but I stay back yet. I look down and think, Me poor sinner, and want prayer for mercy. Then I go forward and kneel down, and the preacher pray for me. I go home and lie down, and try to sleep—but no sleep—I feel so distress, and see me such a sinner. Try to pray for mercy. I don't know if I fall asleep, but think I see a small light a great distance up. I try go to it, and I feel though I rising up and feel light. It seem as if I hear beautiful singing and rejoicing. I lie till break-day—then I get up—look out. All look beautiful—thought I never see so fine a day—all praising God—then I begin to think he pardon my sin—I never did any good—all sin—Then I think how good God is—he hear my poor prayer—he pardon and save sinner. I feel he pardon me. The call say, praise God. Then I think, I can't half praise enough. Then I want to see the christians. I felt as though I want to tell them how God pardon my sin—how my poor soul rejoice. I went round to see the christians, and they rejoice with me. Then I think they have meeting at my house—so I tell them of meeting—and I go home and fix seats for the meeting—the meeting come and I feel great joy. Then in few days I feel dark—fear got deceived—find I have wicked heart yet—such wicked thoughts come in my mind. Then I fear got no pardon—but bye and bye see light again, and feel happy. Now I love christian people—feel I want other folk get same religion. Now I love to pray—love go meeting. Now I love sit and hear every word, and never get tired all the preacher say—only sorry when he stop. Never tire hearing about precious Saviour. I know I did not love these things once. I always think religion good thing, but did not feel it as now I do. I feel now never wish to get back. I am old man and must die soon. Can't live but little longer. But I love to serve God. I don't care about freedom in this world, not much matter. I have only 30 dollars more pay for my time to serve, but that not much matter. I

only want free from sin. I then go home to happy place. I want to serve Jesus. He best massa in the world ”

No interruption was made during the above recital. He was then asked if, when under distress, or since, he saw any way that God could be just and holy, and pardon sinners. The reply was, “only his good mercy. It all mercy, first and last.” “But you know that Jesus Christ died to save sinners” “Oh, that all my hope. Yet he die and suffer for pardon sinners.” “Do you depend wholly on him for pardon and every mercy?” “Oh yes, me do nothing good.” “Do you wish to be baptized and join the church?” Yes, me feel duty to be baptized. Wish to live with the christians.” “Why do you wish to be baptized?” “Cause I feel that Jesus was baptized; I know must follow him, and do all he done for us to do like.” Many other questions were proposed, to all of which he gave ready and appropriate answers.

It may be necessary to explain a little. By “calls” he meant impressions of mind. He lives in a little hut with his wife, and has nearly purchased his freedom. The blacks are accustomed to hold prayer meetings by themselves, and sometimes meet where he lives. While relating his experience I could perceive the tears flowing down his venerable sable cheeks, and he spoke with that fervour which showed that he related the simple exercises of his heart. I know there is nothing peculiar in the above relation, but it shows that religious influence is the same in its nature and effects in all conditions and classes of men. I have just closed a public meeting for the blacks, which I hold on Sabbath evenings when in the city. It was a solemn, joyful, and impressive season. I spoke on the subject of revivals of religion, which affected them much. At the close three came forward and requested to be prayed for.

With sincere respect, I am yours,
J. M. PECK.

REVIVAL AT BARNSTABLE.

Barnstable, Jan. 26, 1824.

Dear Brother,

PERMIT me to give you some account of the glorious work of divine grace which has been continued in my congregation, since the middle of last April. The revival appeared

first in the church. A day of fasting and prayer was attended in a most solemn and devout manner, after which, in our prayer and church meetings the Holy Spirit appeared to pervade the hearts of the people of God, which was manifest in humble confession, devout supplications, and affectionate exhortations. It was now easy and delightful preaching to the solemn, listening crowd. Some were discovered to be deeply affected under a sense of their guilty lost state; and in May, several young people obtained a hope of pardon through the blood of the Lamb.

From this time, the good work continued to progress till about the first of October, when it appeared to decline. But in December the work evidently revived afresh, has been on the increase to the present time, and has become the most glorious reformation that ever I witnessed. About 100 have expressed hopes of a gracious change; some of whom, had appeared to be hardened in sin, others had been strong advocates for the doctrine of Universal salvation, and other errors; but now publicly renounce them as delusions, and profess their hope in God through the merits of the great Redeemer, and the sanctifying power of the Holy Ghost. About 40 have been received by bap-

tism, and the rest appear to be of the same sentiment respecting gospel ordinances, with the exception of two or three.

The subjects of this good work are of almost all ages, from 10 to 72 years of age, but mostly heads of families from 25 to 40. Three of those who have been received as members, are the children of our late lamented brother, Rev. Enoch Eldridge, the first pastor of this church.

Omitting other particulars till I have an other opportunity. I subscribe myself yours affectionately,

JOHN PEAK.

Baptist Female Association for Education Purposes, in New York.

We are gratified to learn that a Society has been formed in the city of New York for the purpose of supporting pious young men at the Theological Seminary in Hamilton. In the Circular appended to the Constitution of this Society it is stated, "The students of our Seminary have increased beyond the means of support. Twenty-eight are now on the list of beneficiaries, and more may soon be expected."

Obituary.

MISS EUNICE KIMBALL.

MISS EUNICE KIMBALL, the subject of the following memoir, was the daughter of Mr. Caleb and Mrs. Elizabeth Kimball, of Ipswich, (Mass.) She was born August 2d, 1789. From her earliest childhood, she manifested a very amiable disposition. She was affectionate and obedient to her parents, and endeared herself to her youthful companions, by exhibiting those natural qualities of gentleness, meekness, and love, which afterwards formed such distinguished traits in her christian character. No special change took place in her religious views until she was about sixteen years of age; when God, in infinite mercy, was pleased to discover to her the deep rooted depravity of her heart, and to lead her to reflect seriously upon death and the solemn realities of eternity. Her convictions

of sin, though pungent, were not of long duration. In about ten days the Lord appeared for her as a deliverer, to free her troubled soul from the bondage of sin, and to bring it into the full liberty of the gospel. At this time, while sitting in the holy sanctuary and listening to the sweet accents of mercy from the sacred desk, her distress vanished at once, and a heavenly tranquillity seemed to take possession of her soul. The peace of mind which she then enjoyed, seemed to be but a prelude to more discriminating views of divine truth, and a clearer discovery of the beauties of the Saviour's character. A few of her own expressions, drawn indeed from the Bible, may show, in some degree, the feelings of her heart. "I think I can now say, that Christ appears to me to be altogether lovely.

I know in whom I have believed. I know that my Redeemer liveth. After much self examination and prayer to be directed in the path of duty, she resolved to take up the cross in obedience to the commands of her Saviour, and publicly to acknowledge her faith in the efficacy of his atonement. Accordingly, in 1806, about two years after she had been permitted to indulge a hope that her peace was made with God, she was baptized, and united herself with the Baptist church in Ipswich. While a member of this church, she was enabled to walk, in some humble measure, becoming her high and holy profession. By a life devoted to the service of her Redeemer, and a conversation which testified to all around that her treasure was in heaven, she cheered the desponding, and confirmed the wavering; while she administered reproof and warning to the thoughtless sinner.

In the course of divine providence, she was, at length, called to dissolve her immediate connections with the church in Ipswich, and to remove to Salem, (Mass.) where she united with the Baptist church, of which she remained a member until death.

Here she was indulged with the richest gospel privileges, which, it is believed, were instrumental in strengthening her faith, confirming her hopes, and preparing her to unite with kindred spirits around the throne of God, in that temple which is above.

To her christian friends, she would often express herself in terms of the deepest self abasement; acknowledging that she was a vile transgressor, unworthy of the least mercy from the hand of her heavenly Father. The company and conversation of those who appeared to bear the image of Christ, were ever her delight. In her intercourse with christians she was open and unreserved; always ready to disclose to them her trials and her joys; and regarding it as a peculiar privilege, that she could receive encouragement and counsel from those whom she esteemed as members of the same family, and heirs to the same heavenly inheritance. Her attachment to the cause of Christ was ardent. She took a lively interest in the benevolent operations of the day; and, although she moved in a humble sphere in life, yet she numbered it among her richest privileges, that she was permitted to cast her mite into the treasury of the Lord.

The three last years of her life were chequered with many afflictions. A constitution which had been previously impaired, began now to sink more rapidly under accumulated infirmities. To her most familiar friends, she seemed ripening fast for a purer region. She would often speak of her approaching dissolution with composure and apparent resignation; acknowledging the goodness and mercy of God, which had, thus far, lengthened out her unprofitable life, and crowned her days with so much loving kindness. Her repeated bodily infirmities were evidently instrumental in weakening her attachment to objects of sense, and leading her to contemplate those objects within the veil, which are seen by faith alone. She took increased delight in conversing upon the subject of religion. While speaking with christians about the character of God, the preciousness of Christ, and of the future rising glories of the church on earth, her eyes would sparkle with joy, and her countenance would beam with hope.

In the spring of 1823, her disorder, which was a consumption, assumed a more discouraging aspect, indicating a speedy and fatal result. About five weeks before her death, her mind was exercised with distressing doubts. Her sins appeared to her great and odious. They seemed to shut out from her soul every ray of divine light, and almost precluded the hope of pardon and acceptance.

It was about this time, at a call received from her pastor, she said to him in a manner which indicated more than she could express, "if ever I should arrive at heaven, it will be the greatest wonder that has occurred yet." She was, however, without repining, submissive to the will of God. A short time intervened when he called again. As he entered the room and drew near to her bed, she fixed her eyes on him, and with a countenance beaming with hope and joy, said, "O could I have thought it would ever have been for me to say, O death, where is thy sting? O grave, where is thy victory? But my soul is triumphant, and perfect love has cast out fear. I have been so divinely happy, that I thought whether angels were not hovering around this place; of one thing I was certain, that *Jesus* was here."

From this time, until her removal from all earthly scenes, she enjoyed almost an unclouded sky. Death was

disarmed of all his terrors. We shall here use her own language—"I look forward to the grave, and view it as my resting place. Death appears to me nothing more than falling asleep in the arms of Jesus. My mind is perfectly calm. I have resigned myself entirely into the hands of my heavenly Father, willing that he should do with me, as seemeth to him best." She continued to enjoy a lively sense of the divine presence. As her outward man decayed, her inward man seemed to renew his strength daily. She appeared to have an abiding sense of her unworthiness. As a guilty sinner, she relied entirely on Christ for pardon, and adored that unsearchable grace, that had rescued her from the dominion of sin.

As her confidence in God increased, her anxiety about her temporal concerns, which for some months previous had, at times, disturbed her peace, entirely vanished. She would say, "I believe my heavenly Father will supply all my wants. There is nothing more on earth I desire, but to have my few remaining moments rendered comfortable. I have full confidence, that when my eyes shall close on the fading objects of this world, I shall awake in transports of joy, to spend an eternity with my christian friends, in the kingdom of my heavenly Father." Thus her confidence in God remained unshaken while the lamp of life continued to burn.

Her views of the divine character grew more bright and animating. Sometimes she seemed entirely absorbed in heavenly contemplations. To all who visited her, she gave unequivocal testimony, that true religion can support the soul in a dying hour, and shed the bright gleam of immortality upon the darkness of the tomb. Her chief employment was prayer and praise. In full view of eternity, she exhorted christians to a closer, holier walk with God. As one about

to enter upon her eternal rest, she entreated sinners to seek religion; to become reconciled to God, their final Judge; that, with her, they might enjoy a blessed immortality. When any one asked how she did, she would generally reply with a smile, "I am happy."

One morning, thinking that she should not live the day out, she called her mother to her bed, and with all the tenderness of a beloved daughter, in the broken accents of death, thus addressed her—"My mother, if you wish to come where I am going, you must repent." Upon observing that her mother wept, she continued; "mother, weep not for me, but in the language of the Saviour, weep for yourself; and when you see my breath depart, then rejoice, for I shall be happy." She then called for, and conversed with some other members of the family. She would often say to her weeping friends—"Can you not willingly give me up now? I have finished all my Saviour has for me to do on earth, and now he is about to take me home."

A short time before she died, she seemed engaged in prayer, a few words of which could be distinctly understood; such as, "I shall unite with all the countless millions—I shall enter in—no more to go out forever." She shortly after leaned back upon the pillow, and fell asleep, we trust, in Jesus; in the thirty-fourth year of her age; having for eighteen years maintained a consistent christian character. "The memory of the just is blessed." Her faith, humility; meekness, and universal benevolence, are worthy of the imitation of all her acquaintance. In her death, the church sustains the loss of a beloved sister in Christ; and her relatives, that of a faithful and affectionate counsellor.

"Blessed are the dead who die in the Lord; yea, saith the Spirit; for they rest from their labours, and their works do follow them."

Ordinations, &c.

The Rev. James Shannon, of Sunbury, (Geo.) was ordained to the work of an evangelist, Nov. 15, 1823. Rev. Henry J. Ripley, of Newport, preached the sermon, from Eph. iv. 14. Speaking the truth in love. Rev. Charles O. Screven, of Sunbury, de-

livered the charge, and Rev. Adiel Sherwood, of Greensborough, gave the right hand of fellowship.

ORDAINED, in New-Bedford, on the 25th Dec. last to the pastoral care of the Baptist church in that place, the Rev.

Isaac Chase. Introductory prayer, by the Rev John C Welsh, of Warren, R. I. Sermon, by the Rev. Peter Ludlow, of Providence, from 2 Cor. v. 18.—*And hath given to us the ministry of reconciliation.* Consecrating prayer, by the Rev. Ebenezer Briggs, of Middleboro'. Charge, by the Rev. Isaac Kimball, of Middleboro'. Right hand of fellowship, by the Rev. Mr. Welsh. Benediction by the candidate. The weather was pleasant; and the fulness of the assembly, and solemnity of the exercises, rendered the season truly interesting.

DEDICATION AND INSTALLATION.

The pastor of the Baptist Church in Fredonia, N. Y. writes, Dec. 25, 1823—"I have now the pleasure of informing you that our Meeting-house is finished and complete. It was solemnly ded-

icated to the service of Almighty God the 4th inst. The day was fine and the house was filled to overflowing; it was truly one of the most pleasant and interesting seasons of my life. The church had previously resolved on the same day of the dedication, publicly to acknowledge me as their Minister in the ceremony of an installation. This was attended to in the first part of the day. Elder Charles La-hatt preached on the occasion from Acts xx. 28.—"Feed the flock of God," &c. Elder Asa Turner gave the charge. Elder Joy Handy, the former minister of this place, gave the right hand of fellowship, and Elder Pearson Crosby addressed the church and congregation. Elder Jonathan Blake made the concluding prayer. After a short recess, I delivered the dedication sermon from Gen. xxviii. 17.—"This is none other but the house of God;" a copy of which has been since requested for publication."

Literary Notices.

In the press and will shortly be published by FLAGG & GOULD, ANDOVER, A GREEK AND ENGLISH LEXICON OF THE NEW TESTAMENT, translated from the Latin and German work of M. Chr. Abr. Wahl, senior minister of Schneeberg, Saxony. From the specimen of the work which we have examined, as well as from the recommendations which accompany the Prospectus, we believe that it will do more towards extending a critical knowledge of the New Testament, than any book which has yet appeared from the American press. It will be as learned and complete a lexicon as can readily be found in any language, and being in English, it is accessible to all. So far as we are able to judge from the portion we have seen, we can most cheerfully recommend it to our brethren in the ministry, and to all who desire a critical knowledge of the sacred text.

A HEBREW AND ENGLISH LEXICON of the Old Testament, including the Biblical Chaldee, from German works of Prof. W. Gesenius, by JOSIAH W. GIBBS, A. M. Andover, printed at the Codman press, by Flagg & Gould, 1824. We have, as yet, had no opportunity of examining this work critically, but we know enough of the character of the original author, and of the learned and indefatigable translator, to recommend it to our readers with perfect confidence. Mr Gibbs, has not only translated the work of Gesenius, and thus placed one of the most valuable Hebrew Lexicons in the hands of English readers, but he has, in many respects, materially improved the German work. The Greek Lexicons of Wahl, and the Hebrew Lexicon of Gibbs, with the Hebrew Grammar of Prof. Stewart, will now render ministers almost inexcusable who do not possess a competent knowledge of the original languages of the Scriptures.

Monies received by the Treasurer of the Evangelical Tract Society.

1824. Jan. Donation from the Salem Fem Aux. Tract Society,	-	10,00
From Mrs. Valentine, a member of the Bap. church in Charlestown,		
to constitute her Pastor, the Rev. Henry Jackson, a life member,		10,00
From the ladies of the First Baptist Society in Haverhill, to consti-		
tute the Rev. George Keely, a life member,	-	10,00
	HEMAN LINCOLN, Treas.	

To Correspondents.

Backus, and several other articles, are, from necessity, deferred to our next.

THE
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VOL. IV.

Religious Communications.

REFORMATION IN SPAIN.

(Concluded from Page 282.)

WHEN the Inquisition had, with the usual secrecy, prepared for the blow which was to root out at once the growing seeds of the reformation, the Catholics of Spain heard, with an awful joy, that not only the prisons of the tribunal were crowded with Lutherans, but convents and private houses had been converted into gaols, for the safe keeping of their heretical countrymen. Few of the accused had been able to escape from the approaching storm. Zafra himself, who had most reason to dread the consequences of the disclosure made by his servant, delayed his flight until he was taken; yet he was so fortunate as to break out of prison and escape his pursuers. Six monks of the Hieronymite convent near Seville, and the prior of a similar religious house at Ecija, had quitted the kingdom in time: but one or two being discovered in Flanders, on the point of embarking for England, the Spanish authorities seized them and had them sent back to Spain, where they neither expected nor found mercy.

The Lutherans of Valladolid, being secured by a similar and

simultaneous proceeding of the local tribunal, Philip II., who had lately ascended the throne, with a resolution to deter his subjects from any attempt to reform the church, applied for a papal bull authorizing the inquisitors to deliver up for execution all persons convicted of heretical opinions, without the benefit of recantation, which all might take, before that period.

The bull being obtained, and the secret trials brought to a speedier close than usual by the unsparing use of the rack, the grand inquisitor, Valdes, delegated his powers to Gasca, bishop of Palencia, who was to preside in the approaching autos-da-fe at Seville, and gave a similar commission to Gonzalez, bishop of Tarazona, that he might proceed to Valladolid for the same purpose. These were, in fact, the two towns where the main display of inquisitorial horrors was intended; but Llorente informs us that all the inquisitions of the kingdom celebrated smaller *Autos* for the extermination of protestants.

An *Auto da Fe* has always been considered in Spain as a triumph of true Christianity, where, if the

view of the sufferers may now and then start a tear, the heart, rejoicing in the complete victory of the church, forgets the ties which bind it to the victims. Hence the custom of performing these exhibitions on the greatest festivals, and welcoming the sovereign, or any members of his family, with a solemn burning of God's enemies. On the present occasion, the inquisition of Valladolid had the advantage of their brethren of Seville, in the opportunity of feasting the eyes of royalty with a triumphal show of their Catholic zeal. The prince of Asturias, Don Carlos, then fourteen years of age, and his aunt Jane of Austria, added splendour to the first *Auto*. It would be difficult to imagine a more appropriate president than the man who held the first seat at the other—it was our Mary's husband, Philip II.*

On the 21st of May, 1559, which was Trinity Sunday, the principal square of Valladolid presented one of the most splendid assemblies which Spain, then at the height of its glory, was able to display. The prince of Asturias, the king's own sister, the grandees and ladies of their suite, and all the nobility and gentry of that ancient capital and its district, filled up the seats which surrounded the square in the form of an amphitheatre. In the area of the square an extensive platform was raised, on which the inquisitors were seen seated under a canopy, facing an altar surmounted by a crucifix, and bearing the candlesticks and sacred vessels which are required at the celebration of mass. Next to the altar stood a pulpit on

which the appointed preacher was to address the convicts, and from whence, at the conclusion of the act, their respective sentences were to be made public by the Secretary of the tribunal.

Fourteen persons, men and women, all doomed to die by fire, formed a group in the centre of the scaffold. Sixteen others, condemned to infamy, confiscation and perpetual imprisonment, stood by their—we would say, more fortunate companions. The costume of these two groups differed but little in appearance. All wore the coat of infamy, called *san benito*—a long slip of cloth, with an opening for the head, hanging loose before and behind. A high pointed cap of coarse paper was the only covering on the head of the prisoners. The impenitent were distinguished by the figures of flames and devils on these two parts of their dress.

Near relatives—the sons and daughters of a wealthy citizen—composed the greatest part of the condemned group. They stood near the figure of a female placed upon a deal box. It was the effigy of Leonor de Vibero, their mother, whose bones were contained in the box, to be consumed in the same fire with her children. Augustin Cazalla, whom we have formerly mentioned, was the eldest. His dislocated limbs bore strong marks of the rack. Pain and the love of life had made him recant his opinions. He had been deluded with the hopes of mercy till the day before execution. Yet the barbarity of his tyrants was not sufficient to reanimate his courage. The unfortunate man was repentant.

Not so his brother Francis de Vibero, a country vicar. The torture had once made him yield; but finding that he was to die, he loudly proclaimed his protestant principles, and expired calmly in the flames.

Their sister, Beatrice de Vibero, was involved in the same fate. Out

* It is commonly believed that the executions took place before the great assembly collected upon these occasions. This is a mistake. The prisoners were delivered into the hands of the civil magistrates at the close of the solemn service and reading of the sentences, which is properly the *Auto da Fe*; and thence conducted to the pile erected out of the town.

of, regard to her humble submission, she was strangled before being thrown into the fire.

John and Constance de Vibero, a brother and a sister of the preceding, appeared in the other group, under the sentence of imprisonment for life, confiscation and infamy. The latter was a widow with thirteen children. Cazalla the elder, when passing before the princess, on his way to execution, implored her protection for the orphans. The request must have been fruitless; for what could be expected from hearts that could behold and hear these things without breaking?

Our limits forbid us entering upon an enumeration of the victims which were, at this period, committed to the flames, or doomed to the worse pangs of a wretched existence in infamy, poverty and durance. We do not mean to harrow the feelings of our readers, nor keep our own on the rack longer than is absolutely necessary to do justice to the memory of the most worthy among these unknown martyrs of reformation.

Thirteen perished in the flames at the second *Auto* of Valladolid, on the 8th of October, 1559. Sixteen were confined for life under the usual aggravations of infamy and loss of their property. Don Carlos Seso, a noble Venetian, who had been the most active promoter of the Protestant cause, was among the first. He perished nobly at the stake. His wife, a descendant of the ancient kings of Castile, by a natural daughter of Peter the Cruel, wanted courage to follow her husband's example, and submitted to endure a life of infamy in a prison.

There was still another Cazalla, the brother of those who perished in the preceding execution, to be exhibited at these cannibal shows. He twice lost and recovered his courage. A friar, who, with the usual obstinacy and perseverance, had harassed him to the last, extorted an act of submission when

he was already bound to the stake. But we strongly suspect that many of these final triumphs were pretended by the assistant priests, to prevent the impression which the constancy of the victims might make upon the people.

Among the females who suffered, at this time, were four nuns—one, in her twenty-first year. Though steady in their profession of the protestant faith, they were strangled before the wood was lighted; probably to obviate the shock which the sight of so many females burnt alive would give even to hearts armed with the triple mail of Roman orthodoxy. The priests gave out that they had asked absolution. It is, however, a fact, that all were bound to the stake before the supposed act of submission.

The protestants of Seville afforded their persecutors much fewer opportunities of real or invented triumph. The instances of heroic firmness among them were so frequent and unquestionable, that they hardly left room for fabricated reports of final conversions. This pious fraud seems, however, to have been resorted to in the case of Don Juan Ponce de Leon, the son of a grandee, whose connexion with all the peerage of Spain probably induced the inquisitors to diminish the imaginary infamy of his execution by the story of his late recantation. Montes, the Spanish protestant priest, who, having saved himself by flight, published an account, in Latin, of the persecution at Seville, affirms that Leon died in the profession of the reformed doctrines. The Catholic records consulted by Llorente did not venture to deny his firmness till the last moment. Even allowing to the assistant priests that candour which, we well know, it is not the nature of their zeal to cherish, few victims would be found of such a powerful frame as to preserve their faculties unimpaired to the last. A long solitary imprisonment—the

torture endured more than once—the often repeated and alike distracting examinations before the secret court of the tribunal—the agony of the whole period terminated by a day wholly employed in a barbarous exhibition, where every circumstance within the ingenuity of cruelty, indulged in the name of heaven, is employed to break the hearts of the prisoners by the agency of shame and terror—such overwhelming torrents of bitterness must, in the end, oppress and confound the faculties of any mind not endowed with something above human strength. Yet, of the thirty-five men and women who died at the two *Autos* of Seville, no less than twenty-seven submitted to be burnt alive rather than belie their conscience.* Thirteen of these heroic sufferers were females; and most of them the wives, daughters, or sisters of distinguished individuals. Two Englishmen, the one named Burton, the other Brook, perished in the same flames, and with equal firmness.

If the manly courage and Christian fortitude of the victims, support the mind in the contemplation of these scenes, there is something approaching to satisfaction in the view of fallen virtue recovering, as it were, from the swoon which exposed her to pollution, and wrenching the palm of victory from her enemies at the very moment when death is about to exalt her for ever, far, far above their reach. Our readers probably recollect the fears which made Arias, the Hieronymite, betray his religious associates. No Spanish theologian had equalled him in the vehemence of his censures upon the doctrines which he secretly held in common with them. But this dastardly subterfuge could not clear him

from the strong suspicions which existed against his orthodoxy. His trial and confinement lasted till the second *Auto da Fe*, when he was joined to his departed friends—those friends whom he had cruelly injured, but whom he might meet unblushing in the regions of bliss; for now the same fire which freed them from the dress of mortality, dispersed also the last stain of his shame.

A priest named Gonzalez, had, among other proselytes, gained over two young females, his sisters, to the protestant faith. All three were confined in the dungeons of the Inquisition. The torture, repeatedly applied, could not draw from them the least evidence against their religious associates. Every artifice was employed to obtain a recantation from the two sisters, since the constancy and learning of Gonzalez precluded all hopes of a theological victory. Their answer, if not exactly logical, is wonderfully simple and affecting. 'We will die in the faith of our brother: he is too clever to be wrong, and too good to deceive us.' The three stakes on which they died were near each other. The priest had been gagged till the moment of lighting up the wood. The few minutes that he was allowed to speak he employed in comforting his sisters, with whom he sang the 109th Psalm, till the flames smothered their voices.

The fatal end of Maria Gomez, the widow, who, in a state of mental derangement, betrayed the protestant congregation of Seville, is too affecting to be passed over. No sooner had she recovered her reason than the protestant doctrines resumed their former ascendancy in her mind. She was doubly united by the ties of blood and religious feeling with Leonor Gomez, her widowed sister, and three unmarried daughters of the latter, Elvira Nunez, and Theresa and

* Thirteen of these *Autos da Fe* took place on the 24th September, 1559; the second on the 22d December, 1560.

Lacy Gomez, whom, notwithstanding the difference in their surnames, she had by the same husband, a physician of Seville. One of these young women being arrested, every effort of cruelty and deceit was employed to extort a confession implicating her mother, aunt and sisters. But she endured the rack in perfect silence. An inquisitor, piqued at this extraordinary firmness, took the determination of entrapping the prisoner by affecting a decided interest in her favour. He gave her private audiences, where his tone of paternal affection soon melted a heart which had so long been fed with tears and bitterness. She was made to believe that all danger would be removed from her dear relatives if the judge, who seemed so bent upon saving her, was put at once in possession of the whole truth. A declaration of this kind was all that the evidence wanted to be complete; and the five female relatives were condemned to the flames. Without the least sign of weakness, subterfuge, or wavering, the helpless creatures prepared themselves to die. They comforted each other on the scaffold—the young thanking the old for their care, and religious instruction—and these pointing to heaven, where, within a few moments, they all firmly hoped to embrace in never-ending happiness.

We confess ourselves unable to dwell any longer upon this subject. There may be some who can look on these facts with stoic indifference, or over-refined fastidiousness. As for ourselves, the painful agitation under which we have executed this part of our task will, we trust, plead our excuse with such as might wish for a fuller account of this comparatively late period of religious persecution. To those, whom the monotony of these, alas! too often repeated scenes of martyrdom may move to charge us

with some partiality to this sort of description, we pledge our word that, far from the attraction which either invented, or real but distant horrors have for some minds, it affects us with all the intolerable keenness of present reality. The scenes we have laid before them are deeply and indelibly stamped on our imagination. In one case, indeed, we have seen the scaffold, supported on combustibles, where, a few hours after, a female perished at Seville.* Of more ancient executions we have that vivid conception which might haunt an eye-witness; for we have scanned, in early life, every figure of the large historical pictures of these scenes, which held a conspicuous place in the church of the Dominicans of Seville. We have read the lists of names devoted to perpetual infamy; and, almost daily, for many years, walked by the side of the large brick pediment, on which, near that town, thousands of human beings have been reduced to ashes.† It is not with the views of a romance writer that we refresh these painful recollections. We would not, indeed, have submitted to this mental torture but from the strong persuasion that the records of religious intolerance should not be allowed to moulder in oblivion; nor should they, who still cherish the principles which produced these horrors, be allowed to disguise themselves in the 'sheep's clothing' which they are sure to assume whenever they want power. We felt, besides, another motive, which all, but the most thoughtless, will pardon—a wish to do some justice to the memory of the Spanish protestants, whose very existence is nearly unknown to their prosperous brethren of the north.

* In the year 1788.

† The Quemadero (burning place) was demolished in 1810, to erect a battery against the approaching French army.

RELIGIOUS OPINIONS OF NAPOLEON.

Memoir. Editor,

I SEND you for publication, the following account of the religious sentiments of the Emperor NAPOLEON from Las Cases' Memorial de St. Helene. The account is in itself interesting, and specially so, from the train of reflections to which it naturally gives rise. It may be found in Las Cases, Vol. 2, Part 4th, page 59.

In the evening, after dinner, the conversation turned upon religion. The Emperor dwelt on the subject at length. The following is a faithful summary of his arguments; I give it as being quite characteristic upon a point, which has probably often excited the curiosity of many.

The Emperor after having spoken for some time with warmth and animation, said: "Every thing proclaims the existence of a God, *that* cannot be questioned; but all our religions are evidently the work of men. Why are there so many?—Why has ours not always existed?—Why does it consider itself exclusively the right one?—What becomes in that case of all the virtuous men who have gone before us?—Why do these religions revile, oppose, exterminate one another?—Why has this been the case ever and every where?—Because men are ever men; because priests have ever and every where introduced fraud and falsehood. However, as soon as I had power I immediately re-established religion. I made it the ground-work and foundation upon which I built. I considered it as the support of sound principles and good morality, both in doctrine and in practice. Besides, such is the restlessness of man, that his mind requires *that something* undefined and marvellous which religion offers; and it is better for him to find it there, than to seek it of Cagliostro, of Mademoiselle Lenormand, or of the other soothsayers and im-

postors." Somebody having ventured to say to him, that he might possibly in the end become devout, the Emperor answered with an air of conviction, that he feared not, and that it was with regret he said it; for it was no doubt a great source of consolation; but that his incredulity did not proceed from perverseness or from licentiousness of mind, but from the strength of his reason. "Yet," added he, "no man can answer for what will happen, particularly in his last moments. At present I certainly believe that I shall die without a confessor; and yet there is such a one (pointing to one of us) who will perhaps receive my confession. I am assuredly very far from being an atheist, but I cannot believe all that I am taught in spite of my reason, without being false and a hypocrite. When I became Emperor, and particularly after my marriage with Maria Louisa, every effort was made to induce me to go with great pomp according to the custom of the Kings of France, to take the sacrament at the church of *Notre Dame*; but this I positively refused to do: I did not believe in the act sufficiently to derive any benefit from it, and yet I believed too much in it to expose myself to commit a profanation." On this occasion a certain person was alluded to, who had boasted, as it were, that he had never taken the sacrament. "That is very wrong," said the Emperor; "either he has not fulfilled the intention of his education, or his education had not been completed." Then, resuming the subject, he said, "To explain where I come from, what I am, and whither I go, is above my comprehension; and yet all that is. I am like the watch that exists, without possessing the consciousness of existence. However, the sentiment of religion is so consolatory, that it must be considered as a gift of Heaven: what a resource would it not be for us here to pos-

sess it? What influence could men and events exercise over me, if, bearing my misfortunes as if inflicted by God, I expected to be compensated by him with happiness hereafter! What rewards have I not a right to expect, who have run a career so extraordinary, so tempestuous as mine has been, without committing a single crime, and yet how many might I not have been guilty of? I can appear before the tribunal of God, I can await his judgment without fear. He will not find my conscience stained with the thoughts of murder, and poisonings, with the infliction of violent and premeditated deaths, events so common in the history of those whose lives have resembled mine. I have wished only for the glory, the power, the greatness of France. All my faculties, all my efforts, all my moments, were directed to the attainment of that object. These cannot be crimes; to me they appeared acts of virtue! What then would be my happiness, if the bright prospect of futurity, presented itself to crown the last moments of my existence."

After a pause, he resumed. "How is it possible that conviction can find its way to our hearts, when we hear the absurd language, and witness the acts of iniquity of the greatest number of those, whose business it is to preach to us? I am surrounded by priests, who repeat incessantly, that their reign is not of this world, and yet they lay hands upon every thing that they can get. The Pope is the head of that religion from heaven, and he thinks only of this world. What did the present Chief Pontiff? who is undoubtedly a good, and a holy man, not offer to be allowed to return to Rome! The surrender of the government of the church, of the institution of bishops, was not too high a price for him to give, to become once more a Secular Prince. Even now, he is the friend of all the Protestants, who grant him

every thing, because they do not fear him. He is only the enemy of catholic Austria, because her territory surrounds his own," &c.

"Nevertheless," he observed again, "it cannot be doubted, that as Emperor, the species of incredulity which I felt was favourable to the nations I had to govern. How could I have favoured equally sects so opposed to one another, if I had been under the influence of one of them? How could I have preserved the independence of my thoughts, and of my actions, under the control of a confessor, who would have governed me by the dread of hell? What power cannot a wicked man, the most stupid of mankind, thus exercise over those by whom whole nations are governed? Is it not the scene-shifter at the opera, who from behind the scenes, moves Hercules at his will? Who can doubt that the last years of Lewis XIV. would have been very different, had he been directed by another confessor? I was so deeply impressed with the truth of these opinions, that I promised to do all in my power, to bring up my son in the same religious persuasion, which I myself entertain," &c.

The Emperor ended the conversation, by desiring my son to bring him the New Testament; and taking it from the beginning, he read as far as the conclusion of the speech of Jesus on the mountain. He expressed himself struck with the highest admiration, at the purity, the sublimity, the beauty of the morality it contained; and we all experienced the same feeling.

On this extract, allow me to hazard a few remarks.

1. The questions in the first part of this conversation, admit of a ready answer. If, as the Emperor allows, the mind of man requires a religion, and if men were ignorant of a revelation from God, it is evident that they would form a system for themselves. And hence

the question, why are they so many? is easily answered. If it be asked, why has not ours always existed? we answer, it always has existed. Religion has always consisted in loving God with all our heart, and our neighbour as ourselves. Or if, by the question, be meant why has it not always existed under the same dispensation? we reply, this is not a question for us to answer. It is not for us to know the times and the seasons, which the Father hath put in his own power. If it be asked, why do these religions revile, oppose and exterminate each other? we answer, our religion does not. The grand distinguishing trait of the morality of Jesus, is, that it is a system of universal benevolence. Its maxims are such as these: As ye would that men should do unto you, do ye even so unto them. Be ye also merciful, even as your Father in heaven is merciful. The religion of Jesus Christ teaches us to suffer contempt, persecution, and death itself, to promote the temporal and eternal welfare of our fellow men, and, so far as I am acquainted with the subject, it is the only religion which has taught this. It is evident that Napoleon was only acquainted with the practice of the church of Rome on the Continent, between which and the practice the gospel prescribes, vast, we know, is the difference.

2. We see that Napoleon had never been enlightened on the great subject of moral obligation. All his "faculties, efforts and moments" were directed to what? "the glory of France." This was, doubtless, in a great measure true, and so far as it was true, he did not live unto himself. But why were not these faculties, efforts and moments directed to the glory of God. France was not his Creator, Redeemer, Preserver, Lawgiver or Judge. It is written, Thou shalt worship the Lord thy

God, and him only shalt thou serve. The King eternal, immortal and invisible is an object infinitely more deserving of a creature's affection than France, or than the whole created universe. With all that he had done for France, the creature had done nothing for the Creator. Had this illustrious man but "served his God with half the zeal he served his country, He would not, in his misfortunes, have left him naked to his enemies."

3. This extract teaches us the great importance of holiness and heavenly-mindedness in the professors of religion, but specially in a clergyman. Men of the world do not generally take the trouble to inquire into the evidences of revealed religion, nor to distinguish between the vices of professors and the purity of the system. Supposing that those around them who profess Christianity are a fair sample of its effects, if they see these effects to be the same as are constantly produced by the ordinary corrupt principles of the human heart, they reject the system as a human device. The professed disciples of Christ who surrounded Napoleon, have, doubtless, to answer for much of the guilt of his unbelief. And here it may not be amiss to suggest, that, if a minister of the gospel desire to acquire influence, his most direct course is to be a disinterested and holy man. He cannot acquire it by being a jovial companion, a tasteful critic, or a shrewd politician, but by shewing that the great object of his life is to prepare men for heaven, and in a word, at all times and under all circumstances, by seeking first the kingdom of God and his righteousness. One such man would have produced more effect upon Napoleon than all the Cardinals and Archbishops on the continent; nay, one such man in his suite, by enlightening his views on religious subjects, might have changed the destinies of Europe.

4. Lastly. The last incident presents a singular phenomenon in the history of the human mind. The Emperor had just been reflecting on the selfishness and duplicity of the priests. He took up the New Testament, and "admired the purity, sublimity and beauty of its morality." Is it not most remarkable that he should not have reflected, that this was a very different system from the one which he had seen exemplified; that it might in fact, be totally different, and might be true and be from heaven, even though the other was false? And yet this obvious truth seems not even to have glanced upon one of the most perfect intellects the world has ever known. So wayward on all moral subjects is the human mind. So certainly will it err unless guided by the teachings of the Holy Spirit. Y.



For the Am. Bap. Magazine.

THE WALDENSES AND ALBIGENSES.

THE religious public have long wished to learn something of the history of this mysterious people. Without this, there seems to be an important chasm in the history of the Christian church. By one class of writers, they are held up as the most abominable heretics that ever disgraced the Christian name. By others, they are considered as the true church of God, and the faithful witnesses of the Lord Jesus Christ.

Their origin, like what Dr. Mosheim says of the *Anabaptists*, is hid in the remote depths of antiquity. By different historians they are also called by different names. Perhaps Mr. Robinson gives the most satisfactory account of the term *Waldenses*, in his *Ecclesiastical Researches*, which is to be met with. "From the Latin word *VALLIS*," says he, "came the

English word *valley*, the French and Spanish *valle*, the Italian *valdesi*, the Ecclesiastical *valdenses*, and *waldenses*." The words simply signify, *vallies*, inhabitants of *vallies*, and no more. "It happened," continues Mr. R. "that the inhabitants of the vallies of the Pyrenees did not profess the catholic faith; it fell out also that the inhabitants of the vallies about the Alps, did not embrace it; it happened moreover in the ninth century, that one Valdo, a friend and counsellor of Berengarius, and a man of eminence who had many followers, did not approve of the papal discipline and doctrine; and it came to pass about 130 years after, that a rich merchant of Lyons, who was called Valdus, or Waldo, openly disavowed the Roman Catholic religion, supported many to preach the doctrines believed in the vallies, and became the instrument of the conversion of great numbers; all these people were called *Waldenses*." This view of the matter is supported by the authority of their own historians, Pierrie Gilles, Perrin, Leger, Sir S. Moreland, and Dr. Allix.

Although Dr. Mosheim dates the rise of this sect in the twelfth century, there can be no doubt but the same sentiments in fact, had been embraced, with more or less clearness, from the time that Boniface III. assumed the title of Universal Bishop, until that time.

It seems to be agreed by universal consent, that the true church of God is to be sought among the *Waldenses* and *Albigenses*, during several of the dark ages. Though surrounded by their persecuting enemies, they were almost miraculously preserved. Indeed they frequently suffered to bonds and imprisonment, but the word of God was not bound. Their enemies continually vexed and harassed them, but were never able to extirpate

them. They were enabled to bear a decided testimony against the errors of popery; and by their holy, unblameable lives, by their meekness and self denial, they carried a conviction of the purity of their doctrines to the consciences of their ungodly accusers. By their superior knowledge of the scriptures, they confounded the gross ignorance of the Romish clergy, and by the purity of their manners, condemned the profligacy of a privileged priesthood.

The testimony of their enemies, which is intended to stamp their character with the infamous name of *heretics*, exhibits the most convincing proof of the purity of their moral and religious sentiments. Take for example, the testimony of one of their inquisitors: "The first error of the Waldenses," says he, "is, that they affirm the church of Rome is not the church of Jesus Christ, but an assembly of ungodly men, and that she has ceased from being the true church from the time of Pope Sylvester, at which time, the poison of temporal advantages was cast into the church.—That all vices and sins reign in that church, and that *they* alone, (i.e. the Waldenses) live righteously—that they are the true church of Christ, and that the church of Rome is the *whore* mentioned in the Revelation. They despise and reject all the ordinances and statutes of the church, as being too many and very burdensome. They insist that the Pope is the head and leader of all error; that the prelates are the scribes and seemingly religious pharisees; that the Popes and their bishops, on account of the wars they foment, are murderers; that our obedience is due to God alone, and not to prelates."

These sentiments comport with the views of protestants in general, who are sound in the faith.—To the foregoing remarks we add,

The confession of the faith of the Waldenses.

1. "We believe and firmly maintain all that is contained in the twelve articles of the symbol, commonly called the Apostles' creed; and we regard as heretical whatever is inconsistent with the said twelve articles.

2. "We believe that there is one God, the Father, Son, and Holy Spirit.

3. "We acknowledge for sacred canonical scriptures, the books of the Holy Bible. (Then follows the title of each, exactly conformable to our received canon, but which it is deemed, on that account, quite unnecessary to particularize.)

4. "The books above mentioned teach us—That there is **ONE** God, almighty, unbounded in wisdom, and infinite in goodness, and who in his goodness has made all things. For he created man after his own image and likeness. But through the enmity of the devil and his own disobedience, Adam fell, sin entered into the world, and we became transgressors in and by Adam.

5. "That Christ had been promised to the fathers who received the law, to the end that knowing their sin by the law, and their unrighteousness and insufficiency, they might desire the coming of Christ to make satisfaction for their sins, and to accomplish the law by himself.

6. "That at the time appointed of the Father, Christ was born—a time when iniquity every where abounded, to make it manifest that it was not for the sake of any good in ourselves, for all were sinners, but that He who is true, might display his grace and mercy towards us.

7. "That Christ is our life, and truth, and peace and righteousness, our shepherd and advocate, our sacrifice and priest, who died for the salvation of all who should believe, and rose again for their justification.

8. "And we also firmly believe that there is no other Mediator, or advocate with God the Father, but Jesus Christ. And as to the Virgin Mary, she was holy, humble, and full of grace; and this we also believe concerning all other saints, namely, that they are waiting in heaven for the resurrection of their bodies at the day of judgment.

9. "We also believe, that, after this life there are but two places,—one for those that are saved, the other for the damned, which [two] we call *paradise* and *hell*; wholly denying that imaginary purgatory of Antichrist, invented in opposition to the truth.

10. "Moreover, we have ever regarded all the inventions of men (in the affairs of religion) as an unspeakable abomination before God; such as the festival days and vigils of saints, and what is called holy water, the abstaining from flesh on certain days, and such like things; but above all, the *masses*.

11. "We hold in abhorrence all human inventions, as proceeding from Antichrist, which produces distress,* and are prejudicial to the liberty of the mind.

12. "We consider the Sacraments as signs of holy things, or as the visible emblems of invisible blessings. We regard it as proper and even necessary, that believers use these symbols, or visible forms when it can be done. Notwithstanding which, we maintain, that believers may be saved without these signs, when they have neither place nor opportunity of observing them.

13. "We acknowledge no sacrament (as of divine appointment) but Baptism and the Lord's Supper.

14. "We honour the secular powers, with subjection, promptitude, and obedience."

* Alluding probably to the voluntary penances and mortifications, imposed by Catholics on themselves.

In another confession of theirs now before us, which is of similar import, but in some of the Articles more explicit; the 7th reads as follows, viz. "We believe that in the ordinance of baptism, the water is the visible and external sign; which represents to us, that which by God's invisible operation within us, namely, the renovation of our minds, through [the faith of] Jesus Christ. *And by this ordinance we are received into the holy congregation of God's people, previously professing and declaring our faith and change of life.*"

Two remarks suggest themselves on reading this article; viz.

1. That they considered baptism as the door of admission into the holy congregation, i.e. the church.

2. That previously to their being baptized, they personally *professed and declared their faith, and change of life*. Whether either of these correspond with infant baptism, the reader will judge.

We would cheerfully enlarge our extracts from this interesting work; but as proposals are now issued in New-York, for printing an American edition, which will place the work entire before the public, we forbear. A compendious, impartial, well written Church History, has long been a *desideratum* among all the friends of vital Christianity. To learn the early opinions that obtained among the faithful followers of Christ, to mark the errors by which they were annoyed, and the way-marks they were enabled to erect, to guide us through the dangers of this wilderness state, must be both pleasant and profitable to those that follow after.

We hope our readers, by a liberal subscription, will encourage the publication of the foregoing work, and in this way, contribute to the general diffusion of ecclesiastical knowledge among all our churches.

LETTERS ON ASSOCIATIONS.

Concluded from page 342.

LETTER V.

To the Editor of the Am. Bap. Magazine.

Dear Sir,

In some former letters I submitted to your consideration, some remarks on the subject of Baptist Associations. I then noticed the advantages and defects of the system as it now exists among us. The present communication will terminate the series of observations which I propose to submit to your readers.

I shall now proceed to consider the most striking defect with which, in my opinion, our system is chargeable. It is, that at present, our whole plan is unfinished. We have the *basis* of a system of perfect representation throughout the whole United States, and here the thing has remained for half a century at a stand. To me it resembles the foundation of a house which had been accurately planned, and judiciously located, for which the materials had been all procured, and brought to the place of building, and then the whole business suspended. I will illustrate my meaning by an appeal to facts. Our system evidently proceeds upon the principle of universal representation. Every church belongs to some Association. Each sends its delegates to sit in council. It is supposed that they are to devise measures for the good of the whole, in any manner not inconsistent with the principles of the gospel, and those views of church government which are deemed essential. Thus far has our system been carried, and here it has stopped. And stopping here, a great part of the benefit which might be derived from the plan is utterly lost. We have no concert of action. We have never agreed upon any general plan of union. We have no means

of general information. Each Association is an insulated body, destitute of any regular connexion with any other part of the denomination. Each church knows its own Association, but it knows not, nor can it know, definitely and accurately, any thing beyond it. We resemble an army, of which the companies have never been united into regiments, nor the regiments into brigades. No means exists for bringing the whole force to bear upon a single point. Every part is weak because all are divided.

Let us consider what would be the result of such a state of things in our general or state governments. Suppose every county were an independent body, disconnected except by casual correspondence with every other. The necessary result would be, the weakness of the whole. All plans of general improvement must cease, for you could never unite the whole in any co-operation. In fact, the force of the whole, would be precisely the force of one single division, for you could never bring more than the power of a single part into action. And the same result would take place if our system of representation were confined to our state sovereignties. We should be equally incapable of carrying forward improvements in peace, or of uniting our energies in war. Each State would be exposed to any enemy that chose to attack it. It could never be sure of any support beyond its own individual strength. Hence we see the wisdom of the motto of the Father of our country, "UNITED WE STAND, DIVIDED WE FALL."

Now it is evident that the same principles apply to us as a denomination. It is the duty of each of us as individuals, to do all in our power to promote the interests of the Redeemer's kingdom. It is also our duty to do it collectively as a branch of the general church

of Christ. But to do this, we must act in concert. We do not wish to bind the consciences of our brethren. We do not want to abridge the liberties of any individual church. These we hold sacred, and we always shall so hold them; but we want them to assist us, and want to assist them, in all the plans that they or we may devise for promoting the salvation of our fellow men. The fact is, there are many thousands of us in the United States, whose belief of the gospel is the same. We have one Lord, one faith, one baptism. Why should we not unite all efforts together, and thus do our utmost to promote the cause of Christ in the United States, and throughout the world? Why should we be divided into a thousand little departments, almost ignorant of each other, and, in consequence of this ignorance, unable to assist each other in our plans for doing good? We all in substance have the same articles of belief. Why should we not compare them together and publish them to the world? In no other way can we escape the reproach which justly falls upon many who call themselves Baptists, and at the same time hold articles of belief the very reverse of our own. We have all the same mode of church government. But it is no where to be found with any authentic acknowledgement as that of the Baptist church in the United States. Our rules, forms of proceeding, articles of belief, and many other matters of importance to us, are only kept by oral tradition. We would see them embodied in a visible shape, so that innovations in doctrine and practice may be hereafter prevented.

Let it not be supposed for a moment that we wish any creeds or articles to be imposed on ourselves, or our brethren. The bible is our only standard, and it is a sufficient standard of faith and practice. But the fact is, we all understand the bible alike, and we understand it

in a manner somewhat different from any other denominations of Christians. Why should we not then take some means to ascertain the articles which we generally believe, and thus bind ourselves more closely together?

These ends it will be considered are desirable. But it will be asked, How can they be accomplished? We shall consider this question in the next letter. In the mean time,

I am yours, most sincerely,

BACKUS.

LETTER VI.

Dear Sir,

My last letter closed with the question, How may a general union of our churches throughout the United States be accomplished? I shall now suggest the answer to it. Here I confess I distrust myself. I know it is much easier to point out a difficulty, than administer a remedy. And I know that it is much easier to theorize on these subjects, than to bring any theory into practice. What I shall suggest therefore will be with diffidence, and will be rather intended to draw the attention of my brethren to this subject, than to point out to them a plan of operation. My only inducement, if I know my own heart, is the hope of suggesting something which may be of utility to our denomination. If any thing can be suggested with more probability of usefulness, I shall with great readiness commit my plans to the flames.

First, then, it should be distinctly recognized that each church is distinct and independent. No body which ever can be created, should have any power to control its belief or its practice. The only object of combination should be the good of the whole, and the promotion of the general interests of the cause of Christ amongst us.

Let us begin then with Associations. An Association is a meeting of ministers and messengers from all the churches within a certain district. All the Associations together, therefore, comprise the whole of our church. Any plan of representation which may be devised for combining them all together, would give us the voice of every man in our connexion. And moreover, every Association is well acquainted with the state of all the churches in its own limits. The information of all our Associations then, yearly collected, would give us the regular information concerning our whole church, the number of ministers, of churches, of members, their increase or diminution, and every thing which relates to them. Again, our churches are all willing to do something for the cause of missions and of education. Many churches cannot do much, but most can do something. But they are not regularly called upon. There are no regular channels through which their liberality can flow to the general treasury. They need to have a duty assigned, and a part allotted to them. As it is now, each one stands alone, and all feel weak from the fact of that loneliness. And besides, in some parts of our country, our churches are poor, they stand in need of assistance, but they know not where to go to seek it, nor in what manner to ask for it. There is really no provision made by which their wants may be relieved. In other parts of our country, our churches are liberal, and would willingly assist those districts which are in need, but they are ignorant of their necessities, and moreover, there is no channel through which their liberality can be conveyed.—But to return. We see then that the Associations are in possession of all the information we could desire, if it could only be regularly collected. We see they are representative bodies, and could declare the

faith and practice of their churches. And moreover, they are representative deliberative bodies, and are empowered to devise means for the promotion of the cause of Christ, not inconsistent with their received rules of faith and practice. The question then returns, in what manner can they be so combined as to effect these valuable purposes?

The model of our system of general and state governments will at once suggest itself to every American. The Associations in one state could easily send delegates to a state convention. This would embody all the information, and concentrate the energies of a state. These state conventions could send delegates to a general convention, and thus the whole denomination might be brought into concentrated and united action.

But it will be asked, perhaps, when these conventions are formed, what is there for them to do? We will answer. It would be the duty of a state convention to ascertain correctly the condition of the churches within its own limits. For instance, how many had been added, dismissed, or had died, since its last meeting; what ministers had been licensed, or ordained; what ministers had been dismissed, or deposed; what was the general state of their churches; where was assistance wanted; where it could be most judiciously afforded, and in general, to present as accurate an account as possible of the state of the churches within its own limits. Another part of their duty would be to encourage the churches to systematic exertion in the cause of Christ. This might easily be done through the means of the Associations whom they represent. Each Association should therefore appoint a treasurer, who should receive the missionary and education contributions of the churches. These contributions the treasurer might pay over to the delegate to the state convention. And the

money thus collected, might be appropriated as the convention might advise. A part of it would be doubtless retained for missionary labour within the state, and the rest sent on to the general convention for the foreign missions.

Again, to carry forward this object, it would be proper that every state convention should appoint a Board of domestic missions for conducting missionary exertion within their own boundaries. The special object of this board would be to assist destitute churches, and supply places with the preaching of the gospel, whenever a promising door was opened for usefulness. And in general, the duty of a state convention would be to devise and carry into effect measures for the promotion of personal piety, and for the advancement of the cause of Christ within its own boundaries.

The state conventions might send delegates, who, when assembled, would form the general convention. Under this body might be placed the general missionary and education concerns of the denomination. These objects are dear to us all; and they have become so important as to deserve and require the general superintendence of all our churches. I am aware that they are in a measure under that general superintendence at present. But it is evident that the system of representation is very imperfect, and is far from being so constituted, as to combine the general sentiment of our whole church. The convention at present is composed of delegates from missionary societies, and of course must, in its very nature, be mostly composed of persons elected from the vicinity of its place of meeting. And besides, were the meeting ever so universally attended, its foundation is radically defective. A missionary society is not a representative body, nor can any number of them

speak the language of a whole denomination. Most of them are female societies, which have no influence beyond their own members. But it is needless to pursue this subject. Every one sees at a glance the difference between the representative of a state convention, which comprised two or three hundred churches within its limits, and thus the bearer of their opinions, and him who is only the delegate from a missionary society which contributes fifty or one hundred dollars to the treasury.

Thus, then, the superintendence of the missionary and education concerns of our denomination, would be one important business of the general convention. And it cannot but be observed, that whatever was conducted under the direction of such an assembly, would gain the fullest confidence of all our churches. The convention would appoint and locate the different boards, hear their reports, credit their accounts, and censure or approve of their proceedings, as their wisdom should direct. Another of their duties might be, by delegates, to correspond with our brethren in England, who, we believe, would themselves see the benefit of such an association; and thus the Baptists on both sides of the Atlantic, would be united together in a solid phalanx. Another of their duties might be to originate and superintend a general book system, by which a vastly greater mass of intelligence might be circulated among our brethren, and a very considerable sum be raised for the propagation of the gospel. Another might be the devising of some plan for collecting and publishing our articles of faith and order, as they are held in our churches, and thus bringing us to more conformity of practice. Besides these, and many more which might be named, it will at once be seen, how great an opportunity

would be presented to such an assembly, for exciting all our churches to every laudable exertion for the extension of religion. Whatever they recommended, would, by their minutes and by the delegates, be carried home to each state convention, and from thence, by their delegates to each Association, and by the messengers of each Association, to every church; and thus an impulse would be communicated in a few months to every individual of our communion in the United States. The additional means which would thus be afforded for doing good, are absolutely incalculable. We should all be as the heart of one man, and should abundantly exemplify the truth of the maxim, that united action is powerful action.

Let it not be said that this is impossible. What denomination in our country except our own is without it? And what others do, we can do. Let it not be considered visionary. At least, if it be so esteemed, let each one seriously reflect, and be able to give his reasons why he so considers it. Let each of our associations take this subject into serious consideration during their meetings in the ensuing summer, and at least, give it a serious investigation. At any rate, let us not say, nothing can be done. Let us recollect it is the cause of our Redeemer that calls for our exertions; and if it shall seem that this can be promoted by such an arrangement as has been proposed, or by any other of a similar nature, let us lose no time in striving to effect it.

I am yours truly,

BACKUS.



ON A SPIRITUAL MIND.

DR. OWEN says, if a man of a carnal mind is brought into a large company, he will have much to do: if into a company of Christians, he

will feel little interest: if into a smaller company engaged in religious exercises, he will feel still less: but if taken into a closet and forced to meditate on God and eternity, this will be insupportable!

The spiritual man is born, as it were, into a new world. He has a new taste. He savours the things of the Spirit. He turns to God, as the needle to the pole.

This is a subject of which many can understand but little. They want spiritual taste. Nay, they account it enthusiasm. Bishop Horsley will go all the way with Christians into their principles: but he thinks the feelings and desires of a spiritual mind enthusiastical.

There are various CHARACTERISTICS of a spiritual mind.

SELF-LOATHING is a characteristic of such a mind. The axe is laid to the root of a vain-glorious spirit.

It maintains, too, A WALK AND CONVERSE WITH GOD. *Enoch walked with God.* There is a transaction between God and the spiritual mind: if the man feels dead and heartless, that is matter of complaint to God. He looks to God for wisdom for the day—for the hour—for the business in hand.

A spiritual mind REFERS ITS AFFAIRS TO GOD! "Let God's will be obeyed by me in this affair. His way may differ from that which I should choose: but let it be so! *Surely I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child.*"

A spiritual mind has something of the nature of the SENSITIVE-PLANT. "I shall smart if I touch this or that." There is a holy shrinking away from evil.

A spiritual mind enjoys, at times, the INFLUX OF A HOLY JOY AND SATISFACTION, which surprises even itself. When bereaved of creature comforts, it can sometimes find such a repose in Christ and his promises, that the man can say,

“Well it is enough : let God take from me what else he pleases !”

A spiritual mind is a MORTIFIED mind. The church of Rome talks much of mortification, but her mortification is not radical and spiritual. Simon Stylites will willingly mortify himself on his pillar, if he can bring people around him to pray to him to pray for them. But the spiritual mind must mortify itself in whatever would retard its ascent toward heaven : it must rise on the wings of faith, and hope, and love.

A spiritual mind is an INGENUOUS mind. There is a sort of hypocrisy in us all. We are not quite stripped of all disguise. One man wraps round him a covering of one kind, and another of another. They, who think they do not this, yet do it though they know it not.

Yet this spiritual mind is a SUB-LIME mind. It has a vast and extended view. It has seen the glory and beauty of Christ, and cannot therefore admire the *goodly buildings* of the temple : as Christ, says Fenelon, had seen his Father's House, and could not therefore be taken with the glory of the earthly structure !

I would urge young persons, when they are staggered by the conversation of people of the world, to dwell on the characteristics of a spiritual mind. “If you cannot answer their arguments, yet mark their spirit : and mark what a contrary spirit that is which you are called to cultivate.”

There are various MEANS of maintaining and promoting a spiritual mind. Beware of saying concerning this or that evil, *Is it not a little one?* Much depends on mortifying the body. There are silent marches which the flesh will steal on us :—the temper is too apt to rise : the tongue will let itself loose : the imagination, if liberty is given to it, will hurry us away. Vain company will injure the mind : carnal professors of religion espe-

cially will lower its tone : we catch a contagion from such men. Mis-employment of time is injurious to the mind : when reflecting, in illness, on my past years, I have looked back with self-reproach on days spent in my study : I was wading through history, and poetry, and monthly journals ; but I was in my study ! Another man's trifling is notorious to all observers : but what am I doing ?—Nothing, perhaps, that has a reference to the spiritual good of my congregation ! I do not speak against a chastized attention to literature, but the abuse of it. Avoid all idleness : *exercise thyself unto godliness* : plan for God. Beware of temptation : the mind, which has dwelt on sinful objects, will be in darkness for days. Associate with spiritually minded men : the very sight of a good man, though he says nothing, will refresh the soul. Contemplate Christ : be much in retirement and prayer : study the honour and glory of your Master. [Cecil.

SOLITUDE shews us what we should be : Society shews us what we are. Yet, in the theory, solitude shews us our true character better than society. A man in his closet will find nature putting herself forth in actings, which the presence of others would restrain him from bringing into real effect. She schemes and she wishes, here without reserve. She is pure nature. An enlightened and vigilant self-observer is surprised and alarmed. He puts himself on his guard. He goes forth armed into the world. But society shews him that nature is practically evil. The circumstances of the day as they arise carry him away. If he could abstract himself, and follow the actings of his own mind with an impartial eye, he could not believe himself to be the man who had entered into the world with such holy resolutions. [C.

Foreign Missionary Intelligence.

BURMAH.

EXTRACT OF A LETTER FROM REV.
A. JUDSON, TO THE REV. MR.
SHARP, DATED

Rangoon, August 5, 1823.

Rev. and dear Brother,

It is with real satisfaction, that I am able to inform you of the completion of the New Testament in Burman, about six weeks ago; since which I have added, by way of introduction, an Epitome of the Old Testament, in twelve sections, consisting of a summary of scripture history from the creation to the coming of Christ, and an abstract of the most important prophecies of the Messiah and his kingdom, from the Psalms, Isaiah and other prophets. I trust this work will be found as valuable, as any part of the preceding; for though not, strictly speaking, the word of God, it is compiled almost entirely in the words of scripture, is received by the converts with great eagerness, and found to be peculiarly interesting and instructive, and forms, moreover, a sort of text-book, from which I am able to communicate much information on the history, types and prophecies of the Old Testament, in a systematic manner.

I have heard but little from Ava, since I left. Prince M. sometimes inquires for me, and wishes to hear more about the Christian religion. Brother Price is building a small brick house on the opposite side of the river, the king having given him bricks. I expect to remove as soon as Mrs. Judson returns, from whom I have not, however, received a word of intelligence for nearly ten months. Brother Hough has not yet been able to get types from Bengal; no printing, therefore, has been done since his return.

I hope it will not be long before the Gospel and Epistles of John are printed. They have been ready for the press above a year, and have been so thoroughly and repeatedly revised, that I flatter myself, that subsequent translators will not find it necessary to make many alterations. Indeed, all the Gospels and the Acts are in a tolerable state; the Epistles are still deficient. But I never read a chapter without a pencil in hand, and Griesbach and Parkhurst at my elbow; and it will be an object with me through life, to bring the translation into such a state, that it may be a standard work.

I remain, dear Sir,

Affectionately yours,

A. JUDSON, JUN.

FORT WAYNE AND CAREY STATIONS.

HISTORY OF THE MISSION UNDER
THE CARE OF REV. MR. M'COY.

To the Editors of the Am. Bap. Magazine.

Brethren,

In compliance with a request to furnish a summary statement of the progress and present condition of the Carey Mission, I offer the following, deeply regretting the shortness of time, which will allow of only a few hasty remarks.

Origin of the Mission.

I received my appointment as missionary, in October, 1817. Soon after this, I formed an acquaintance with the Kickapoo and Miami Indians, the tribes nearest to my then residence. In November, 1818, I removed my family into

the wilderness on the waters of the Wabash river, Indiana, where we had erected cabins for our accommodation in the neighbourhood of the Miamies. This station was taken, merely as a preparatory step towards a more permanent location of the mission, and was suggested by reasons which would not be misunderstood, but which cannot be detailed at this time.

Removal to Fort Wayne.

The prejudices and jealousies of the natives were yet to be conquered. By the former, they indulged aversion to civilized habits, and by the latter, were induced to suspect the purity of our motives. In December, 1818, we took into our family our first native scholar. In the course of one year, our school increased to nine or ten native scholars. In this year also, Mr. Corbly Martin was baptized at our house, he being then in the employment of the Mission as a hired school teacher.

In May, 1820, at the particular request of the principal Miami Chief, Mishewa, (cat) and because we did not possess the means of making the necessary missionary improvements on a more permanent site, we passed through the wilderness, 170 miles, to Fort Wayne, at which place the United States Agent furnished us with houses sufficient for our accommodation, and some land to cultivate, all rent-free.

Fort Wayne was a central point to which many Indians resorted, and from which we had an opportunity of extending our acquaintance to the Miamies, Putawatomes, Ottawas, and Shawanees; and as we should be at no expense in the erection of buildings, it was believed that nothing would be lost, but that much would be gained, by making this our temporary residence, until arrangements with the Indians could be made for a permanent location of the mission.

Encouraging Prospects.

On the 29th of May, 1820, our school went into operation at Fort Wayne, with eight Indian scholars, six of whom we had taken with us from our former residence. On the 2d of July, 1821, our school had increased to 48.

On Lord's day, June 18, 1820, I enjoyed the privilege of baptizing a half Indian woman. On the 23d of July, I baptized a white man. June 23d, I baptized a full Indian woman. July 8th, I baptized another Indian woman, a half breed, and on the 15th of the same month, I baptized a white woman whom we had hired to assist in the family. On the 2d of June, 1822, I baptized Johnston Lykins, at that time hired to assist in our school.

Distressing want of Missionaries.

Hitherto my wife and I, had alone borne the burthen of missionary labours, being under the necessity of hiring that assistance which it was desirable to obtain from missionaries. When I was absent, which was frequent, in transacting business with the natives, and in looking after supplies for the establishment, the superintendence of the whole concern devolved on my wife, as well as the care which a numerous family of small children of our own required. Finding the prejudices of the natives to be giving way, and daily hoping to be reinforced by missionaries, we hoped soon to see the mission permanently located, and amply supported. Favourable openings presenting themselves, we prepared for the location of a station among the Miamies, one among the Putawatomes, and one among the Ottawas, all to act in conjunction. For the support of those schools we had made arrangements for aid, with the United States, and these arrangements were of such character, as to allow us to carry them forward just in proportion to the means furnished by Missionary So-

cieties. Nothing appeared to be wanting but missionaries.

Mr. Lykins joins the Mission.

On the 15th of June, our brother Lykins, whom I had baptized on the 2d, consented to unite with us in the capacity of missionary, and has ever since proved a faithful and affectionate fellow labourer. He is in single life, and now about 24 years of age.

The Miamies abandoned for want of Missionaries.

It will easily be imagined, that for one solitary missionary with his wife, to conduct a mission among the natives, remote from sources of supplies, was not a small task, and with the assistance of our brother just mentioned, we must feel our labours too multiform, and heavy. Like men at the pumps labouring to keep the ship from sinking, we toiled, and cried for help, until we were forced to abandon our favourable prospects among the Miamies. We prepared to locate ourselves among the Putawatomes, and to extend our labours also to the Ottawas. The consequence was, about 20 Miami children, some of whom had made considerable progress in our school in a knowledge of letters and labour, were abandoned to the wretchedness of the savage life of their relatives.

Good effects of the Mission.

We had encouraged the inhabitants of one village, to improve their lands, had given them garden seeds, sent our team to haul rails for fence, and to plough their land, and had assisted them in cutting hay on the prairies for a few cattle they had been prevailed upon to purchase. The sole agent of Indian affairs, and another gentleman well acquainted with those Indians, nobly seconded these efforts. The result of what was done for this village this year, excited them to greater effort the following, and excited in other villages a desire to

improve their lands also. They have, therefore, in the course of two or three years, fenced, and put into a state of cultivation, between 200 and 300 acres of land, have erected 26 log cabins, and procured a considerable number of cattle and hogs.

Present want of Missionaries.

A prospect of missionary aid, which seemed not liable to disappoint us, cherished a hope of being able to improve the opening presented among the Ottawas on Grand River of Lake Michigan. The Indians had set apart one mile square of land for the location of the establishment, and I had made arrangements for a blacksmith, together with tools, iron, steel, &c. for the erection of four cabins, for axes, hoes, &c. a waggon and team, all at the expense of the United States, which had also provided a salary of \$400 per ann. for a missionary to serve as "teacher for the Ottawas," and furnished two labourers to assist and encourage these Indians in agriculture. So favourable an opening for missionary labours, we believed, had never been presented among the natives of our forests. But when the time arrived for the station to be occupied, we were again disappointed, and those whom we expected to go thither, declined the undertaking. Consequently, we have been able to do nothing more for those people than to give them a blacksmith, and to encourage them by means of the labourers provided by government, to cultivate their lands, while the disappointment has been attended with perplexity and loss to the mission. This opening, however, continues to be inviting; we hope to maintain the field, and occupy it in proportion to our means and the increase of missionaries.

Sickness of the family, and preparation for removal to Carey Station.

The summer and autumn of 1822, was a season peculiarly af-

fictive to our family. Forty-three of our family suffered, most of them severely, with Bilious and Typhus fevers. One of my little daughters, and a young man who had just arrived with a view to missionary service, died. It was in this season of frightful sufferings, that the state of our affairs plainly, and imperiously, required us to commence our improvements at Carey, among the Putawatomie Indians. They had set apart one mile square of land for our residence, on the river St. Joseph, 25 miles from Lake Michigan.

By virtue of the stipulations of the treaty of Chicago, I had obtained a commission as teacher for the Putawatomies, which would afford an annual relief to the mission of \$400; also a blacksmith, and tools, iron and steel, some axes, hoes, &c. the cost of erecting five cabins, were obtained by virtue of the stipulation of the treaty.

In August we commenced our labours at our new and permanent site, 200 miles north west of Fort Wayne, and continued our labours while our family suffered so dreadfully at Fort Wayne. I made two journeys in the wilderness during the time, and continued at one time, with the hands hired to put up cabins, about six weeks. We still kept our business in operation throughout the season, notwithstanding brother Lykins and myself had each a severe attack of fever. My wife was among the first who sickened, and the last that recovered.

Removal from Fort Wayne.

On the 9th of November, 1822, we left Fort Wayne with the last of our family, a company of about thirty-two persons, (more than 20 having gone some weeks before) for Carey. The weather was cold, and the ground covered with snow, which at night we raked away, until we found the earth, now frozen, on which to repose the limbs which

had been wearied through the day, by travelling in a wilderness, along an Indian path, and without a house in which we could take shelter. Many of our family, at this time, were pale and feeble with their late sickness, and what added to our difficulties; our good brother Lykins was not in company, having gone to Indiana to settle his business there.

Sufferings of the Missionaries.

The ice in Elksheart, and St. Joseph rivers, was running so as to render crossing both difficult and dangerous; but God took care of us, and eleven days journey brought us to Carey. Our cabins were unfinished and uncomfortable. There was no one at the establishment really interested in the management of its concerns, but my wife and me. Our burthen was greater than could be borne; and twice through the winter, I was, by cold and fatigue, to human appearance, brought near to eternity, and made to feel the probability of leaving my companion in toils, alone, in charge of nine children of our own; thirty native youths now at our house, hoping for the blessings of education; in charge of the whole missionary concern, in the midst of a tribe of uncultivated savages, who had been second to none in hostilities against the whites in time of the late war; 100 miles from the nearest white inhabitants, and 200 miles from a settled country! These prospects occasioned me afterwards to write in my journal for February 11th, the following note.

Trial of faith.

"In order to forward some work which I was particularly desirous to have completed, I wrought with the hands half the day. I had for some time been afflicted with a severe cold. Fatigue and exposure to the piercing wind to-day, aggravated my disease; and ague, fever, distraction, pains in my limbs,

breast, and bowels, with difficulty of breathing, declared my situation to be dangerous. Should I die at this time, what will become of the Mission, and of my family! Must all for which I have toiled for five years be lost in a day! All our adopted children be scattered and lost forever! Brother Lykins has not yet returned, and there is no missionary here to help when I fail. My wife cannot do every thing. Notwithstanding my eyes shall not see these things, nor my ears hear the hapless orphans cry, yet how dreadful it is to die under these apprehensions! It sometimes seems a little hard, that among more than two hundred thousand of our denomination in America there should be none to feel compassion, and that we are thus left alone, to toil, to suffer, and to die."

February 11th, brother Lykins arrived, having been detained by severe indisposition.

School commences.

Our school by an assistants teacher whom we had hired, went into regular operation at our new abode, on the 27th of January. Having to haul all our bread stuff, and other supplies through a wilderness of nearly 200 miles, the consequence was, that we were repeatedly destitute of bread, and at one time, ate our last corn, which article, when it could be obtained, was a substitute for bread.

Prospect brightens.

It is remarkable that all our sicknesses, privations, and difficulties, have not vitally affected the progress of our affairs with the Indians. Our sphere of operation has been circumscribed, and our opportunities of imparting religious instruction to the adjacent natives, limited. Nevertheless, we have been gradually gaining an ascendancy over their prejudices, and moving onward with instruction.

Arrival of Missionaries.

Last November, a brother William Polke and his family, and a sister Fanny Goodridge, a woman in single life, joined the mission, and promise to be useful and lovely missionaries.

State of the School.

Our school has increased to 53 native scholars, fed and clothed at the expense of the Mission. 37 of these are males, and 16 females. 21 of these can read the Bible with tolerable facility, and 7 others read imperfectly. 18 write a tolerable hand, others imperfectly. 13 are studying arithmetic, and the residue are in various stages of improvement. During the cropping season, the boys are required to labour on the farm about half their time. Two of them are apprentices to the blacksmith's business. The girls are taught to spin, weave, sew, knit, and all kinds of domestic labour, and many of them are, in several branches, second to none of their age among the whites. Several of the youth are capable of dictating and writing letters, which, though not free from inaccuracies, evince a happy improvement, and promising strength of mind.

Disposition of the Natives.

The neighbouring natives are friendly, and would give us any tolerable number of their children for instruction, did we possess the means of supporting them. We do not know of any lasting religious impressions being fastened upon any of our rude neighbours, but we have at least the satisfaction of finding them disposed to listen attentively to religious instruction. And it is chiefly on this account, that the necessity which has obliged the writer of this to leave the field of his labours for a while, is to be regretted.

Present state of the mission at Carey.

For dwellings we have erected

five hewed log cabins: the largest, 20 feet by 26, and the smallest, 16 feet by 18; a school house, 20 by 26 feet; a blacksmith's shop, kitchen, smoke house, milk house, and a stable 24 feet by 26. We have fenced 60 acres of land, 40 of which we cultivated last season: the product of which was about 900 bushels of corn, 100 bushels of potatoes, 2000 cabbages, &c. We hope to cultivate, the coming season, 50 acres in corn and potatoes, beside our large garden, and to sow in the fall about 25 acres of wheat. Hay for our stock is procured on the extensive prairies around us. We have six horses, about 175 head of cattle, 80 sheep, and 90 hogs. We have as yet no mill to grind our grain, and no house for the female department of our school, which is taught in one of the dwelling houses.

Tenure of property.

By an article in the family rules, subscribed by missionaries, "all monies, and property accruing to the mission from whatever quarter, shall be thrown into the common missionary fund, and be sacredly applied to the cause of this mission; and no part of the property held by us at our stations is ours, or belongs to any of us; but with the exception of the claims of the United States, it belongs to the General Convention which we serve, and is held in trust by us, so long as said society shall continue us in their employ."

Business of the day at the Mission.

At the opening of day in summer, and at half past 4 o'clock in winter, the sounding of a trumpet calls us to rise. Soon after which, we are called by a bell to morning prayers; at which we also read and sing, and which in winter concludes at day-break. At half past 6 o'clock we breakfast. No distinctions are made at table in consequence of colour, and one of the

missionaries superintends until the table is dismissed. The boys are directed to morning's, as well as evening's work. In summer, the schools are called at 8, dismissed at 12, called in again at 2, and dismissed at 5. About dusk in summer, and never later than 8 o'clock at night, in winter, evening prayers are attended, at which we read and expound a portion of scripture, sing, and pray. In winter, all are required to be silent after 9 o'clock, P.M.

Sabbath day.

Only two meals are eaten on Sabbaths. Morning service, preparing the children for public worship, &c. occupies the morning. At half past ten o'clock, the trumpet admonishes us to prepare for public worship, which commences at 11. Sunday school in the afternoon, and in the longer days, a lecture, and a while spent in singing spiritual songs, in which many of the youth join, and perform with much credit to themselves; and others whose English is more imperfect, follow by note on their books.

Bible class.

On Wednesday evening, the youths are examined on a chapter of the Bible which had been given them to study, the preceding Wednesday; and it is but justice to them to say, many of them give sensible answers to our inquiries.

Occasion of Mr. M'Coy's present journey.

Our school, and all our business at the establishment, moving on pleasantly, my kind missionary brethren and sisters agreed to allow me a privilege for which I had laboured and prayed many years—the privilege of spending my time chiefly in imparting to the rude savage in his bark hut, religious instruction. But the wants of the mission became so pressing, that I was forced to abandon for a season,

my favourite object, and the field of my labours, to seek support for the mission through the current year. This is a circumstance deeply regretted; and it is ardently hoped, that the benevolence of those who have bread enough and to spare, will prevent the recurrence of such an event.

Permit me to solicit the readers of your Magazine, to reflect that aid for our mission, would be blessings conferred on a people poor indeed, and with slight exceptions, enveloped in gross darkness.

Habits of the Indians.

Their huts are composed of the bark of trees. From their huntings they gather about their villages in May and June, and plant their patches in corn, beans, pumpkins, &c. about from one quarter to three quarters of an acre to a family. Cultivating the corn, and all the drudgery, is performed by the females. As soon as the corn is gathered in Autumn, men, women, and children abandon their villages, commence their hunting excursions, and continue rambling from place to place, until the following May or June.

Game has become so exceedingly scarce, that they are sometimes almost reduced to a state of starvation. I have seen children gathering weeds, to boil and eat without bread, salt, or meat. I have seen the mother in a swamp, digging roots for her half-starved children. I have seen them feed on dog's flesh, and on animals that had died of disease and had lain until their flesh had become putrid. I have made frequent excursions amongst them, and have myself often been reduced to great straits.

Appeal to Christian benevolence.

Many around us now hope for advice from us in improving their lands; they hope for religious instruction; they hope for the education of their children. And can

the kindness of Christianity permit these hopes to be disappointed? Must I be again under the necessity of leaving the field of my labours to beg for help? For the sake of the thousands who are there perishing in their sins; for the sake of the fifty-three native youths, who look to us as their guardians, I ask a generous Christian publick to help us, in future, to such supplies as we cannot furnish by our own industry, and allow me and my fellow-missionaries to live, to labour, to preach and to die amongst those hitherto unfortunate people. And should a few of them be turned from darkness to light, angels must rejoice, Christians be glad, and God have all the glory.

ISAAC M'COY.



VALLEY TOWNS.



EXTRACT OF A LETTER FROM REV.
THOMAS ROBERTS, TO J. CARLETON,
ESQ. DATED

Valley Towns, Feb. 18, 1824.

Receipt of Donations.

Dear Sir,

I HAD the pleasure of receiving your letter of October 25, stating that you had shipped six boxes of clothing for the use of this school, viz. one from Cambridge, three from Bellingham, one from Templeton, and one from Worcester. These, when they shall arrive, will be of great service here; and I pray God that he will reward each contributor with his more valuable blessing, which shall never decay nor wax old. We received this fall, one box from the Judson Society of Lyme, containing articles of clothing, books, &c. valued at 28 dols. 76 cts.; one from the Female Aboriginal Relief Society of Newton, near Boston, Massa. containing two comfortable, a pair of

sheets, and 37 garments; one box with an invoice, valued at 69 dols. 54 cts. The place was not mentioned. The invoice was signed by Betsey Fisher, Elvira Spear and Esther Slocum, committee. Two small boxes without any communication; one containing ten pairs of trowsers, twelve shirts, and the other thirty-two frocks.

The school in this place is in a very prosperous state at present. We have limited the number of scholars to fifty, which number is quite full. Forty-six are present, the other four are absent, on account of sickness, or some business.

It is truly pleasing to see so many young immortals, taken from the abodes of vice and wretchedness, assuming habits of industry and civilization, and acquiring knowledge for this life, and especially the knowledge of the word of God, which is able to make them wise unto salvation, through faith in Christ Jesus.

Interesting conversions.

We have reason to bless God, that his holy word has not been dispensed in vain. Since September, I had the pleasure of baptizing one white man living in the nation, and two young men (Indians) belonging to the school, who gave a clear and satisfactory evidence, both by words and conduct, of their repentance towards God, and faith in our Lord Jesus Christ. One of the young men was baptized on the first day of this month, and is now gone home for a few days, to tell his friends of the great things the Lord has done for him, and to warn them to flee from the wrath to come. He possesses a good understanding, and has great fluency of speech in prayer and exhortation, in his own language. He understands but very little English. The other native brother understands both languages well, and in him we have

found a good and faithful interpreter.

The Spirit of God seems to be moving on the hearts of some others. One of the scholars, a young woman, about seventeen, is under a very serious concern for her soul. One day this week, she sat and cried for a long time. One of the family supposing her to be sick, asked her why she wept. She said, I am not sick; but I weep when I think what a sinner I have been, and how much my Saviour had to suffer.

Plan of the School.

The school is conducted on the Lancasterian plan, which, no doubt, is the best system known, to excite emulation in the children to learn and excel. There is seldom any need of corporal punishment. Rewards and forfeits have far better effect.

The tickets, which are given as rewards for good behaviour, learning, and industry, answer to them every purpose of money to get books and clothes, and if any be indolent, the quality of their clothes will soon betray them.

The pupils are divided into companies when out of school, to perform certain duties between hours. In winter, one company go to the woods to cut; another, to haul the wood home; and a third, to cut it for the fire, &c. While the girls have to milk, assist in the kitchen, learn to mark, knit, make and mend clothes, &c.

Religious instruction.

Early in the morning, at the blowing of the horn, all assemble in the school-house, when a chapter is read, a hymn sung, in which most of the children join, and prayer and thanksgiving offered up to God.

Besides these, we have stated seasons for prayer, exhortation, and the reading of pious and useful

books, with suitable explanations. On Lord's days we have now, besides a Sunday school, four public exercises; one of which is in the Cherokee language, that the native brethren may have an opportunity of exercising their gifts in prayer and exhortation.

Need of prayer for the Mission.

But let none suppose, that we are without our difficulties. Our faith and patience have been greatly tried; but blessed be God, he hath supported us under them, and in his own good time, he caused most of our trials to vanish away, and now he is graciously sending down some drops of mercy on this barren land. Some few, who (not many months ago) were total strangers to the name of Jesus, are now melting beneath the beams of his love. We have seen the tears of contrition, bedewing their tawny cheeks, and we have heard them cry to

God for mercy, in the name of his dear Son. May God grant, that these few drops that are so cheering, may be but the forerunners of abundance of rain.

I hope that the people of God, in New England, will continue to remember us at the throne of grace, and in their labour of love for the benefit and continuation of this institution, for our earthly resources are nearly exhausted.

Please to ship any thing destined for this place, in the month of September, and some person from here will go down to Augusta in November, to receive them. By this, much expense of storage, &c. will be avoided, and the goods will come in good season.

With sentiments of Christian respect,

I remain yours,

THOMAS ROBERTS.

Mr. Jonathan Carleton.

Religious Intelligence.

BAPTISM AND ORDINATION OF REV. WILLIAM SHERRIFF.

EXTRACT OF A LETTER FROM REV. PROFESSOR CHASE, TO ONE OF THE EDITORS, DATED

Glasgow, Oct. 20, 1823.

An event, my dear Sir, has recently occurred, which is exciting not a little conversation in this part of Britain.

There was in Stirlingshire, a much loved and venerated clergyman of the Presbyterian church, (which in Scotland, you know, is the one established by law,) the Rev. William Sherrieff, pastor of St. Ninian's. His piety, and erudition, and uncommon talents as a preacher, had for thirty years, been increasing his reputation, and endearing him to the lovers of evangelical truth. Nothing, indeed, seemed to be

wanting in his situation to make the remnant of his days happy, and embalm his memory in the hearts of his ministering brethren, and of the people for whom he had so long prayed, and watched, and toiled.

But at a late meeting of the Presbytery, he offered his resignation, stating that he could not, without violating his convictions of duty, continue to perform what was expected of him in the office which he then sustained. A committee was appointed to converse with him, and remove his scruples. At the last meeting, the committee reported, and he confessed, that, after free and repeated conversations on the subjects which had occupied his attention, he was still of the same mind. He retired.

Last Wednesday he was baptized in this city. The subject of baptism and what is naturally connected with it had, a year or two ago, arrested his attention, and at length, had urged him to take his recent steps, and cast himself with his family on the Providence of God. No opening, at the time, presented itself for his future settlement and usefulness. But he went forward. His offering his resignation and his reasons for it were rumoured extensively. A very small Baptist church here, of which he knew nothing, had procured a suitable place for public worship, the chapel in Albion street formerly occupied by the Rev. Dr. Wardlaw, and were hoping, and praying, and striving to obtain a pastor. They heard the rumour concerning Mr. Sherriff. They wrote to him; an interview was agreed on. When the delegation met him, he said, "Before we begin the conversation, let us pray;" and, all kneeling down, he proceeded, but was interrupted, and, for a while, quite overcome by the fulness of his heart.

The interview led to his complying with their request; and last Thursday, he was publicly inducted into his new pastoral charge. It was an impressive sight, and adapted to awaken a train of deeply interesting reflections. The other ministers present on this occasion, were Mr. Innes and Mr. Anderson of Edinburgh, Mr. Edwards of Greenock, and Mr. Watson of Cupar in Fife. There are only two or three more of our connexion in all Scotland. The conducting of the introductory services of praise, of reading the Scriptures, (Ephes. iv. 1—24. with 1 Tim. iii.) and of prayer, devolved on me; after which, a discourse was delivered by Mr. Edwards, from Psalm cxii. 16. *When the Lord shall build up Zion, he shall appear in his glory.* The cordial and unanimous call of this church, having been declared

in reply to questions put from the pulpit, and Mr. Sherriff, when asked, "Do you now, as before, accept this call," having replied, "In the fear of God I do," he was, with the laying on of hands, commended to the grace of our Lord, in prayer by Mr. Innes, who, after the singing of the hymn, "Let Zion's watchmen all awake," addressed to him an appropriate charge. The members of the church were then addressed by Mr. Anderson from Philippians i. 27. *Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.* After prayer by Mr. Watson, the services were concluded in the usual manner. In the evening, Mr. Anderson preached from Rom. xiv. 17. *For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.*

It is unnecessary to add, that an overwhelming audience are now pressing to the chapel, where Mr. Sherriff preaches. This is only a natural consequence, and, in itself, it is of no importance. Almost any preacher, in certain circumstances, may, for a while, be followed by a multitude. But what gives me hope, is, that instead of being a novice, or vain and superficial, he seems to know the emptiness and danger of a transient popularity, and that the members of his church, while they rejoice at the signal favour which they have received, appear to rejoice with trembling, and to look with faith and fervency to the proper source, for all their strength. It was with great pleasure that I heard him preach, last Lord's day, from 2 Cor. iv. 7. *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.* O my dear Sir, what spiritual blessings would ev-

ery where descend, did every minister, and every church, lay this to heart, and at the same time, use the means which Heaven has ordained. Adieu.

Yours sincerely,

IRA CHASE.



From the Literary and Evangelical Magazine.

PARIS.

No one, who has read the history of the Reformed Churches in France, and recollects their former purity and zeal, their martyrlike courage, the fiery persecutions endured by them, and the terrible destruction wrought among them by bigotry and fanaticism, can regard them without deep sympathy, or hear, without grateful joy, of the movements of spiritual life among them. This subject is the more gratifying to us as Americans, because we know that a countryman of our own has been an honoured instrument in the hands of Providence, of aiding this important cause. Mr. S. V. S. Wilder, a distinguished merchant in Paris, whose heart the Lord has opened, sometime ago determined to establish a prayer meeting in his own house. He began with three associates; and when he found it expedient to return to his own country, the meeting consisted of three hundred. On the Sabbath evening before his departure, he addressed his associates for the last time, and exhorted them not to forsake the assembling of themselves together. A member of the French Chamber of Deputies, who was present, rose and invited the company to make his house their place of meeting. The offer was accepted, and this band of friends met in the deputy's house for prayer, until he was obliged to go into the country to attend to private concerns. This occasioned a division of the increasing numbers of praying souls,

and very opportunely, two houses were offered, in which prayer meetings are held every Sabbath evening. But this is only the beginning of an excitement, which, kindled at Paris, is spreading through the Protestant population in France. You know that there is a Bible Society in Paris: a Missionary Society has also been organized there, as well as various other institutions of Christian benevolence.—Auxiliaries to these are formed in various parts of France; and among other good works, they have sent our young countryman, Mr. King, on a mission to Palestine, in company with Mr. Wolff, the Jewish missionary, and Mr. Fisk, who, you know, is in the employment of the American Board.—Such is the good that one man may be instrumental in doing, through divine grace, in this world of sin and misery. The gentleman who has been thus blessed and honoured, I ought to remark, was all the time, one of the busiest and most active merchants in the world. This proves that the man who has a heart to do good, will find the time.



PALESTINE.

As I have been brought, in speaking of the progress of religion in France, to the Palestine Mission, I shall pursue that subject. The Palestine Mission is intended, not merely to send the gospel to Jerusalem, but to assist in promoting Christianity in many of the countries which border on the Mediterranean Sea. Take a map of the world; observe the countries which bind on that Sea, from Gibraltar on the north quite round, along all the windings of the coast, to Tangier on the South; then fix your eye on Malta, and consider the facilities which that island affords, of communicating with different kindreds and tribes of men; and you will be prepared to estimate the

value of a printing press established there, for the purpose of disseminating religious truth. Such an establishment is now in successful operation, and religious tracts are printed in various languages for distribution.

BENGAL.

We also state, on the authority of a Mr. Newton, one of the principal merchants in Calcutta, that the cause of religion is prosperous in that great city, and in Bengal; and that missionary operations increase in interest and effect. That gentleman has the fullest opportunity of knowing the truth of the case; and his testimony is fully sufficient to put down completely all that has been said of the inefficiency of missionary exertions in the East. He bestows large sums of money, every year, in aid of this cause, and thus shows beyond all doubt, that he is sincere in the opinions expressed by him.



INDIAN RESERVATIONS IN GEORGIA.

As the sympathies of our readers have been excited in favour of the various Indian tribes; and they have contributed much towards their civilization, and with a view of evangelizing them; we have thought it would be gratifying to them, to see the following document, which has been recently transmitted by the President of the United States to both Houses of Congress.

MESSAGE.

I transmit to Congress certain papers enumerated in a Report from the Secretary of War, relating to the compact between the United States and the State of Georgia, entered into in 1802, whereby the latter ceded to the for-

mer, a portion of the territory then within its limits, on the conditions therein specified. By the 4th article of that compact, it was stipulated that the United States should, at their own expense, extinguish, for the use of Georgia, the Indian title to all the lands within the state, as soon as it might be done *peaceably* and on *reasonable* conditions. These papers show the measures adopted by the Executive of the United States, in fulfilment of the several conditions of the compact, from its date to the present time, and particularly the negotiations and treaties with the Indian tribes for the extinguishment of their title, with an estimate of the number of acres purchased, and sums paid for the lands they acquired. They show, also, the state in which this interesting concern now rests with the Cherokees, one of the tribes within the state, and the inability of the Executive to make any further movement with this tribe, without the special sanction of Congress.

I have full confidence that my predecessors exerted their best endeavours to execute this compact in all its parts, of which, indeed, the sums paid, and the lands acquired during their respective terms, in fulfilment of its several stipulations, are a full proof. I have also been animated, since I came into this office, with the same zeal, from an anxious desire to meet the wishes of the state, and in the hope that, by the establishment of these tribes beyond the Mississippi, their improvement in civilization, their security, and happiness, would be promoted. By the paper bearing date on the 30th of January last, which was communicated to the chiefs of the Cherokee nation in this city, who came to protest against any further appropriations of money for holding treaties with them, the obligation imposed on the United States, by the compact with Georgia, to extinguish the Indian

title to the right of soil within the state, and the incompatibility with our system, of their existence as a distinct community within any state, were pressed with the utmost earnestness. It was proposed to them, at the same time, to procure and convey to them territory, beyond the Mississippi, in exchange for that which they hold within the limits of Georgia, or to pay them for its value in money. To this proposal, their answer, which bears date 11th of February following, gives an unqualified refusal. By this, it is manifest that, at the present time, and in their present temper, they can be removed only by force, to which, should it be deemed proper, the power of the Executive is incompetent.

I have no hesitation, however, to declare it as my opinion, that the Indian title was not affected in the slightest circumstance by the compact with Georgia, and that there is no obligation on the United States to remove the Indians by force. The express stipulation of the compact, that their title should be extinguished at the expense of the United States, when it may be done *peaceably* and on *reasonable* conditions, is a full proof that it was the clear and distinct understanding of both parties to it, that the Indians had a right to the territory, in the disposal of which, they were to be regarded as free agents. An attempt to remove them by force, would, in my opinion, be unjust. In the future measures to be adopted in regard to the Indians within our limits, and, in consequence, within the limits of any state, the United States have duties to perform, and a character to sustain, to which they ought not to be indifferent. At an early period, their improvement in the arts of civilized life was made an object with the Government, and that has since been persevered in. This policy was dictated by motives of humanity to the Aborigines of the country,

and under a firm conviction that the right to adopt and pursue it was equally applicable to all the tribes within our limits.

My impression is equally strong, that it would promote essentially the security and happiness of the tribes within our limits, if they could be prevailed on to retire west and north of our states and territories, on lands to be procured for them by the United States, in exchange for those on which they now reside. Surrounded as they are, and pressed as they will be, on every side, by the white population, it will be difficult, if not impossible, for them, with their kind of government, to sustain order among them. Their interior will be exposed to frequent disturbances, to remedy which, the interposition of the United States will be indispensable, and thus their government will gradually lose its authority, until it is annihilated. In this process, the moral character of the tribes will also be lost, since the change will be too rapid to admit their improvement in civilization, to enable them to institute and sustain a government founded on our principles, if such a change were compatible either with the compact with Georgia, or with our general system, or to become members of a state, should any state be willing to adopt them in such numbers, regarding the good order, peace, and tranquillity of such state. But all these evils may be avoided, if these tribes will consent to remove beyond the limits of our present states and territories. Lands equally good, and perhaps more fertile, may be procured for them in those quarters; the relations between the United States and such Indians would still be the same. Considerations of humanity and benevolence, which have now great weight, would operate, in that event, with an augmented force; since we should feel sensibly the obligation imposed on us by the accom-

modation which they thereby afforded us. Placed at ease, as the United States would then be, the improvement of those tribes in civilization; and in all the arts and usages of civilized life, would become the part of a general system, which might be adopted on great consideration, and in which every portion of our Union would then take an equal interest. These views have steadily been pursued by the Executive, and the moneys which have been placed at its disposal, have been so applied, in the manner best calculated, according to its judgment, to produce this desirable result, as will appear by the documents which accompany the Report of the Secretary of War.

I submit this subject to the consideration of Congress, under a high sense of its importance, and of the propriety of an early decision on it. This compact gives a claim to the state which ought to be executed, in all its conditions, with perfect good faith. In doing this, however, it is the duty of the United States to regard its strict import, and to make no sacrifice of their interest not called for by the compact, nor contemplated by either of the parties, when it was entered into, nor to commit any breach of sight or of humanity in regard to the Indians, repugnant to the judgment, and revolting to the feelings, of the whole American people. I submit the subject to your consideration, in full confidence that you will duly weigh the obligations of the compact with Georgia, its import in all its parts, and the extent to which the United States are bound to go, under it. I submit it with equal confidence, that you will also weigh the nature of the Indian title to territory within the limits of any state, with the stipulations in the several treaties with this tribe, respecting territory held by it within the state of Georgia, and decide whether any measure, on the part of Congress, is called

for at the present time, and what such measure shall be, if any is deemed expedient.

JAMES MONROE.

Washington, 30th March, 1824.



GRACE DISPLAYED IN THE CONVERSION OF A MURDERER.

The following account has been furnished us by the Rev. John M. Peck. Our personal acquaintance with Mr. Peck, gives us the fullest confidence in the correctness of his statements. It is our opinion, that if men must be executed for crime, the public good requires that their executions should be made as awful as possible. In this instance, we think that the remorse which the malefactor felt at a recollection of his crimes; the peace he obtained by faith in Jesus Christ; and the solemn warnings which he uttered, in prospect of his untimely end whilst in prison, ought to be recorded.

I had time now for serious reflection, and obtained a bible to read. My former sins, with the aggravating one of murder, stared me in the face. My thoughts were intensely occupied betwixt my miserable condition as a sinner against God, and *how*, or *whether* I should escape the penalty of the law of my country. Several religious persons called to see me, the first of whom was Hail Mason, Esq. He being one of the county commissioners, I had sent for him to inquire about the mode of empannelling the jury. He earnestly recommended me to the Saviour of sinners. It deeply affected me. I was fully convinced, that, let my trial terminate as it might, I was a depraved, guilty sinner. I had long abused the mercies and forbearance of God, slighted his calls and warnings to repentance, hardened my heart under his mercies, grieved the Holy

Spirit, and was confined under the heavy charge of MURDER. On New-Year's day, my distress of soul was at its height. It appeared as though I should not live till the day of my trial. I had clear views of the holy law of God which condemned me. I felt confident that if he sent me to everlasting misery, it was no more than I deserved. My former vague notions of Universal Salvation, could give no relief, and I clearly saw that I was entirely unable to deliver myself from the power or guilt of sin. I earnestly prayed to God for mercy. Sometimes I thought God had no mercy for me, but again I would call to mind the records of Scripture, in which he had shown mercy to great sinners—that he had mercy on whom he would—and that possibly he might have mercy on me. I felt entirely resigned to his holy will, that he should dispose of me as might seem good in his sight. During these last exercises, I had clear views of the way in which God pardons sinners, as through the sufferings and death of Jesus Christ. It appeared that his blood could atone for all my guilt; and I felt as much entire dependence on the Lord Jesus Christ for pardon, salvation, and every favor, as ever I did on my father for food and clothes, when a little child. God appeared to my view as a good and glorious being, who had a right to reign; and I felt a flow of love in my heart to him. I had great desires to praise him for his goodness and grace, and felt as though I could not praise him enough. My distress left me, and I began to entertain hopes of pardoning mercy. Several passages of Scripture occurred to my memory, from which I knew that God did have mercy on those who gave up their hearts to him. I felt sweet and pleasant sensations of soul, in resigning myself wholly into the hands of my Saviour. My soul was filled with a great degree of joy, and I had a

persuasion of mind that I had passed from death unto life. Christ appeared to be my Saviour, and the only one I desired to look to for salvation. I continued for several days in this state of mind, much occupied in prayer, and reading the bible. I could lie down at night in peace, and awake in the morning with renewed manifestations of God's goodness. The day of my trial was approaching. Though my thoughts were occupied in relation to it, I felt disposed to confide all to the Providence of God. On January 13th, a special court was called by Judge John Reynolds; the Grand Jury found a bill against me, and the next day my trial commenced.

The Attorney General of the state conducted the prosecution, aided by T. W. Smith, Esq. Samuel B. Lockwood and Nicholas Hansen, Esquires, kindly officiated on my behalf. The indictment was read, January 14th, the jury empanelled and sworn, and the trial proceeded. Nothing material to my conviction was testified by the witnesses, that is not contained in my statement.

During the process of trial, I felt a great degree of composure of mind, had a firm reliance on the Providence of God, that he would cause justice to be done, and trusted myself in the hands of my Saviour for mercy. Some have attributed my composure, on the day of trial, and again upon receiving sentence of death, to insensibility, and hardness in guilt; but I can assure them I did not feel hardened, nor was I insensible to the issue; but my mind was calm, and my hope rested on the Saviour of sinners. Before my trial, I had been much in prayer, and I felt willing that justice should be done to me. While the jury were out, I was remanded to the jail, where I spent the time in prayer; and my desires were that they might do justice to my cause, let what would become

of me. Nor have I the least reason to complain. I heard my sentence pronounced with unshaken confidence in the Redeemer, and since that time have relinquished all prospect of life. And now here, in my lonely prison, I can confidently affirm, I have enjoyed great happiness in the exercise of repentance for my sins, trusting in the Saviour, and communing with God.

I feel at peace with God and all the world. I have examined myself closely, and have received much kind attention from ministers, and other religious people; and I can affirm, that the more I examine myself, the more does my prospect brighten. I have been a most vile, guilty sinner; but God has had mercy on me, for which I desire to praise and glorify him the little time I live. My wish is, to be held up as a beacon, that others may take warning, and shun the unhappy courses that have led me to ruin.

I have dictated this account of my unhappy life and disgraceful end, with the hope and prayer that it may prove a warning to some of my fellow mortals, and to express my gratitude to that Almighty Grace, which has rescued me from the depths of sin, and from hell's devouring flame!

It is my dying request, that such part of my history and conversion, as may be thought proper, be published by the Tract Society, and circulated, that others may take warning.

And now, O reader! whoever thou art, suffer a poor, unworthy, dying mortal—one who has run a dreadful career in sin, and who here stands a monument of the amazing grace of God, to address you.

Beware of the *seductions* of vice. Review my sad life, and learn how, step by step, the enemy led me on, from sin to sin, till my "hands were full of blood." Think not that

you can rush into temptation, trifle with the calls of God, abuse his mercies, and yet keep within the boundaries you may prescribe!

Let the youth who *gamble*, even for mere diversion, remember it may terminate on the gallows!

Let the *profane swearer* listen to the warning voice of, a penitent sinner, and forsake that foolish, useless, and soul-destroying sin!—Let him who *bridles not his tongue*, but is in the habit of telling tales of his fellow men, call to mind, that in me it ended in MURDER!

Let him who is about to exercise the high prerogative of suffrage at an election, or at the bar of justice, shrink back and desist, when he is tempted to commit the dreadful crime of *perjury*. Let the *soldier* read in my unhappy career, that he who forsakes the standard of his country, and perjures himself by *desertion*, runs immense hazard of becoming more hardened in guilt, dying in sin, and sinking down to endless misery!—Let those who are in the habit of carrying *dirks, pistols, and knives*, behold the horrid consequences, in the fate of my unhappy antagonist and myself!—Let all *passionate, revengeful tempers*, listen to my dying counsels, and learn to subdue their angry passions!—Let all who see my miserable exit, or ever read these lines, realize that they are sinners against a holy God; and must repent or be lost forever—believe on the Lord Jesus Christ, or they cannot be saved—live devoted to God and obey his commands, or their hope is that of the hypocrite, which will not stand in the day when God taketh away the soul:—And let the poor, trembling, penitent sinner, know assuredly that Jesus Christ is able to save unto the uttermost, all that come unto God through him.

I die at peace with all men. Of all whom I have ever injured, I ask forgiveness. For the afflicted wo-

man whom my hand has made a widow, and the three children who are fatherless by my means, I have been much engaged in prayer. Their forgiveness I humbly crave. For the lenity of the court—the impartial conduct of the jury—the disinterested services of my counsel—for the kind treatment I have received from the sheriff, jailor, and his family—for the repeated visits, prayers, and pious counsels of ministers and other religious persons, and especially the Rev. Mr. Peck, who has assisted in writing this narrative, and performed the offices of religion for me; I tender my most sincere thanks.

And now, O Divine Saviour! grant thy blessing to follow this tract, for the temporal and eternal good of all who may read it—grant me holy fortitude and consolation in the momentous hour, and receive my spirit into the arms of thy mercy. Amen.



For the Am. Rep. Magazine.

ON THE WANT OF FUNDS FOR MISSIONARY PURPOSES.

MEANS, EDITORS,

I HAVE noticed in several publications, a complaint, that the funds of the Foreign Mission Society were not properly supplied. I think that Christians are not sufficiently awake to the importance of the subject. Do they realize that they are stewards of the property God has entrusted them with, and must soon give an account of their stewardship? The Apostle declares that if any man have not the Spirit of Christ, he is none of his. Now let us inquire what the Spirit of Christ was? The same Apostle says, Ye know the grace of our Lord Jesus Christ, though he was rich, yet for our sakes he became poor, that we through his poverty might become rich. If the Saviour of the world left the realms of light

and glory, and came into this world, lived a life of poverty, became the scorn and derision of his acquaintance, and suffered the most painful and ignominious death, to purchase salvation for sinners; do his professed followers give evidence that they have the same spirit, if they can retrench none of their superfluities, nor deny themselves of any of their luxuries, in order to send his gospel to the millions of their fellow men, that are perishing for lack of vision? Let all that profess to belong to Christ's friends, compare their conduct with his, and see whether they have evidence that they have the Spirit of Christ. The Saviour says, Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father that is in heaven. This is a very solemn consideration, and I wish that every one that has named the name of Christ, may realize its importance.

O what responsibility lies upon those that enjoy the light of the gospel. God grant that they may soon have a sense of it: then we shall hear no more complaints of the deficiency of missionary funds: then there will be a full supply of missionaries sent into every part of the habitable world, with a good supply of Bibles and tracts for distribution. But methinks I hear one saying, I have a large family to support, therefore, I cannot contribute any thing for sending the gospel without injuring them. I ask whether you do not spend some property for some article of luxury, that they might comfortably live without? Do not some of your family spend a little for superfluity of dress, that is not absolutely necessary. I have read an account of a man in one of our cities, that had a family of six, but had no way to support them but by his labour. He felt anxious for the missionary cause, and determined to give what he could earn one day in each

month to this object. At the end of the year, he had given twelve dollars, and had supported his family easier than he had done before. Another pleads, that the style and mode of appearance at the present day is such, that it takes all his income to support it, and that he will be despised if he does not conform to the fashion of the day. But will you dare to make this plea at the bar of your Judge, who has said, Be not conformed to this world? But perhaps some will say, I never professed to have religion, therefore, I have nothing to do in this matter. Do you expect ever to give an account of the deeds done in the body? If you do, and have no Advocate with the Father, at that all important hour, whom do you expect will plead your cause? Many other excuses are made for neglecting this duty, but let none be made but those that will bear the test, when the time of trial comes; for we must all appear before the judgment seat of Christ, to give an account of the deeds done in the body, whether they be good, or whether they be evil. B.



EXTRACT OF A LETTER FROM REV.
MR. CASE, TO ONE OF THE EDITORS.

My very dear brother in Christ,

I HAVE not written to you for a long time, and the principal reason of my long silence, is, I had so little good news to write, concerning the Zion of our God; for she hath been in a very low, languishing state for several years past. Iniquity hath abounded, and the love of many hath waxen cold: but in the midst of the gloomy night that hung over us, there were a few names that stood between the porch and the altar, saying, Spare thy people, O Lord, and give not thy heritage to reproach. Prayer meetings were set up, and the few that attended were comforted, and sometimes were encouraged, that God would in his own time pour out his Spirit, and bow the stout hearted to the mild sceptre of the gospel.

In the course of last winter, a revival of religion took place in the upper part of Augusta, and lower part of Readfield. A considerable number were hopefully converted: the greatest part of them joined the Methodist society. In the month of April, I baptized four youths who were the hopeful subjects of this good work. In the course of the summer, there were two more baptized, and joined the Baptist church in Readfield.

The 4th of June, I set out for the province of Nova Scotia, in order to attend the Association that was to meet this month. I arrived there a little before the commencement of their meeting. They met in the town of Cemmmons. Elder Israel Potter is the minister of this place. They have built them a new meeting house, and greatly exerted themselves to prepare it for the Association to meet in. This Church has had an addition of one hundred members, in the course of three years past. Our meeting was harmonious and refreshing. Surely our Saviour was in the midst of his people; we sat down under his shadow with great delight, and his fruit was sweet to our taste. The ministers preached as though they brought their messages from above; and the people appeared to hear as for their lives. There has been a revival of religion, of late, in several places in this province. Elder Nutter has baptized upwards of a hundred within a year, along the south shore. There has been a revival of religion lately commenced at Sissaboo, among brother Townner's people, and in Cornwallis, among Elder Edward Manning's people. Surely the Lord hath not forsaken the earth.

By the earnest request of a number of brethren, I went with them to Yarmouth. Here I found a very affectionate, loving people; they have been greatly favoured in years past, with the Divine influence. Some hundreds have been made the hopeful subjects of grace. I spent two Lord's days with them, preached a number of times, and baptized one man. Truly we sat together in heavenly places in Christ Jesus. I went as far as Tusket village; here I found a small destitute Baptist Church. I put up with Judge Lint; he is a generous, pious man, esteemed by all that know him, excepting by himself; for he thinks himself unworthy of being a member of the church, although he does all in his power to promote their welfare.

After spending about three weeks in this province, and travelling about two hundred miles, I crossed over to the province of New Brunswick, in order to attend the Association newly formed,

They met in the city of St. Johns: It commenced on Saturday, and continued until the Wednesday following. This was a delightful season; we met by day and by night; and the more meetings we had, the more the people flocked to hear the word, and after the assemblies were dismissed, they were loth to go away. A revival of religion took place. The last news I had from them, about twenty had been added to the church by baptism, and several members that had been excluded from the church, had returned to them again.

There has been a great and gracious revival of religion under the labours of Elder Joseph Crandall. He hath baptized two hundred and fifty persons upon the profession of their faith, within a year past.

On my way home, I spent several weeks between Passamaquoddy and Ellsworth; the distance is about seventy or eighty miles. There is a Baptist Church in almost every town for that distance. But they are destitute of pastors, and but seldom have preaching among them. In some places that I visited, they had not heard a sermon for several months. Preaching to them, was like cold water to a thirsty soul. I feel for them, and have thoughts of visiting them again soon, if the Missionary Society should think it proper to give me a mission for a few months among them. I think they would endeavour to make up one half of my time to me, for they appear to be willing to do their duty to ministers according to their ability.

After attending four Associations, and being absent three months and a half, I was returned to my family in safety, and found them all alive and well. The next day after my return, I baptized two blooming youths, that had been hopefully converted in the time of my absence. Four weeks from this time, I baptized

five more, three of whom were my own daughters. About ten days from this time, I was called to baptize my oldest daughter, who is a widow. You may easily conceive what my feelings were; surely my house was a place of rejoicing. What shall I render to the Lord for all his mercies towards me! At our next communion season, I baptized two more persons. Since that time, there have been four more. These have been baptized and added to our church, since the revival began. Several more have obtained a hope, and the work appears to continue; many flock to hear, and appear to be deeply impressed.

I have lately returned from a visit to Nobleboro' and Jefferson: surely the Lord is in those places, doing wonders, not by might or by power, but by his Spirit, cutting down stout hearted sinners, and turning them to himself. Thirty-three have been added to the second church in Nobleboro' by baptism, and the work is still going on. There is also the beginning of a reformation among Elder Pillsbury's people, in the same town. The work is powerfully going on in Jefferson: nineteen were buried with Christ in baptism in one day, in a place prepared by cutting a hole in the ice for that purpose; and a number more were to be baptized the Lord's day after I left the place. The work appears to be spreading in different parts of the town. O may it spread until it shall fill the world. The town of Sidney has lately shared in God's salvation. I believe that about thirty have been added to the Second Baptist Church in that town, by baptism: and about as many more have obtained a hope. With esteem and Christian affection, I subscribe myself your brother and fellow labourer in the gospel of Christ,

ISAAC CASE.

Obituary.

Mrs. BETSEY DAVENPORT.

DIED in Colrain, June 15th, Mrs. BETSEY DAVENPORT, the virtuous and beloved consort of Elder Edward Davenport of that place, aged 47 years. By this stroke of Divine providence, an afflicted husband has lost a kind and affectionate companion, one who was truly a help meet: a large family of ten chil-

dren, part of them young and helpless, have lost a tender mother: a number of other friends and acquaintance also lament the loss of a valuable friend and relative.

To delineate the character of a person whose virtues were rather retiring than obtrusive, and whose time was princi-

pally occupied in the unremitting discharge of domestic duties, is attended with some difficulty; because such a life, although in itself filled up with usefulness, contains but few of those striking incidents which attract the attention of either the biographer or the public. In these unostentatious walks, however, are frequently to be found, some of the brightest traits, both of the Christian and the social character, and when both Christian and social virtues are combined together, they render the character more interesting.

Mrs. Davenport (whose maiden name was Adams) was noted for her dutiful and filial subjection to her parents, and for a kind, conciliating disposition among her acquaintance, which rendered her beloved in the circle in which she moved. Dec. 2, 1798, she was united in marriage to Mr. Edward Davenport. At the time; and for some time afterwards, neither she nor her husband made any particular profession of religion, although of irreproachable morals.

In the year 1807, it pleased God to call first her husband, and soon afterwards her, from darkness to light, so that they became partakers of a Christian hope, and in a judgment of charity, joint heirs of the grace of life. Towards the close of the same year, they united with the First Baptist Church in Colrain, then under the pastoral care of Elder Thomas Purrington. From this time, we are to contemplate her in the character of a Christian; in which capacity, it was evidently her study to adorn the doctrine of God her Saviour in all things. Those traits in her character which were naturally amiable, became doubly so when sanctified by divine grace. Her religion was that of retirement and practice, and not that of ostentation and show. She loved, and conscientiously attended the services of the sanctuary, and without doubt, profited by them; but her religion and her habits were peculiarly adapted to domestic life.

As a wife, she was a pleasant and endearing companion, a pattern of the domestic virtues, so that the heart of her husband safely trusted in her.

When her husband contemplated engaging in the work of the ministry, she felt it at first to be somewhat of a trial. But after this, she made it her business to encourage his heart, and strengthen his hands, so as to enable him to devote his time and attention with less interruption to the work: and when afterwards, he was repeatedly called to engage as a

missionary in the remote new settlements, under her discreet management, his temporal affairs suffered very little by his absence. As a mother, she was equally attentive to the circumstances and wants of a numerous family, who have suffered an irreparable loss by her death. As a neighbour and acquaintance, her kindness and benevolence, her uniformly amiable and peaceable deportment, secured the affection of her friends. As a Christian, though her life was uniform, she was not unacquainted with trials, and hours of darkness. But when at times she walked in comparative darkness, seeing but little light, she was enabled to trust in the name of the Lord, and stay herself upon her God; so that she was never left to despair, or to lose that blessed hope, which is the anchor of the soul, sure and steadfast: and in the main, her path was that of the just, a shining light, which shineth more and more unto the perfect day.

She had enjoyed good health till October, 1820, when she was first visited with consumptive symptoms, which were never wholly removed, although for a great part of the time her health was tolerable, so that she was able for the most part, to attend to the business of her family. In October last, she was attacked with an acute disorder, which confined her for several weeks. She recovered partially, but not to her usual health. She went abroad but little, and that merely for her health. Her consumptive complaints returned with renewed vigour, accompanied with such difficulty of breathing, that although it was winter, windows and doors had to be kept open, many times night and day. This distress continued for fourteen weeks.

During the first of her illness, she was much tried in her mind, about leaving her family, and her mind was in some respects clouded in the midst of her extreme distress. Her faith, however, at length triumphed. This, perhaps, cannot be better expressed, than in her own words, as follows: "On the fourth of April, the Lord delivered me out of all my troubles, and gave me joy in the Holy Ghost. When I had no choice left, whether to die or live, my heart said, let God choose."

She continued in this happy, resigned frame, without interruption for four weeks. After this, she became by turns, partially deranged, although not without lucid intervals. She still continued to decline. About three weeks before her death, she was delivered of a child, which

is still living. After this, her decline became more rapid. June 15th, we supposed her to be struck with death. She evidently grew weaker and weaker. For the most part she appeared as if asleep. Once she appeared to wake up; her husband asked her, if she thought her-

self dying? She replied, 'Yes: are you willing to part with me? I am willing to go. It was soon after found that her pulse was gone, and at nine in the evening, she expired without a struggle or a groan. Blessed are the dead who die in the Lord.

Ordinations.

The Rev. WINBORN A. LAUTON, of Blacksamp, Beaufort District, (S. Carolina) was solemnly ordained to the work of an evangelist, at the Pipe Creek Church in the said District, on the 4th day of April, 1824. The services of the day commenced by singing, and prayer by the candidate. The congregation then went to the water side, where they were addressed by the Rev. Benj. S. Screven. The ordinance of baptism was then administered by the Rev. John Brooker, to five persons, in the Apostolic mode. The Rev. Thomas Polhill delivered an animated Address from the following words: He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him. Rev. Benj. S. Screven preached the introductory Sermon, from 2 Cor. 5th chap. first part of the 14th verse: For the love of Christ constraineth us. Candidate examined by the Rev. John Brooker. Consecrating prayer by the Rev. Mr. Screven. Charge by the Rev.

John Yeomans. Right hand of fellowship, by Rev. John Brooker, former pastor of said church. At the same time, the Rev. Winborn A. Lauton was installed to the pastoral care of said church. Charge by the Rev. Mr. Screven. The services closed by singing. The whole of the services were highly interesting, and very solemn to a large and attentive congregation.

ORDAINED at Malden, on Wednesday, March 24th, Rev. JOHN COOKSON, to the pastoral care of the First Baptist Church of Christ in Malden. The introductory prayer was by the Rev. Joseph Grafton, of Newton; Sermon by the Rev. Daniel Sharp, from 1 Tim. iv. 16; Ordaining prayer by the Rev. Bela Jacobs, of Cambridge; Charge by the Rev. Dr. Baldwin; Right hand of Fellowship, by the Rev. E. Nelson, jr. of Lynn; Address to the church, by the Rev. Lucius Bolles, of Salem; concluding prayer, by the Rev. Gustavus F. Davis, of S. Reading.

DONATIONS FOR THE CAREY MISSION.

Mr. Editor,

PERMIT me, through the medium of the Magazine, to express my sincere thanks to the friends of aboriginal reform, in the town and vicinity of Boston, and Salem, who have generously aided the object of my visit to this part of the country.

These thanks are offered not only in behalf of myself and fellow missionaries, but also in behalf of those unfortunate people, for whom I have been allowed to labour, and to whose relief, liberal contributions have lately been made.

Since the 9th inst. I have received for the Carey Mission among the Putawat-omies, the following donations:

IN BOSTON.

Cash.	
From Rev. Dr. Baldwin, - - - -	\$4.00
Rev. D. Sharp, - - - -	5.00
Rev. Francis Wayland, jr. - - -	10.00
Jackson and Lincoln, - - - -	20.00
A friend, - - - -	5.00
James Loring, - - - -	5.00
Stillman Lothrop, - - - -	3.00
Edward Lothrop, - - - -	1.00
David Beal, - - - -	5.00
Robert Fennelly, - - - -	1.00
Miss Mary Webb, Secretary and Treasurer for Boston Female Society, for Missionary purposes, - - - -	12.00
Jacob Hiler, - - - -	2.50
Lemuel Porter, - - - -	5.00
John B. Jones, - - - -	5.00
E. Lincoln, - - - -	5.00
A Lady, - - - -	5.00
Samuel Beal, - - - -	5.00
John Sullivan, - - - -	5.00
William N. Bradstreet, - - - -	1.00

From John K. Simpson,	3.00
John Smith,	5.00
A friend,	50
William Greaves,	2.00
John Richards,	1.00
Thomas Kendall,	5.00
Tilly Brigham,	5.00
Edward Smith,	1.00
Joseph Woodcock,	3.00
Rachel Ripley,	1.00
Peter Ripley,	2.00
Nathaniel R. Cobb,	15.00
Benjamin Kimball,	3.00
Mrs. Blood, by the Rev. D. Sharp,	2.00
A native of Scotland, by do.	12.00
A female of the First Baptist Church,	5.00
Mrs. Malbone,	2.00
Eliza B. Gibbs, (coloured)	2.00
L. Hood,	1.00
Ezra Chamberlain,	3.00
Perez Gill,	1.00
Edward Prescott,	2.00
Robert Wilson,	15.00
Jonathan Loring,	1.00
Atherton T. Penniman,	2.00
A friend,	2.00
Ezra Dyer,	3.00
Henry Rice,	1.00
George Piper,	1.00
A friend,	3.00
Joseph Morton,	1.00
Benjamin Converse,	1.00
Samuel Johnson,	5.00
Robert L. Bird,	3.00
Mrs. Manning, (coloured)	1.00
Sarah Ball,	50
L. Cunningham,	3.00
Mr. Gilbert,	2.00
Matthias Crocker,	1.00
A lady,	5.00
Mrs. Clough,	2.00
Society of Sabbath School children, in Dr. Baldwin's Meeting House,	4.37
Second Baptist Church,	1.25
Female Mite Society of Dedham,	15.75
First Baptist Church,	75
A friend in Livermore,	1.00
Miss Lewis, Marshfield,	2.25
Benevolent Society, Isleboro' Maine,	2.44
Female Mite Society, Dedham,	10.50
Female Teachers of the First Baptist Church, Female Sunday School,	5.25
Female Scholars of same School,	2.00
Friend to Missions, at Hyannis,	7.50
Mrs. Mary Esty, her legacy for support of the Gospel among the In- dians,	100.00
E. Lincoln, Treasurer of Baptist Mis- sionary Society, of Mass.	200.00
H. Lincoln, a personal favor for Mr. McCoy,	5.00
Elijah Mearns,	3.00
A lady,	38
Miss Charlotte Mearns,	25
Female Industrious Society of Third Baptist Society in Boston, for support of a Female Indian child, named Ann Sharp,	20.00

Total in cash, \$613 81

In Clothing and other articles.

William B. Bradford, Esq.	75.63
A lady,	21.16
Sally Shurtleff,	5.50
Nathaniel R. Cobb,	0.97
Eliza B. Gibbs, (coloured)	1.00
Mrs. Samuel, (coloured)	1.00
Lewis Hervey,	5.53
Samuel Shurtleff,	10.00
Samuel Hill,	0.00
James Waldock,	1.75
Ephraim Wood,	2.00
John Robinson,	1.50
Mrs. Manning, (coloured)	2.00
Female Second Baptist Church, Sab- bath School Society,	3.00
Benjamin Lock,	3.50
Matthias Crocker,	75
Martha Sweetser,	3.00

From Harriet Longly, Sec'y Female Indus- trious Society in Roxbury,	10.00
Thomas Baldwin,	75
Lincoln and Edmonds,	5.00
Female Industrious Society of Third Baptist Society in Boston,	1.00

Total in Clothing, \$165 55

Total in Boston of Cash and Clothing, \$779 36

SOUTH READING.

Cash.

Collection in Rev. G. F. Davis' Meeting house,	13.25
From Mrs. Rebecca Evans,	1.00
Elizabeth Skinner,	1.00
Betsy Richardson,	1.00
Mrs. Alden,	50

Total in cash, \$16.75

Clothing, &c.

From Peter B. Emerson,	87
Moses Sweetser,	1.75
Elizabeth Skinner,	50
Mrs. Evans,	1.00
Jacob Eaton,	75
Miss Eunice Eaton,	50
Reuben Newell,	50
William Emerson,	2.00
Robert C. Wiley,	1.00
Betsy Patch,	50
Benjamin B. Wiley,	11.00
Noah Smith,	1.00
Master William Eaton,	10
Master M. Evans, and S. Eaton,	40
Betsy Richardson,	1.05
Miss Rebecca Evans,	1.50
Mrs. Baynd,	90
Lilley Eaton,	1.45
Peace Society, S. R.	2.00
Thaddeus Spaulding,	4.00
Rev. R. Emerson,	1.00
Mary B. Emerson,	56
Mrs. Eaton,	12
Catharine Smith,	05
Burrage Yale,	2.25
Miss Flint,	20
Betsy Richardson,	52
Asurath Richardson,	12
Mrs. Williams and Miss Hay,	1.00
J. P. Lund,	25
Hannah Sweetser,	30
Mrs. Richardson,	25
Messrs. Wiley, Yale and Richardson,	2.00

Total in Clothing, &c. \$42 30

Total in South Reading, \$69 21

S A L E M.

Cash.

Michael Shepard,	5.00
Robert Upton,	3.00
Joshua Upham,	2.00
Robert Cogswell,	2.00
L. Bolles,	2.00
William Stiekney,	3.00
Andrew Haradan,	1.50
A friend,	5.00
F. L. Wiggins,	1.00
James Perkins,	2.00
A friend,	1.00
A friend,	50
A friend,	50
Mr. Dodge,	2.00
S. Sawyer,	50
E. Dodge,	1.00
J. Moriarty,	1.00
R. Lamson,	50
Thomas Perkins,	1.00
Joseph Farnum,	1.00
Jonathan Wilson,	1.00

From Willcut and Ward,	1.00
J. Storr,	25
Females of Church and Congregation of	
Rev. L. Bolles,	13.12
Ward Pool,	1.00
J. M. Farnum,	2.00
Master J. C. Fuller,	05
Collection in the Rev. L. Bolles' Meet-	
ing House,	22.05

Total in cash, \$78.49

<i>Clothing.</i>	
From Females of Church and Congregation of	
Rev. L. Bolles,	80.35
Total in Cash and Clothing, from Salem,	\$158.84

LYNN.

<i>Cash.</i>	
Collection in the Rev. E. Nelson's Meeting	
House,	7.12
From Jonathan Batcheller,	10.00
Master William Batcheller,	11
Female Judson Society,	9.00
Total in cash,	\$26.33

<i>Clothing.</i>	
Master William Batcheller,	80
Mrs. Batcheller,	2.50
Female Judson Society,	5.00
Total in Clothing,	\$17.00

Total in Cash and Clothing, 43.33

BEVERLY.

<i>Cash.</i>	
From a lady,	9.00
Benevolent Female Society,	5.00
Collection in the Rev. N. W. Williams's	
Meeting House,	16.78
Total in cash,	\$30.78

<i>Clothing, &c.</i>	
Benevolent Female Society,	23.25
Total in Cash and Clothing,	\$54.03

CAMBRIDGE.

Collection in the Rev. B. Jacobs' Meeting	
House,	25.61
From a lady,	1.00

From L. and P. Faryell,	50.00
Cyrus Brooks,	1.00
Lucy Champney,	50
Children in West Cambridge, by Mrs.	
Perry,	75
Total,	\$78.55

RECAPITULATION.

Boston,	779.36
South Reading,	69.25
Salem,	158.84
Lynn,	43.33
Beverly,	54.03
Cambridge,	78.55
Total,	\$1183.67

It is desirable that those who shall hereafter send goods to the Carey Mission, deposit the same with Jonathan Carleton, Boston, placing in the box an invoice of the goods and their value, and forward to the undersigned a corresponding invoice, directed to "Fort Wayne, Indiana."—Cash may be deposited with James Loring, No. 2, or Lincoln & Edmands, No. 53 Cornhill, Bost.

18AAC M'COY.

Moneys received by the Treasurer of the Baptist Miss. Soc. of Mass.

1834.		
Jan.	By Interest of Stock,	3.00
19.	By Cash from Treasurer of Warren Association,	30.10
Feb. 5.	By Cash of Mrs. Doggett,	50
Apr. 5.	By Interest of Stock,	3.50
	By amount collected by Mr. B. Willard; on his mission, and allowed in his account, viz.	
	From Fem. Soc. West Farms,	2.50
	From two ladies in Northampton for Mrs. Judson, to educate heathen females,	2.00
	From Elder Briggs, Athol,	5.00

E. LINCOLN, Treasr.

The Treasurer of the Evangelical Tract Society has received ten dollars, contributed by the Bible Class in Roxbury, to constitute their pastor, Rev. Joseph Elliot, a life member.

Poetry.

There is joy in the presence of the angels of God, over one sinner that repenteth. Luke xv. 10.

Dost thou hear from the regions beyond the bright stars,
Hosannas resounding, more sweet and more loud
Than the best melting anthems which burst on
thy ears,
Pour'd forth by yon numerous, angelic crowd?

Hast thou seen since the last hallelujah burst forth,
Their features with rapture unparallel'd glowing,
Who chimed loud praises at Jesus's birth,
With hearts of benevolence, full, overflowing?

The breast of that seraph throbs quicker with joy,
Who consol'd the distressed in Gethsemane's garden,
The bright-tear of gratitude starts from the eye
Of those who rejoice in unmerited pardon.

methinks that the throne of the "Ancient of days,"
Never seen but by seraphim spotless and holy,
Emita from its centre more glorious rays,
Since new transport enraptur'd the children of glory.

Now turn from this scene to the world of despair;
And canst thou not hear, through that deep cleft
resounding,
More dread shrieks of misery, malice and fear,
As Satan his terrible yell is loud sounding?

Red meteors which shoot thro' the horrible gloom,
Gleam fearfully wild on each visage of horror;
My heart dies within me to think of their doom,
Forever to dwell in this region of sorrow!

Say, why at this moment is ecstasy's glow,
More rapturous than ever the angel's inspiring?
Say, why at this moment the deep pang of woe,
More dreadful than ever the demon's heart bring?

I tell thee and wonder—behold in yon grove,
A captive of Affric is kneeling to God;
With tears of repentance, of faith, hope, and love,
He cries, "I am ransom'd by Jesus's blood."

MOINA.

☞ Died in Philadelphia, Rev. WILLIAM ROGERS, D. D. in the 73d year of his age. A Memoir may be expected in a future Number.

THE
American Baptist Magazine,

AND

MISSIONARY INTELLIGENCER.

NEW SERIES.

No. 10.

JULY, 1824.

VOL. IV.

Biography.

MEMOIR OF WILLIAM WILSON, Esq. of Baltimore.

WE extract the following character of the venerable **WILLIAM WILSON, Esq.** from an excellent Sermon preached on the sabbath after his decease, by the Rev. John Finlay, A. M. Pastor of the First Baptist Church in Baltimore.

It may be justly said, that there is no description given of the just in the word of God, which comprehends more of his character than that "his heart discerns both time and judgment." It is not the less a fact, that the maxim instructing us that "there is a time for every purpose under heaven," was worthy of the pen of the wisest man, though the saying has been vulgarised by the frequency and mode of its application to common things. It has ever been true, that **PRUDENCE** or discretion is the most useful, as well as ornamental qualification of human life.—It is often despised and seldom practised by the young, and is never in its highest form, found in the conduct of the worldling. We speak not of that knowledge of men and things, which experience of human affairs suggests, which is but a combination of cunning and selfishness—

The gloss which the knowing and the designing throw over their words and deportment, which, by the pure in heart, must be stigmatised as plausible and polite hypocrisy. No! we mean that choice commixture of the wisdom of the serpent and the tenderness of the dove, which Jesus recommended, and which constitutes the sacred balance of power among the various graces—the active and passive virtues of the finished character. Who then is he, who understands the performance of every thing in its season? The man who combines a rational sobriety in the serious duties of life, with the cheerfulness in the doing of them, without the sourness of the ascetic, or the trifling of the vain? The man who duly estimates the importance of right principle and accurate sentiment, without the fury of the proud disputant, whose warmth is proportioned to his ignorance, and a proof of his presumption? The man who can liberally and charitably make allowance for the infirmities and follies of his brother, while his own attachment to holiness and integrity seeks no excuse and suffers no

relaxation? Who is he who in obedience to conscience and from independence of thinking, can be singular, without being influenced by the contemptible affectation of distinction for its own sake? He who can exert the superiorities and high-mindedness of nature's nobleman, without the pride of the hereditary distinction? He whose rational and practical devotion, trembles at God's word and treads on superstition? The man who is frugal without covetousness, and liberal without prodigality, and over whose deportment, order, consistency and decency preside? Who? We only give expression to the consciousness with which you have anticipated the reply, when we say that WILLIAM WILSON was that man! In him was exemplified that aggregate of the virtues, each acting its part, and in unison and co-operation, sending forth that fragrance which embalms his name in your enduring recollection.—Truly the memory of the just is blessed!

In the enumeration of the virtues which adorn the doctrine of God our Saviour, it is generally expected that *humility* should find an early and prominent place. The grace of God is uniform in the creation of a just opinion of our own selves, and in effecting a substantial contempt of vain glory. The practice and cultivation of this disposition is affected more or less by the constitutional temper and external circumstances. It is however unfortunate, that the concession should be so readily made, that the poor in the things of this world are more likely to be humble than their richer neighbours, independently of the influence of religion. They, it is to be feared, are by no means defective in the feeling of self importance, and that the complacency with which they console themselves on this subject, is often misplaced. On the other hand, it is equally to

be deplored that the rich, and in a special degree, the rich professors of religion, should seek an apology for their pomp and parade in the circumstance that they are able to afford it. One thing is evident, that the possession of worldly wealth, is a severe test of the prevailing principles existing in the soul, and that there is an emphasis and a meaning in the Saviour's words, which a licentious generation will not apprehend, when he said, "How hardly shall they that have riches enter into the kingdom of heaven." Possessed of the means of gratification, if inclined to the abuse of the manifold grace of God of which they are stewards, the temptations by which they are beset are various and peculiar. To them, the world in all its fascination, presents a field of exhaustless enjoyment in promise; and unless grace control, the effect will be interminable misery in reversion. Alas! how difficult for them to maintain that decided non-conformity to the fashions, follies, and frivolities of the times, which could prove that the "love of the Father" had mortified the "lusts of the eye, the lusts of the flesh, and the pride of life."

When we reflect on the innate tendency of the human heart to delight in a vain shew; and consider how directly calculated worldly possessions are to render the man who has them, consequential and petulant; when we look abroad on society, and see the baneful operation of pecuniary power on the mind, as relating to the pursuits and duties of the Christian faith, we must acknowledge the necessity of that grace, which worketh mightily in them that believe. In such cases, where the saving effect is produced, the cause is glorified, and the efficiency of divine faith is clearly made manifest. Our deceased brother, was a very rich man.—An appendage to his condition of which he was

never ostentatious, and which we only state to give truth and value to his Christian character. But from the beginning to the close of life, he was the same plain, humble, and affectionate man. By religious principle, he stood elevated above the silly pleasures of the fashionable and carnal worldling. Without even approaching the confines of that austerity, or dictatorial violence, which are often assumed as the supposed insignia of influence and greatness, he was truly and modestly great. He found his way to the respect and esteem of society, by the purity, uprightness, and real dignity of his deportment, while he could disdain the carnal expedients of the world for the attainment of an ephemeral popularity. In relation to the poor brethren of his Lord, he was a brother in kindness and tender affection. Until prevented by indisposition, he regularly filled his place in the house of God; and, without a known exception, gave full proof, that the spirit he had received abode with him. Viewing his standing in society, the length and perpetuity of his Christian profession, the humility and tenderness of his walk, we record it to the honour of his memory, and of the grace he had received, that through 75 years of age, he outlived neither his usefulness nor his profession, but endured unto the end. It is the work of grace divine, alone, to produce such effects, and in viewing his possession of these effects, we say with Solomon, "the memory of the just is blessed."

In tracing the influence of a living faith on the movements of the Christian, it is not to be omitted, that true godliness is uniformly attended by what may, on the present occasion, be called commercial honesty and uprightness. It is the peculiar glory of the religion of the Saviour of men, that it reveals the most sublime and comprehensive principles of duty and

morals, that the understanding of man can grasp, or his conscience recognise; and, at the same time, exhibits the truth in a form admitting of the fullest and easiest application to the every day duties of life. The loftiest anticipations of the spirit of man, and the tenderest experiences of fellowship with God, admit of being embodied in plain performance, and tested too by all that is tangible in relative obligation. It has, therefore, been justly considered a proof of the existence and power of Christian principle, of no inconsiderable order, that the inflexible maintenance of a conscience unspotted in the sight of God and man, should pervade the minutiae of trade, and the transactions of the counting house. We are aware that there are high minded and honourable men, who in the management of business, would scorn the meanness and flee the degradation of a deed, which the rules of the *house*, and the regulations of the *trade*, did not justify. Men, who without pretending to religious principle, are proud and punctilious in commercial fidelity, and can shrink, as if by instinct, from the petty profits of petty equivocations—prepared to sacrifice all, rather than impair their honour and their standing, and yet, by an unaccountable obliquity of the moral sense, have no scruples in the grasping of money, where the law is silent, though humanity appeal and mercy plead in vain. It is here that Christian principle steps forth, to enforce that invisible, unwritten, and spiritual law, which transcends the requisitions of mere legality and vulgar statute; and maintains the reciprocal claims of right, and demands of rectitude and conscience, in all the harmony and delicacy of their application. And surely, it is not unworthy of remark, that the principles of equity loudly demand the giving of "tribute to whom tribute is due." O

yes, my friends, it belongs to the fruits of a saving faith, to teach the man, the value of the broad as well as the narrow obligations of true honesty, and enable him to rise superior to the loose and advocated maxims of a worldly speculator. It is the business of religion to nerve his spirit in manly resistance against the shadings of deceit, in the midst of a generation groaning under the systematic frauds of traffic, and the unthinking perjuries of the custom house. In the case of our deceased brother, we rejoice to mark the delightful evidence of a conscience educated by the word of God; and when the voice of society unanimously proclaims the purity, the equity, the fairness and punctuality of a long and active life, we point to his example as a specimen of moral beauty, and a pattern to the surviving. To you, we say, "Go and do likewise," that your lives may be honourable and your memory blessed!

And, lastly, propriety requires that we add, that when circumstances admit, grace will manifest itself in deeds of benevolence and sympathy. The gospel plan is one effort and one expression of benevolence and tenderness. The great Teacher, sent from God, exemplified the principle in all the relations of life, and whenever it was possible. O how tenderly he felt the woes and miseries of mankind! With what assiduity and readiness, did he diffuse the blessings of his power, among the hungry and the diseased! If there be a trait in the character of Jesus of Nazareth, more tender and affecting than another, it is the feeling kindness shown to his relations according to the flesh. Who is he, that has the heart of a man, who knows the worth of home and domestic peace, who does not admire the condescension of the Son of God, sharing the cares and the interests of the fireside of Lazarus. Nay, when the transgressions of a

world had met upon his head, and he realized the bitterness of the cup of wrath, which he had to drink—while a just God frowned, and creation trembled, he thought of the obligations he owed to his virgin mother. A derived emanation of this divine Spirit, dwelt in our departed friend. At a humble distance, he was a follower of Christ. He could adopt the language of Job, when he vindicated his integrity, "If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof: If I have seen any perish for clothing, or any poor without covering: If his loins have not blessed me," &c. In him the church has found a nursing father, (by whose forbearance we continue to worship in this house of prayer,) and a peace maker among brethren. In his death, the poor have lost a steward, the lonely and neglected widow a husband, and society, at large, a common benefactor. It were easy to multiply illustrations of the scripture declaration, that "the liberal man deviseth liberal things." Suffice it, that you have seen the hundreds of the poor, weeping for his loss—that the audience before me contains many who live to cherish the remembrance of the man, whose capital and counsel furnished the means of employment and the instrument of success. Suffice it, I say, that all the institutions, which the piety of our times have erected to evangelize the world, unite with the heart of the widow and the face of the orphan, to say, that neither piety nor poverty ever asked and did not receive.—"Blessed are the merciful, for they shall obtain mercy." "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me."

It is pleasant and improving to think of such a man; the recollection refreshes the heart, and gives

a holy elasticity to the soul. We sum up the series, by one general statement—WILLIAM WILSON was a just and good man—a firm believer in the word of God—an approved Christian—a follower of the fishermen of Galilee in the ordinances of the gospel—a blessing to society, and an argument for the religion of the Bible.

Let us bless God for the gifts he possessed and the graces he attained, and be admonished, that the proper method of honouring his memory, is to imitate him, as he copied the Saviour. Would to God, that his mantle may have descended on some one or other of his natural representatives, who shall fill his place in society and in the church of the living God, and that, in the long train of descendants, who shall bear his name and be warmed by his blood, there may be the perpetuity of his virtues, and the possession of his faith. Yes. His precious faith—his love to the Bible and the brethren of Jesus. Avaunt, ye infidels! presume not to judge of such a theme of purity and gladness, or else approach with tears of shame and confessions of repentance. Our deceased brother was a Christian. He had no relish for the pitiful refinements of a false

philosophy, which enfeeble the moral principle, harden the heart, and blight the hopes of man. In him behold and confess the worth and reality of religion, and admire the happy combination of universal charity, inflexible honesty, unaffected humility and abundant prosperity. Be assured, that it is the blessing of God which maketh rich and addeth no sorrow, and that a life of virtue is a life of honour and peace. Approach his death bed! His mind is clear, serene, and resigned. The blood of Jesus is his only trust. With perfect patience he submits to the appointment of his Lord.—The angel of departure has come, and the waiting believer expires, without a struggle or a groan! My dear hearers, this is the first Lord's day he is spending in heaven, his Father's house. His ears, (so long stopped by the hand of decay) are open to drink in the full chorus of redeeming love. Be ye also ready. Be followers of them who inherit the promises! that when your earthly pilgrimage is finished, you may live with God, and the survivors, while they make lamentation over you, be mutually comforted in applying the words of the text, "the memory of the *just* is blessed!" Amen.

Original Communications.

ON THE SUPPORT OF THE MINISTRY.

Messrs. Editors,

IN reflecting upon the great movements of the church for the promotion of her cause, I have noticed that most of her operations are conducted upon system. But in studying the operation of individual churches, I perceive in some instances, a great want of systematic procedure. The minutes of our Associations shew, that many churches in the country are desti-

tute of pastors. The consequence is, their discipline is neglected, the minds of the members poorly furnished with knowledge, and their general practice, if not reproachful, is too lax, and savours too little of real piety. I know there are some honourable exceptions to this remark, but as a general one it is believed to be true. Christ has ordained the ministry of the word, to feed his sheep and lambs. If

they have not the ministry, how are they to be fed? and, if not fed, how can it be expected they will thrive in knowledge and holiness?

I know it will be said by many small churches in the country, 'We are not able to support a minister; if we were, it would be our joy to obtain one, and attend on the stated preaching of the word.' This is doubtless true of some churches and societies, but in some others, is it not equally true, that the absence of the ministry is not because of a scantiness of means? Is it not rather because they neglect to adopt systematic measures to maintain it? But, what more can we do? we have regular meetings of the whole society annually, and make subscriptions for the support of our minister. All this is admitted; but the question is, do your officers feel an obligation to look after the concerns of the society, and see that the meeting-house is kept in repair, that the sexton and collector do their duty; and do those who have subscribed pay their subscriptions within a suitable time? Alas, my brethren, there is too little interest felt by many; and others refuse to pay their subscriptions, or put them off to the most distant day possible. And if some perceive the state of things, they have no power to act; and hence, what they say, is said to little purpose or effect.

The consequence is, that clergymen, who would be well satisfied if they had merely a comfortable subsistence, and proper conveniences (without laying up for a sick day or old age, as all other men wish to do) are put to the inconvenience of removing: consequently, the church suffers, other ministers will be afraid to settle with them, lest they also should be obliged to remove after a few years. I know it will be said by some, 'Ministers get their pay as well as we do.' To this I would reply, that the situation of clergymen is

quite different from other men, even other *salary* men. Those who are engaged in the common business of life, have usually several objects in view: if one fails, another succeeds, or, if each of them fails in part, there is a variety of turns that a man in business can make: or, if his business wholly fails of success, he can engage in some other without injury of character. But with clergymen it is far different. Their business is one, their means of support one, and usually they feel a delicacy in even asking for what is due them; and in no instance will they do it, until stern necessity obliges to it. If a pastor's salary fails, he has no other resort, he has no other business upon which to rely, nor can he, without distress to his heart, disgrace to the cause he espouses, and to the people whom he loves, engage in any secular business.* All other men who live upon salaries, receive it at some regular and stated periods, and know precisely upon what they may depend. But clergymen are frequently disappointed and perplexed by a non-fulfilment of contracts made with them, or by being kept out of their dues until they suffer much inconvenience by it.

It has been my happiness to contribute for the support of the ministry a number of years, and to see my pastor comfortably provided for; but, knowing there are many who suffer, I am induced to make these remarks in the hope that they may lead to amendment. You will, however, expect me to point out some remedy for the existing evils. It may be that my experience and knowledge are not equal to this task; but I will make the attempt,

* Some persons in the country may say, 'Our minister is as good a farmer as we are, and half supports his family by it.' If he must labour for half of his living, he cannot "give himself wholly to the ministry," and hence the people suffer in consequence.

and suggest such thoughts as experience, and pretty general observation seem to me to warrant.

The evils to be remedied are two, viz. A real inability to support a pastor, and a non-performance of agreement where ability does exist.

To the first, I would apply as a remedy, the principle of combination, i. e. let two or even three contiguous churches, unite in calling and settling a pastor in common, and let him live as near their centre as possible. Let him preach to them alternately every second or third sabbath, and have the same charge of them, as any other pastor has of an individual church. In this way, all our small churches (with some special exceptions) might be regularly supplied with preaching, ordinances, and discipline; and have one to minister to them, who would feel a lively interest in their families, and who would devote his whole time to the work of the ministry. By such a combination, a comfortable support might easily be given a pastor. He would give himself to study, his mind would be enlarged, he would come to the people as a "scribe well instructed," and the flock would be fed and nourished in sound doctrine and practice.

I confess, Messrs. Editors, that for years it has surprized me, that such a plan has not been adopted. As an individual, I should much prefer a pastor to preach to me once in three weeks, to visit my family, and to instruct my children, rather than to have one professedly for the whole time, who must labour all the week to earn his bread, and consequently on the sabbath, deliver only some desultory thoughts which occurred while at work, or while walking to the meeting-house.

The second evil to be remedied, is a non-performance of contracts with pastors. To this I know a very short answer may be given.

Let them be true and faithful to their engagements, and the evil will at once be removed. But there are always causes to produce effects, and if we would remove an effect, the best way is to remove the cause. What then is the *cause* of this evil? I answer, the want of a proper system. To plead the formation of societies, the election of officers, and agreements made, is of little force, so long as there is nothing done. But why do not such societies perform what they have promised? because they are not obligated. I do not mean that they are not obligated in a moral and religious sense; for nothing can be more solemnly binding. The gospel is explicit, "the *workman* is *worthy* of his meat," and "the *labourer* of his *hire*," not of his gratuity. Nor can any reason be assigned why the Saviour sent out the seventy disciples without money or provisions, but because they were justly entitled to a *support*. And I am persuaded, that every person who adheres to the 'golden rule,' will not fail to perform his part, except some events disable him from doing it.

If mankind were such as they ought to be, a voluntary contribution or subscription would answer every purpose required. But so long as they remain imperfect, and are actuated by selfishness, some rule must be adopted which shall have a proportionable bearing upon all, and which can be employed to give validity to contracts. If societies would retain their ministers, would do their business, and perform their engagements without constant vexation and trouble, let them draft the principles by which they wish to be governed, and then obtain an act of the Legislature to sanction and give effect to their wishes. Such an act, pointing out the mode of assessment and collection, would save much inconvenience and trouble to the people, distribute the burden according to

gospel "equality," and place ministers in more easy and useful situations. I know there are yet remaining many prejudices against incorporations, but I believe they are all founded in a want of a clear understanding of the subject. They are called "Cesar's law," or in other words, that it goes to establish religion by law. This is not true. The gospel provides that the ministry shall be maintained. An incorporation merely sanctions and gives effect to the system which the people are agreed to adopt. Every society must determine for themselves, what they can or will do in amount; then, by equality, by real justice, it ought to be apportioned on the whole according to their several ability. In this manner, one would not be "eased and another burdened." Let no congregation agree to pay more than they think they are able, but let them faithfully make good their offers, and not disappoint the man who lays out his strength to serve them.

I do hope, Messrs. Editors, that a reformation will be produced soon, that churches in the country will be more generally furnished with regular instruction, and *faithful* ministers be relieved from many embarrassments under which they have long laboured.

EQUALITY.



ASSOCIATION SERMON.

Messrs. Editors,

The following is the substance of a Sermon, which was delivered some time since, at the meeting of an Association. If you think any part of it worthy a place in your Magazine, it is at your service.

B.

Romans, xiv. 19.

Let us seek the things.....whereby one may edify another.

It is the duty of Christians, whenever they assemble together, to exert upon each other a sancti-

fying influence, or in the words of inspiration, to stir up their pure minds by way of remembrance. When met in the social circle, their great object should be to make each other more holy. And specially is this a duty, when many of the followers of Christ are collected on an occasion like the present. Each should feel himself obligated to exert the full amount of his influence, in such a manner, that every person with whom he converses, may be made the better for the intercourse which has existed between them.

Rarely are we placed under circumstances as favourable as the present, for doing extensive good, or extensive injury to the cause of Christ. The eyes of our brethren and the eyes of the world are upon us. If every one acts as it becomes the profession we have made, a spirit of piety will be diffused around us, which will be carried to other places, and will continue widening and extending its sanctifying effects farther than our limited intelligence can follow it. But if we meet together without any desires for spiritual improvement, spend the time in levity, and disperse without the enkindling of any holy affections, we shall leave behind us a desolate wilderness, and carry home to our several families, and churches, and neighbourhoods, the withering influences of hearts estranged from God.

How suitable then for our present meditation is the exhortation in the text, Let us seek the things whereby one may edify another. To apply it to our present circumstances will be the object of this discourse. The observations therefore, which we shall offer, are designed specially for us who have met together in this Association. May God so direct our meditations, that a suitable solemnity may pervade the mind of each of us, and may our hearts be inclined to obey his holy word.

You will allow us to deal plainly when treating upon this subject. We seriously fear that when professors of religion meet together, they not unfrequently injure the cause which they love. The ordinary restraints of children and parents, and relatives and neighbours are removed. They are among strangers, and yet consider themselves among friends, and thus act with less circumspection. Unknowing and unknown, no one feels it his province to take the lead in conversation, and hence religious conversation is not begun. Other topics are stated, frivolity, perhaps mirth ensue, the time passes away, and very likely a large company of professing Christians will spend several hours together, and not a word will have been said about Christ or his salvation, heaven or hell, the hopes of glory, or the fears of condemnation. In the mean time, the world stands by and inquires, Can these be Christians? Awakened sinners hear, and their solemnity is dissipated. You yourselves go away guilty and self-condemned. You hear the word of God without profit, or retire to your closet only to exclaim, My leanness, my leanness. Brethren, is not this too often the case? Are you not willing in the strength of God, to promise that it shall not be the case on the present occasion.

If in obedience to the injunction in the text, we would seek to edify our brethren, we must, 1st. Attend to the state of religion in our own souls. Under this head, I would remark—

1. We must, whilst here, strive to maintain a devotional spirit in our own hearts. Unless this be done, we shall not have moral energy enough to make an effort for the improvement of others, and without it, if we make the effort, it will certainly fail. When we enjoy communion with God, religious topics blend gracefully with

every other subject of conversation. We naturally converse with ease and with effect, on those subjects most familiar to our minds, and most grateful to our feelings. But when we attempt to converse about something in which we feel no manner of interest, the awkwardness with which it is introduced, and the dryness with which it is discussed, plainly declare that we are as well pleased as our hearers, when what we consider our duty is discharged. It is rather revolting to witness a Christian, after having been engaged for hours in vain conversation, at the close, brush away the laughter from his countenance, and say a few words about the necessity of a change of heart. The universal sentiment which such an exhortation awakens, is expressed in the words, Physician, heal thyself.

Would we avoid this guilty dereliction of duty, each one for himself must maintain, whilst we are together, a spirit of humble and fervent devotion. This will render religious conversation easy to ourselves and profitable to others. It will be *easy to us*, for religious subjects will be those on which we shall most delight to converse. It will render our conversation *profitable to others*, for they will see that we do not utter a few heartless words as a matter of course, nor to avoid the reproaches of conscience, nor to show that we are professors of religion, but that in simple and honest plainness, we earnestly desire that their souls may be saved.

And here it may be asked, whether on an occasion like the present, where so many sermons are preached, so many prayers offered at the house of God, and around the domestic altar, can it be a difficult thing to maintain a devotional spirit? We answer, it is perhaps peculiarly difficult. We arrive here from journeys, and fatigued. Our

minds have been more or less dissipated by the vicissitudes, cares, and accidents of travelling. Instead of coming here bent on the inquiry, How shall I do, and how shall I obtain the most good? our thoughts have been occupied about roads, and carriages, and places of abode. These have arrested the attention during the day, and these engross much of the time during the evening. Thus the first portion of our time is consumed, and we have commenced the meeting unprofitably.

Perhaps few occasions present so great temptations as the present, to neglect secret devotion and religious meditation. It is natural enough to suppose, after hearing so many prayers, and spending so much time in religious meetings, that it is unnecessary to present our own private supplications at the throne of grace. Our ordinary habits are interrupted. We perhaps indulge more readily in morning sloth, or only arise early enough to attend a public prayer meeting. We allow ourselves no time, and we feel as though there were no time for religious meditation. Or if we seize a few moments for this purpose, our thoughts are distracted, our minds are feverish and restless, and it requires a protracted effort to bring them down to solemn reflection. Frequently we do not make the effort, and frequently we make it but half in earnest, and do not succeed. We go into the world, the family, and the house of God, without any affecting sense of the presence of Jehovah. We unite in prayer as though we prayed not; we hear as critics, and not as sinners; we bring to the business before us hearts filled with worldly mindedness; and at the close of the day, are astonished to find how far we have wandered from God, whilst surrounded with every thing which should draw us near to him.

Brethren, has not this been frequently an unhappy experience? And are we not conscious that it all has resulted from the want of seriousness, earnestness, and punctuality in private devotion. This certainly is the starting place. If we would do good to others, we must feel religiously ourselves. And if we would feel the spirit of piety in active exercise within us, we must seek, each one for himself, the indwelling influences of the Holy Spirit. Nothing humbles the heart, abashes sin, and gives strength to the Christian graces like meeting God alone. In company, we can apply the petitions that are made, to the case of others. Alone, we must look into our own hearts, and as it were, be compelled to see their own nakedness and sin. If we acquire it at all, it is here that we must acquire that fixed impression of the all pervading presence, and spotless holiness of God, which is the strongest preservative against sin, and the surest guard against unholiness of motive. Here then let us begin. Let us strive first of all to obtain an affecting sense of the attributes of God, of the perfection of his law, of our own moral worthlessness, of the infinite value of the soul, and of the awful realities of eternity; and then, go where we will, we shall act like disciples of Christ, and shall diffuse around us on every side, a sanctifying influence.

A like spirit should pervade us throughout all the religious services in which we engage. It should be our great desire by all means, to gain a more deep and heartfelt spirit of piety. Hence in public prayer, we should call upon our souls and all that is within us, in earnest and devout supplication and thanksgiving. God is a spirit, and those that worship him must worship him in *spirit* and in truth. It is with our spirits that we must do him homage, or our offering will

be rejected. It is not by the number of meetings we attend, it is not by our frequently placing our bodies in the attitude of prayer, that God who is a spirit judges of our hearts. Let us then bring our most earnest affections to the house of God, and offer to him the sacrifice of an humble and contrite spirit.

If, brethren, we would maintain a devotional spirit, we must attend to the preaching of the gospel in the spirit of sinners who need instruction, warning, and exhortation, and not of captious critics, who attend to the message of salvation simply to find fault with it. It is lamentable to observe on such an occasion as the present, how incessant is the disposition to look upon preaching as a trial of polemic skill, instead of a delivery of the all-important announcements of the word of the living God. What should we think of a company of condemned criminals to whom a

pardon was offered, who should go away remarking upon the speaker, when they ought to be accepting the offer on which their lives depended. And yet how frequently do we go away from the house of God, and find our hearers discussing every thing else about the sermon, than the great question of their own individual interest in the blessings it promised, or the curses it denounced! I need not say how quickly such a treatment of the message of salvation must grieve the Holy Spirit, nor how certainly it must bring leanness into our own souls. If, then, we would enjoy religion ourselves, let us give the more earnest heed to the things that are spoken. Thus shall we hope to maintain a proper spirit in our own hearts, and thus shall we be prepared to edify one another.

To this latter subject we shall now attend.

[Remainder in our next.]

THE BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS

Held its 22d Annual Meeting, May 26, when the following Report of the Trustees was read :

To do good, and to communicate, is a duty obligatory upon all Christians. And it is recommended by the animating consideration, that with such sacrifices God is well pleased. The nature and extent of our charity must, indeed, be somewhat regulated by our ability, and the circumstances in which we are placed. He who said, "withhold not good from him to whom it is due," also added, "when it is in the power of thine hand to do it." With this equitable condition before us, which defines the boundaries of our benevolent operations, it is our duty as occasion may require to do good to all men. We should "visit the fatherless and widows in their affliction;" and while we are attentive to the temporal wants of our fellow creatures,

we should not forget the deplorable condition of those, who are perishing for lack of knowledge.

And in looking back on the history of the church, it is gratifying to perceive, that a desire to do good, both to the bodies and souls of men, has always formed a prominent trait in the character of Christians. It manifested itself in the unwearied labours of the Apostles; in the collections which the churches made for the poor saints at Jerusalem; and in a liberality which was so conspicuous, that it was spoken of throughout the world. In every subsequent age, there have been individuals who displayed an intense desire to put an end to the evils around them; and to promote the happiness of mankind. It was this feeling which brought

Calvin and Luther from their obscurity, and made them willing to do, or suffer any thing of which human nature is capable. And it was this feeling, which, at a later period, fired the zeal of those eminent men of God, Messrs. Whitfield and Wesley. Unaided by the patronage of the rich, or the smiles of the great, they entered on the most arduous and self-denying labours. They counted not their lives dear unto themselves, that they might finish their course with joy, and testify the gospel of the grace of God. These men embarked in "the missionary enterprise" alone; and instead of being surprised that they did not achieve more, we may well be astonished that they accomplished so much.

Indeed, that which distinguishes the present from past ages, is not the existence of a spirit of benevolence, but the form in which that benevolence is brought to operate on a world lying in wickedness. In other times, what was done, was chiefly the result of individual exertion. Sometimes from choice, but more frequently perhaps from necessity, good men acted without concert, and alone.

But it is our happiness to live at a period when Christians combine their efforts for the attainment of pious and benevolent objects. They now are convinced that union is strength; and the fear that some possible evil may hereafter arise from associations of the wise and good, is not allowed to paralyze their exertions, and thus render them comparatively useless. Conscious of the integrity of their own motives, they are willing to believe that others are upright; and therefore go forward, confiding in each other, and in God.

We rejoice in the multiplication and prosperity of societies, which are intended to promote the present and eternal welfare of man. They are ominous of the rich and

immense blessings which shall be enjoyed by future generations.

Having fulfilled the trust of one of these societies, we beg leave, at the expiration of the term for which we were appointed, to submit to your attention, the following

REPORT.

NEW BRUNSWICK.

In this province, Rev. Richard Scott is itinerating in the service of your Society. In giving an account of his missionary tour, he says, "I have preached thirteen Lord's days out of the city of St. Johns; and every day in the week, on my journeys, when the weather would permit. I have visited Carlton, Red Head, St. Martins, and many destitute settlements. I have travelled as near as I can judge, about two hundred and sixty miles, and have preached seventy-four sermons in twenty houses. There is an awful want of the gospel in this province, and unless some great exertions are made, the young people will be no better as to their religious condition than the heathen. It is, however, pleasing to see a readiness to hear. When the time of preaching is generally known, it is not uncommon for a congregation to come together, who live more than twenty miles apart.

"I am now making arrangements to visit a considerable settlement on the Black River, where the people have never heard a sermon, or had a school, since the place was first inhabited, including a period of thirty-four years.

"I thank the Society for the support they have rendered me, and hope my labours have not been in vain."

MAINE.

Brethren Eveleth, Case, and Kendall, have each received appointments for three months from your Board, to labour in the State of Maine. They have not yet had

time to perform the labours assigned to them. But we are assured of their readiness to preach in season and out of season, and indulge a hope that many of the scattered inhabitants of that state, will hear from them the way of salvation.

VERMONT AND CANADA.

Rev. John Ide has laboured seventeen weeks in the service of this Society. Some towns in Vermont, and in the province of Lower Canada have been favoured with his instructions. He remarks, "I commenced my present mission in the towns of Burke and Sutton, and laboured among them three weeks. I was afterwards requested to be with them a fourth part of the time, for a reasonable compensation. Owing to some peculiar circumstances in the character of these churches, I found it necessary to unite the wisdom of the serpent with the harmlessness of the dove. I endeavoured to preach to them the pure doctrines of the gospel; and before my labours closed, I discovered the dawn of a revival. Soon the Spirit of God descended like a mighty rushing wind. Backsliders were reclaimed, sinners trembled, and many were brought to rejoice in God their Saviour. At this time I was obliged to leave them; but another minister was procured to supply my lack of service, who was instrumental in reviving the church in Burke. Since their revival, seven have been added to them by baptism. I was absent from the above named places ten weeks, and was astonished to see the wonderful change which divine grace had produced. They reckoned one hundred converts in these two towns, and the corners of some adjoining, who ten weeks before were in the gall of bitterness and the bonds of iniquity. I was led to exclaim, what hath God wrought! and my first sermon was from the words, "The Lord has done great things for us, whereof we are glad."

When I had finished my discourse, and had sat down, a gentleman arose, who had just been brought into the liberty of the gospel, and exclaimed, "The Lord has done great things for my soul, whereof I am glad. He has done that for me which all the men in the world could not do. He has done that for me which all the angels in heaven could not do. Rejoice with me, for the Lord hath done great things for my soul." The season was truly solemn, interesting and affecting. The little church in Sutton has received eight by baptism the year past. Churches of other denominations have also received considerable accessions. There are besides, many hopeful converts, who have not yet made a public profession."

Mr. Ide spent some time with the church in the town of Eaton, (Canada) and has baptized seven in that town since his former communication to the Board. There are now twenty-seven members in the church at Eaton, who are dwelling together in harmony and brotherly love. With the aid of the congregation, they have given him nineteen dollars for this society, with many thanks, and good wishes for their benefactors. They still wish to be remembered by you. Their situation is lonely. There is no church or minister of the baptist persuasion within fifty miles of them; and they meet with much opposition for Christ's sake.

Your missionary also visited the church in Newport, (Vt.) and his interview was followed with some pleasing tokens of the divine approbation. The remainder of the period assigned to Mr. Ide, was spent among destitute churches, who received him with kindness, and appeared very grateful for his labours.

NEW-YORK.

In the State of New-York, several missionaries have been employed: Rev. Asa Averill has spent six

months in the county of Oswego. He remarks, "I need not tell you, that an appointment from your Board, to labour where my heart had already gone, was received by me with gratitude. I thought I could see the hand of Him who turneth the king's heart whithersoever he will." Mr. Averill preached about five sermons a week, and employed the rest of his time in visiting and teaching from house to house. From the period that he commenced his labours at Richland, a visible alteration took place in the feelings and conduct of the inhabitants. The congregation continued to increase during the whole time he was there. He had the pleasure of baptizing thirteen persons, and of administering the Lord's Supper seven times. "But" says our missionary, "I cannot stop here; justice to the cause of Jesus, justice to the Baptist Missionary Society of Massachusetts, and justice to my own feelings, requires me to give a short detail of the success which has attended my labours while in your employ. Since I made my first report to the Board, a church has been constituted in Ellisburgh of 64 members. I baptized thirty-two of them; the others were received by letter. In January, 1823, I made a short tour to Morristown in the county of St. Lawrence, and baptized five persons, who were added to the church in that place, which was constituted under the patronage of your Board a year ago last winter."

In a late communication, in which Mr. Averill has furnished the Board with important facts concerning the situation of many towns in the State of New-York, he writes, "I have the satisfaction to inform you, that a revival has taken place in Lyme, which promises to be very extensive. It is one of the places where I laboured in your employ last fall. I was then very certain, from what I saw and felt, that there would be some

fruit, although the seed should be long in the dust. I have just returned from a short tour to that place, and expect to return again next week. Thirteen have been baptized; several entertain a hope in Christ; a number of backsliders have been restored; and many appear to be under powerful convictions of the evil of sin."

Rev. Emory Osgood, who had an appointment for three months, observes: "In making this communication to your Board, my feelings are different from any I ever had in addressing you. I call to mind the long time I have been under the patronage of your Society, without which thousands would never have heard the gospel from my mouth. How many times have I witnessed the flowing tears of joy from the eyes of Christians, in the new settlements, who had been long destitute of the word and ordinances. Their gratitude, their blessing upon the Society, their fervent prayers for its prosperity, and their urgent request accompanied with tears, "Do visit us again," are scenes which have been familiar to me. But such are my engagements, I never expect to visit them again. Since I commenced my labours on my last appointment, they have been chiefly confined to the towns of Houndsfield and Watertown. At Watertown village, on the 29th of May last, a church was constituted of twenty-one members. Nine males and twelve females received on this occasion, the right hand of fellowship. Whatever good has been done in gathering this little church, the credit is due, with the blessing of God, to your Society."

Rev. Solomon Goodale has rendered an account of two months service to this Society. The towns of Genessee, Livonia, Sparta, Springwater, and Ossium, were favoured with his ministrations. In the last named place, he had the satisfaction of seeing the work of

God's grace, and of baptizing twenty persons. In Cataragus, Genessee, and Niagara counties, he preached and visited from house to house. He found these places to a great degree destitute of the word and ordinances, and was often led to exclaim, "By whom shall Jacob arise, for he is small?"

OHIO.

Rev. Squier Abbot has preached three months in the State of Ohio. He selected the county of Huron as the field of his ministerial labours. And the churches in Florence, New-London, Eldrege, Brownhelm, and Black River Town were alternately supplied by him. His ministry was attended with much solemnity; and these poor and destitute churches appeared at a loss to express their gratitude for an opportunity of hearing the gospel.

Rev. Isaac Benjamin has also been travelling and preaching in the new settlements of Ohio. He remarks: "Both on Sabbath and week days, my congregations, for a new settlement, are large. A number of churches, I suspect, will shortly be constituted. At Cole, Heaton, and Butterfield settlements, arrangements have been made for the organization of Baptist churches. I have visited one settlement called Mayon, where there appears some prospect of a reformation. When I first visited the place, the people appeared very careless, and much given to vain amusements. In about two weeks afterward I visited the place again, and several appeared to feel the burden of sin and guilt. One very respectable citizen of the place, has professed a hope in Christ. I baptized him a few Sabbaths ago. Another person, who was a profane swearer, has lately desisted from this evil practice. What the event will be concerning him, I cannot say. But I can truly say, that my own heart has been refreshed by this missionary tour.

Rev Jacob Drake has devoted three months to missionary labour in the same State. He spent the greatest part of his time in Huron. Although he complains of the low state of religion in this county, yet he says the people embrace with thankfulness every opportunity of hearing the gospel. In his first tour, Mr. Drake preached thirty-five times, attended the ordination of one deacon, and the formation of one Female Missionary Mite Society, called Townsend in Huron county, the funds of which are intended to be placed at the disposal of the Bap. Miss. Soc. of Mass. On his second excursion, he preached in several counties in the north east part of Ohio. His labours were acceptable, and in some places, there was the appearance of a work of God.

STATES BORDERING ON THE MISSISSIPPI RIVER.

Rev. John M. Peck has been employed as a missionary for several years, in the States of Illinois and Missouri. As his letters relate to an interesting part of the country, and shew that his efforts have been attended with great success, we shall, for the gratification of the Society, make large extracts from them.

Extracts from the Letters of Rev. J. M. Peck.

May 7, 1823.

Dear Brother,

My services have been directed principally to St. Louis, Belville, the vicinity of my residence, and the marine settlement. In Belville, I have crowded and attentive auditories, and there are indications of a highly encouraging character. Some professors are revived; several young persons have expressed a hope in pardoning mercy; and several more are inquiring after the way of salvation. Three were baptized last Lord's day.

Some time ago, I preached repeatedly in the settlement alluded to, and on one occasion gave out a

special appointment for the youth. The season was unusually solemn, and at least two females were under serious concern for the salvation of their souls. As I was prevented from following up my labours, I feared all the favourable signs would pass away like the morning cloud and early dew. But I now find the sentiment of our much loved poet has been realized:

"Though seed lie buried long in dust,
It sha'nt deceive their hope;
The precious grain can ne'er be lost,
For grace insures the crop."

The seed was indeed sown, and lay long buried, but its vital principle was not extinct. These same persons have been the first to experience a hope of pardoning mercy, and have been the means of awakening the attention of other youth. They now declare their first convictions never entirely left them. Should these prospects continue, I shall devote a considerable portion of my time to this region.

July 25, 1823.

Rev. and dear Brother,

I have baptized four persons since I last addressed you. For about eighteen months past, one of these has given very convincing proof of the power and reality of a gracious change. She formerly was a *sinner*, living in pleasure, without hope and without God in the world. She had given herself no restraint in the course of the ungodly. Her mother was a pious, exemplary member of a Baptist church, who brought up her children in the nurture and admonition of the Lord; but this daughter disappointed all her hopes. Her latter days were spent in mourning, and her pillow at night was wet with the tears of maternal grief, for a child who had wandered from a father's house and a mother's care. The ways of God are inscrutable. The prayers of the mother ceased, but did not remain unanswered. She was called home. The daugh-

ter remained a stranger to virtue still longer. In the winter following she attended a religious meeting. It was the monthly concert. Thousands were then praying for the conversion of sinners. My discourse was on prayer. All were exhorted to pray. The wicked was directed to "forsake his way, and the unrighteous man his thoughts, and call upon God." Her heart, hitherto impervious to divine truth, and callous to a mother's tears, now felt and acknowledged the influence of the Holy Spirit. She was slain by the law. Attempting to pray after her return from the meeting, the idea passed her mind that she was too vile a sinner to pray. God would not hear her. She had disregarded the prayers of a pious mother. These thoughts filled her with despair. The agony that overwhelmed her soul was inexpressible. One night, while in this distracted state of mind, a clear and glorious view of the gospel method of salvation was opened to her. An infinite fulness appeared in Christ; infinite ability to save the lost. The character of God appeared infinitely amiable, and his law which condemned her, pure and holy. Her soul melted at the view, her tears flowed copiously, and her heart was filled with such joy and rapture, that she burst into shouts of praise. From the time of her first conviction to the present, she has given evidence of being a consistent Christian. She appears meek, humble, submissive under afflictions, jealous of her own heart; and the advancement she has made in a knowledge of the doctrines of God our Saviour has been rapid. I am not without hopes, that the church is about to enjoy the addition of several others.

In Bonhomine, and the settlements adjacent, the prospects are very encouraging. On my last visit, I baptized one person, and found fourteen others under conviction, although some of these were indulg-

ing some glimmerings of hope. The Lord is evidently at work there.

August 29, 1823.

Rev. and dear Brother,

It may afford some interest to your Society, to receive the following abstract of a tour along the settlements east of the Illinois River.

On the 20th inst. I rode to a settlement on Indian Creek, where three years ago, the natives of the forest roamed unmolested. Here I found a pious deacon and his family, with whom I had been acquainted in Kentucky. He has long been a zealous and active promoter of Bible and Mission Societies. A Sunday school has been formed in this settlement which is flourishing. Having preached in the day time, and made an appointment for the evening, I found a number of children present, to whom I particularly adapted my discourse, and was heard with great attention. The Baptist church in this settlement was constituted last year of seventeen members, but they have since increased to forty-three. Of this number, nine have been received recently by baptism. It is a pleasant time amongst them, and the work of the Lord prospers. The Sunday school has eighteen children, who commit hymns and portions of scripture to memory.

Nothing in my route afforded me more pleasure, than to find the spirit of missions prevailing and increasing throughout this region. A number of pious brethren and sisters are scattered through the settlements, who have brought the sacred flame with them into this land. Here I found females who were amongst the founders of Mite Societies, and who had formerly contributed the avails of their own industry, and engaged in praying circles for the spread of the gospel. But they are now far away from their native land, where gospel privileges are but seldom enjoyed. To see and hear a missionary under

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their present circumstances, was to them an unexpected joy. With flowing tears they took my hand; with the most grateful expressions they dwelt on the kindness of the Missionary Society in regarding this field; and declared their willingness and intention to renew their charitable endeavours where their lot is cast.

Before the Association which I had attended in this settlement had closed, I found the work of the Lord had commenced. Sinners were in distress; one person had obtained a hope of forgiveness, and the people generally, were anxious to attend on the ministry of the word. By taking up a map of this country, it will be found that a vast field lies on both sides of where I live, "already white for the harvest." Thirty miles west of St. Louis is Bonhomme settlement, where God is pouring out his Spirit, and not a solitary Baptist preacher except myself, ever visits there. A line of settlements extending 120 miles north, are crying for help, and yet there is not a sufficiency of preachers in that quarter, to afford one sabbath in the month for a settlement. Two counties lie west of the Illinois River, on the military tract, and not a solitary preacher there. If some of our brethren from the north, would emigrate here, they would find an extensive field of usefulness before them. A young man of talents and piety might do well in school teaching, and there are many persons who would contribute towards his support.

In addition to my other efforts, I board a young preacher of good talents, who is pursuing his studies under my direction. He is useful, zealous, and active. I hope he will be successful in his calling.

Nov. 14, 1823.

Rev. and dear Brother,

Sep. 23. I set off on a second tour through the counties up the

Illinois River. One week was spent at Carrelton, and in that vicinity. I was incessantly employed in preaching, attending conference meetings, and visiting from house to house, amongst all classes of people, and apparently much good was done. A very unusual attention to preaching was manifested, a number were soon found to be under deep convictions of their sinful state, and one had been baptized who was brought to a knowledge of the truth when I preached there on my last visit. My usual method in visiting, is to converse with every individual of the family. I endeavour to awaken serious impressions, and give such advice as appears suitable to each case; after which, I engage in prayer with as many of the family as are together.

The following sabbath was spent on Indian Creek, at the sabbath school mentioned in my last letter. I conversed individually with most of the children, and finally preached to them, their parents and others being present. It was a solemn and affecting time. Four of the scholars were under serious concern for the salvation of their souls. The answers given to such questions as I proposed to them, were rational and scriptural, and evinced that they had treasured up sound doctrine. On my former visit, I had preached to the children from Prov. viii. 17. I purposely did not mention the verse, but only the words. Upon inquiry, I ascertained that every one present had found it, and one little girl had committed the whole chapter. It was that discourse which the Holy Spirit saw fit, in conjunction with other means, to impress upon the consciences of these youth.

Dec. 31, 1823.

Rev. and dear Sir,

In pursuing my missionary labours, it has been an important object with me, to enlist as many others into this service as circum-

stances would admit. To effect this I have ranged over a much wider field, and kept my eye upon a greater number of objects, than would have been useful had I aimed merely for the immediate success of my own labours. It affords me satisfaction to state, that the advantages of this course are now apparent. A part of my former field in Missouri, and particularly the church in Bonhomme, is now partially supplied by the labours of brother Holmes, whom I have formerly mentioned as a student. By another arrangement, partly effected by my instrumentality, a valuable brother of the name of Williams is enabled to devote much of his time in Franklin county, and the adjacent settlements. Latterly I have taken some steps to enable a venerable father in the gospel, of the name of Sweet, to travel some portion of his time in the upper counties of Illinois, and I hope to provide means for another minister to perform itinerant service.

Having long known that multitudes of families in this country are destitute of the scriptures, and having deeply felt the importance of active measures for a wider circulation of the Bible, I procured from the Missouri Bible Society, a quantity of Bibles and Testaments. These, with a large assortment of missionary pamphlets and tracts, have been distributed in the upper counties of this state. My object was to convey intelligence of the successful efforts now making to promote religion among men. The effects have been gratifying. At Carrelton and Edwardsville, I have been happily instrumental of forming Bible Societies. I have also made arrangements in Morgan county, for the formation of a Bible Society in February next. In five schools I have succeeded in introducing the Testament as a class book.

The friends in Boston might render an important service to the

cause, by supplying me with old numbers of the Magazine, Missionary Reports, Sermons, or Tracts for gratuitous distribution.

With sincerity of soul I can say, there is no pursuit that affords such exquisite satisfaction, as activity and success in measures to promote the gospel. I might dwell upon the difficulties attendant upon an itinerant life, such as absence from home, exposure to sickness, storms, cold, mud, swimming rivers, privations, and not unfrequently rough fare: but these are trifles, not worthy one moment's anxious concern. To live and labour for Him, who died for the redemption of man, is the highest honour, which a sinner ought to seek in this transitory life.

Feb. 3, 1824.

Rev. and dear Brother,

The first sabbath in January, I spent in St. Louis. More than usual seriousness exists among the coloured people. I baptized three, and others are waiting to submit to this ordinance. I have lately visited most of the churches in the Missouri Association, and found a readiness among the people to subscribe to the support of the gospel. During my route, I succeeded in raising ninety dollars, (a part of it being produce) to aid the plan proposed in a former letter. I likewise made arrangements with bro. Williams to ride and preach constantly for the current year. The circuit over which he will travel, is about 160 miles in circumference, in which there is no other Baptist preacher.

My mind is often deeply impressed with the thought, that I am labouring for future generations; and that the principles inculcated, and the habits introduced in the Baptist society in this country, will last for ages. Under what high and weighty responsibility should every professor, and particularly every preacher act, who lays the foundation in a new country! It

will now be my object to establish Bible societies in each county, and Sunday schools in each principal village and settlement. To these will be added, as circumstances may admit, the very useful institutions of Bible classes for youth.

March 1, 1824.

Rev. and dear Brother,

A sermon I delivered at Edwardsville, at the execution of a criminal, with that solemn event, was the means of awakening one person who has since obtained a hope. He wishes to be baptized. Four or five other persons are seriously impressed with what they then saw and heard. These and some other circumstances will induce me to devote some of my time to that place.

April 1, 1824.

Dear Brother,

I continue to be occupied in promoting that cause for which the Saviour bled and died. In addition to a journey to Bonhomme, and St. Charles in Missouri, where I spent a week, my time has been occupied in Edwardsville, Rockspring, Belville, and St. Louis. At the latter place, I expect to baptize some candidates next sabbath. In Edwardsville, some individuals, and two of high rank in society, are in a state of earnest inquiry, "What shall we do to be saved?" The conversion and execution of the unfortunate criminal mentioned in my last, has left a salutary impression on the public mind, and circumstances indicate that it will be extremely proper for me, to labour for some time in Edwardsville and its vicinity.

In a former letter, I intimated my intention to establish Bible societies and Sunday schools, to which may be added, Bible classes for the study of the sacred oracles. I have attended on two occasions with a Bible class of females in Edwardsville. They are going through the

Bible in course, with the help of McDowell's Questions.

April 7. I would inform you, that by this day's mail, I have received an appointment as Agent for the American Bible Society, for four months, to form auxiliary societies, &c. in Missouri, Illinois, and the adjacent parts. This, with an agency from the Board of Missions for the Baptist Convention, will occupy more than half of my time the current year.

HAYTI.

The communications of Rev. Thomas Paul, concerning his labours in Hayti, have already been published. It only remains for us to express our conviction, that could a person be found, possessing suitable ministerial qualifications, and a competent knowledge of the French language, the prospects of usefulness on that island are very encouraging.

A ministering brother who is now there, makes in a letter, the following remarks: "I believe a large majority of this people are friendly to the introduction of the protestant religion. They are anxious to hear what the American father has to say about le bon Dieu. From the short acquaintance I have had, I am satisfied that a knowledge of the French tongue is an indispensable pre-requisite to a minister of the gospel here. I believe, if Mr. Paul had been able to preach in the language of this country, his congregation would not have been less than ten hundred or fifteen hundred hearers. Hundreds enter the door, and tarry a short time, and when they find that they can derive no instruction from what is said, they go out with countenances expressing deep regret, that they do not understand the speaker."

If there be any place where missionaries are needed, it is here. The number of inhabitants, their moral and religious condition, their

desire to hear the word of life, and their lamentations over the departure of brother Paul, are so many indications that a teacher suitably qualified, might, with the blessing of God, expect to do much good.

The following ministers have also been appointed as missionaries, for the periods of time severally affixed to their names.

	Months
Benjamin Oviatt, - - -	3
A. Judson, - - -	3
Edward Tucker, - - -	5
Samuel West, - - -	3
Benah N. Leach, - - -	6
John Spaulding, - - -	3
Augustus Bolles, - - -	3

AID TO CHURCHES.

The Board have also made appropriations to some churches, which were either newly formed, or in a feeble state. And they have the satisfaction of knowing, that they have, by these means, rendered essential service to the cause of Christ. In this department of charity, however, they would proceed with caution. They have with pleasure assisted societies, who gave evidence of their strenuous exertions to assist themselves. But they cannot feel it their duty to afford help, where professors of religion are culpably negligent, as it respects the support of the gospel.

CAREY STATION.

At a special meeting of the Board, held in Boston on the 19th of April last, personal communications were made by the Rev. Isaac M'Coy, concerning the destitute situation of the mission establishment under his care, at the Carey station. Having given such information concerning the nature of his labours, and the expenses of that mission, as the Board required; it was voted unanimously, that two hundred dollars be appropriated from our funds, to the aforesaid object.

AMERICAN BAPTIST MAGAZINE.

The Trustees feel a pleasure in believing, that the American Baptist Magazine has contributed to keep alive a missionary spirit in our land. It has been the object of its Editors, not to make it a channel for angry and unprofitable controversy, but for the diffusion of a spirit, favourable to practical and experimental religion. Although the number circulated is not so great as we could wish, yet still the subscribers are sufficiently numerous to encourage the Board in the publication of this work. We are happy in stating, that five hundred dollars will be added this year to the missionary funds, being profits from the Magazine. The Board after making it a subject of deliberation, have concluded that there will be a greater prospect of promoting the cause of missions through the instrumentality of the Magazine, by its more frequent publication. It may therefore be expected, that at the commencement of a

new volume, which will be on the first of January next, "The American Baptist Magazine" will be issued monthly. We entreat that ministers and others would use their influence in promoting the circulation of a work, which has hitherto contributed largely to the support of missionaries within the United States. With a little attention to this subject, it is believed that twice the number of subscribers might be obtained.

AUXILIARY SOCIETIES.

During the past year, several of our missionaries have assisted in the organization of societies auxiliary to this. Every such instance is a cause of thankfulness. It will enlarge our means of doing good, and it will be productive of happy consequences to those, who in this way combine their efforts with ours, in extending a knowledge of the common salvation.

In behalf of the Trustees,

DANIEL SHARP, Sec'y.

ADDRESS TO THE BAPTIST CHURCHES ON A STATE CONVENTION.

CIRCULAR.

TO EACH AND EVERY BAPTIST CHURCH
OF CHRIST IN THE STATE OF
MASSACHUSETTS.

Dear beloved Brethren,

At a meeting held in Boston, May 26, 1824, composed of Brethren from the Warren, Boston, Worcester, Sturbridge, and Old Colony Associations, the draft of the following Constitution was read, unanimously approved, and it was resolved, that after being revised by a committee, it be sent for consideration to every church in the Commonwealth. It was also resolved, that, provided three Associations agree to adopt it, the first

meeting be held on the last Wednesday of October, in the First Baptist Meeting-House in Boston.

Some of the advantages we hope to derive from such an union of those who hold one Lord, one faith, one baptism, we think will be the following :

1. It will render us universally better acquainted with each other, and thus multiply the bonds of Christian affection.

2. It will enable us to afford substantial assistance to destitute churches in the Commonwealth.

3. It will enable us to act with more system and effect in carrying on the concerns of foreign and domestick missions.

4. It will enable us to do more to furnish our younger brethren, whom God has called to the ministry, with the means of education.

5. It will enable us to unite with our brethren in other States in general efforts to promote the cause of Christ in connexion with our own denomination. Conventions are formed and forming in Connecticut, Vermont, Maine, New-Hampshire, and New-York, also in several of the Southern States. We are desirous not to be behind them in any good work.

We sincerely hope that you will take up this subject in church-meeting, and deliberate upon it, as soon as may be; and if you approve of it, authorize your Delegates in Association to go forward in taking measures for forming a Convention on principles such as those we have presented to you.

Yours in the bonds of the Gospel,

<p>THOMAS BALDWIN, LUCIUS BOLLES, N. W. WILLIAMS, JONATHAN GOING, F. WAYLAND, JR.</p>	}	Committee.
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The only object of this Convention being to promote the cause of Christ, in connexion with the Baptist denomination in the State of Massachusetts, by means of affording greater facilities for concert and co-operation, it may be proper to state, that we utterly disclaim all power and all intention to interfere in any respect with the internal concerns of any church whatever, or in any question which may arise between different churches; and it is to be understood that no recommendation of this Convention, which shall in any manner infringe this fundamental principle shall be considered in the smallest degree obligatory.

The manner in which it is proposed to effect a general union of our churches and associations will

be seen by the following draft of
CONSTITUTION.

ARTICLE I.

This Convention shall be known by the name of "The Baptist Convention of the State of Massachusetts."

ARTICLE II. *Of Members.*

1. This Convention shall be composed of Delegates, chosen by the several Associations in Massachusetts, in such manner as each Association shall prescribe.

2. The number of Delegates which each Association may send to the Convention, shall be in the proportion of one Delegate to every five churches.

3. Every member, before taking his seat, shall produce the certificate of his election as a Delegate, signed by the Clerk of the Association.

ARTICLE III. *Of Officers.*

The Officers of this Convention shall be a Moderator, a Clerk, and a Treasurer, together with such others as the future business shall render necessary.

ARTICLE IV. *Of the Moderator.*

1. The Moderator shall be chosen annually, by ballot.

2. It shall be the duty of the Moderator to preside at all meetings of the Convention; and to appoint all committees, whose appointment is not otherwise provided for.

3. He shall have power to call special meetings of the Convention, upon the request of ten members.

ARTICLE V. *Of the Treasurer.*

1. The Treasurer shall be elected by ballot, once in three years; and shall be a member in full standing in some Baptist church belonging to an Association united with this Convention.

2. The Treasurer shall keep in trust all monies belonging to the Convention, and shall pay none of

hem out, but upon an order signed by persons hereinafter to be named.

3. Before entering upon the duties of his office, the Treasurer shall give bonds in the amount of dollars for the true and faithful discharge of his duties.

ARTICLE VI. *Of the Clerk.*

1. The Clerk shall be elected once in three years, by ballot.

2. It shall be the duty of the Clerk to keep a record of all the doings of the Convention, in a book provided for that purpose; to conduct the correspondence; to superintend the printing of the Minutes; and to notify all the meetings.

ARTICLE VII. *Of Business.*

The annual meeting of the Convention shall be opened by a sermon, preached by a person appointed the preceding year.

The business of the Convention shall be divided into Statistical, Charitable, and Miscellaneous.

ARTICLE VIII. *Of Statistical Business.*

1. It shall be the duty of the Delegates from each Association to present to the Convention, a full and correct list of all the churches belonging to the Association which they represent. This list shall specify the number of churches and of members at present; the numbers added, dismissed, excluded and deceased, since the last meeting; the number of licentiates, and the number of destitute churches, belonging to the Association; together with such information as the Convention may from time to time request.

2. The whole or such part as the Convention shall direct of the information thus communicated shall be printed in the minutes of their annual proceedings, and a copy sent to every Baptist church in the Commonwealth.

3. The expense of printing the minutes shall be taken on an order from the Moderator from the treasury of the Convention.

4. The evening of the first day of the meeting of the Convention shall be exclusively devoted to a free public conference, in which the Delegates from each Association shall give an account of the state of religion in the Association to which they belong, together with any other information they may possess relating to the general prosperity of the church of Christ.

ARTICLE IX. *Of Religious Charities.*

1. These shall consist of Missionary, Education, and such other religious charities as this Convention may at any future time approve.

2. Every church or society, desirous to contribute towards the extension of the religion of Jesus Christ, by means of this Convention, may forward its funds to the Treasurer of its own Association, stating what proportion is to be devoted to each several object.

3. The Treasurer of each Association shall, at such stated times as the Convention may direct, forward these several contributions to the Treasurer of the State Convention, specifying the sums received from each church or society, and the objects to which they are to be appropriated.

4. The Treasurer shall keep the accounts of each charity in a separate and distinct book; and all his books shall at all times be open to the inspection of any member of any church connected with the Convention.

5. For conducting the business of these several charities, the Convention shall have power to appoint distinct Boards of Direction, or to make such arrangements with those Boards at present existing, as may best subserve the designs of the contributors.

6. No money shall be paid out of the Treasury for any of these objects of charity, unless by a vote of the Board, to whose direction such object shall have been committed by the Convention.

7. A report of the doings in full of each Board, the persons employed, the persons assisted, together with the report of the Treasurer, shall be presented to the Convention on the second day of every annual meeting.

ARTICLE X. Of Miscellaneous Business.

Of Correspondence.—It shall be in the power of this Convention, to correspond by letter or Delegates, or both, with other similar Conventions in other States.

Of a General Convention.—Whenever a General Convention, formed from State Conventions throughout the United States, shall be formed, or designed, it shall be in the power of this Convention to send Del-

egates to meet in such Convention, and to instruct them to enter into any arrangements to promote the interests of religion, not inconsistent with this Constitution, nor with the general declaration on which it is founded.

Of Alterations—If any amendment, addition or alteration to this Constitution be proposed, it shall first be presented to the Convention in writing, at an annual meeting, and be printed in the Minutes for that year, and sent to every Association for consideration; and it shall not be adopted, unless approved by three-fourths of the Associations composing the Convention.

Foreign Missionary Intelligence.

AMERICAN BAPTIST MISSION.

BURMAH.

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EXTRACT OF A LETTER FROM REV.
A. JUDSON, JR. TO THE REV. DR.
BALDWIN, DATED

Rangoon, Dec. 7, 1823.

Rev. and dear Sir,

I had the inexpressible happiness of welcoming Mrs. Judson once more to the shores of Burmah, on the 5th inst. We are now on the eve of departure for Ava.

My last letter from brother Price mentions, that the king has inquired, many times, about my delay, and the queen has expressed a strong desire to see Mrs. Judson, in her foreign dress. We sincerely hope, that her majesty's curiosity will not be confined to dress.

Mr. and Mrs. Wade appear in fine health and spirits, and I am heartily rejoiced at their arrival, just at the present time.

None scarcely of the letters from America by the Bengal have reach-

ed me. The ship in which they were forwarded from Calcutta to this port, being supposed to be lost off the coast. My last from you, therefore, is Oct. 18, 1822; and previous to Mrs. Judson's arrival, I had not heard from her for nearly fourteen months.

I enclose the translation of a letter from Moung Shwa-ba, which has been lying by me some time, for want of a good opportunity of conveyance. He received Mrs. Baldwin's present to-day, and directly obliged me to write out a translation of the note accompanying it, and was highly gratified with both.

The appearance of this short letter, renders it unnecessary to say, that I write in haste, occasioned by the state of our affairs, in prospect of immediate removal; and have only time to add, that I remain

Most affectionately yours,

A. JUDSON, JUN.

TRANSLATION OF A LETTER, WRITTEN BY MOUNG SHWA-BA, TO REV. DR. BALDWIN.

MOUNG SHWA-BA, an inhabitant of Rangoon, a town of Burmah, one who adheres to the religion of Christ, and has been baptized, who meditates on the immeasurable, incalculable nature of the divine splendour and glory of the Invisible, even the Lord Jesus Christ and God the Father, and takes refuge in the wisdom and power and glory of God, affectionately addresses the great teacher **BALDWIN**, a superintendent of missionary affairs in the city of Boston, of America.

Beloved elder Brother,

THOUGH in the present state, the places of our residence are very far apart, and we have never met, yet by means of letters, and of the words of teacher Yoodthan, who has told me of you, I love you, and wish to send you this letter. When the time arrives in which we shall wholly put on Christ—him, in loving whom we cannot tire, and in praising whom we can find no end, and shall be adorned with those ornaments, which the Lord will dispense to us out of the heavenly treasure house, that he has prepared, then we shall love one another more perfectly than we do now.

Formerly I was in the habit of concealing my sins, that they might not appear; but now I am convinced, that I cannot conceal my sins from the Lord who sees and knows all things; and that I cannot atone for them, nor obtain atonement from my former objects of worship. And accordingly, I count myself to have lost all, under the elements of the world, and through the grace of the faith of Christ only, to have gained the spiritual graces and rewards pertaining to eternity, which cannot be lost. Therefore, I have no ground for boasting, pride, passion and self exaltation.

And without desiring the praise of men, or seeking my own will, I wish to do the will of God the Father. The members of the body, dead in trespasses and sins, displeasing to God, I desire to make instruments of righteousness, not following the will of the flesh. Worldly desire and heavenly desire being contrary, the one to the other, and the desire of visible things counteracting the desire of invisible things, I am as a dead man. However, He quickens the dead. He awakens those that sleep. He lifts up those that fall. He opens blind eyes. He perforates deaf ears. He lights a lamp in the great house of darkness. He relieves the wretched. He feeds the hungry. The words of such a benefactor, if we reject, we must die forever, and come to everlasting destruction. Which circumstance considering, and meditating also on sickness, old age, and death, incident to the present state of mutability, I kneel and prostrate myself, and pray before God, the Father of the Lord Jesus Christ, who has made atonement for our sins, that he may have mercy on me and pardon my sins, and make me holy, and give me a repenting, believing, and loving mind.

Formerly I trusted in my own merits, but now, through the preaching and instruction of teacher Yoodthan, I trust in the merit of the Lord Jesus Christ. The teacher, therefore, is the tree; we are the blossoms and fruit. He has laboured to partake of the fruit, and now the tree begins to bear. The bread of life he has given, and we eat. The water from the brook which flows from the top of mount Calvary, for the cleansing of all filth, he has brought, and made us bathe and drink. The bread of which we eat, will yet foment and rise. The water which we drink and bathe in, is the water of an unfailing spring; and many will yet drink

and bathe therein. Then all things will be regenerated and changed. Now we are strangers and pilgrims; and it is my desire, without adhering to the things of this world, but longing for my native abode, to consider and inquire, how long I must labour here; to whom I ought to show the light which I have obtained; when I ought to put it up, and when disclose it.

The inhabitants of this country of Burmah, being in the evil practice of forbidden lust, erroneous worship, and false speech, deride the religion of Christ. However, that we may bear patiently, derision, and persecution, and death, for the sake of the Lord Jesus Christ, pray for us. I do thus pray. For, elder brother, I have to bear the threatening of my own brother, and my brother in law, who say, 'We will beat, and bruise, and pound you; we will bring you into great difficulty; you associate with false people; you keep a false religion; and you speak false words.' However, their false religion is the religion of death. The doctrine of the cross is the religion of life, of love, of faith. I am a servant of faith. Formerly I was a servant of Satan. Now I am a servant of Christ. And a good servant cannot but follow his master. Moreover, the divine promises must be accomplished.

In this country of Burmah, are many strayed sheep. Teacher Yoodthan pitying them, has come to gather them together, and to feed them in love. Some will not listen, but run away. Some do listen and adhere to him; and that our numbers may increase, we meet together, and pray to the great Proprietor of the sheep.

Thus I, MOUNG SHWA-BA, a disciple of teacher Yoodthan, in Rangoon, write, and send this letter to the great teacher BALDWIN, who lives in Boston, America.

N. B. Translated from the Burman original, Sept. 23, 1823.

A. JUDSON, jr.

EXTRACT OF A LETTER FROM MRS. JONES, DATED

Calcutta, Jan. 22, 1824.

My dear and much respected Pastor,

I HAD not the gratification and pleasure of seeing Mr. and Mrs. Wade, while they were in Calcutta. On account of my own health, and our little Emily's, I was induced to accompany Mr. Jones to the Sand Heads for three months, and it was at this time of absence from home, that they arrived in India. I should have been delighted to have had them for guests, had I been at home. All our missionary friends who saw them, and became acquainted with them, speak well of them. Mrs. Wade must, I think, have been a lovely woman, or people would not have been so generally pleased with her. I trust they will both live to be useful to the benighted Burmans.

You will, I am sure, be sorry to hear that our dear sister Rowe, formerly Mrs. White, has been called to experience deep affliction, in the death of her beloved husband. She has been in Calcutta for a short time, but has returned to her station again, with the hope of being useful in native female schools. She had at first concluded to return to America, but was persuaded by friends not to go. She appears to enjoy the comforts and supports of the gospel of Christ, in her afflicted circumstances.

Very affectionately and respectfully,

ELIZA H. JONES.

ENGLISH BAPTIST MISSION.

EXTRACT OF A LETTER FROM REV. JOHN LAWSON, TO ONE OF THE EDITORS.

Calcutta, Jan. 24, 1824.

Rev. and dear Sir,

HAVING this moment heard that a vessel is about to sail for America, I avail myself of the opportunity it affords me of sending a packet of letters from Rangoon.

You will be happy to learn, that the agitation between the English and Burman governments seems to have subsided, and I trust the missionaries will be kept in "perfect peace." The last letter I received from Mr. Judson, informs me that Dr. Price is in great favour at court, and that he and Mrs. Judson were to begin their journey to Ava in a day or two.

I am yours, very sincerely,

JOHN LAWSON.



EXTRACT OF A LETTER FROM MRS. COLMAN, TO A FEMALE FRIEND AT LYNN, MASS.

Doorgapore, Jan. 31, 1824.

My dear Mrs. B.

AFTER the recent expression of affectionate kindness which I have received from you, it would be a violation of feeling, were I to suffer the present opportunity of forwarding letters to America, to pass without sending you a few lines. Please to accept my grateful thanks for the valuable present which you had the goodness to send by Mrs. Judson. It will give you pleasure to hear, that herself and dear missionary associates arrived in Bengal as early as the 19th of October, and that they were all in good health. They embarked for Rangoon on the 16th of November. At that time, there were disturbances between this and the Burman government, which it was supposed by some, would terminate in open war. We therefore felt exceedingly anxious about our beloved friends, but are happy to learn, by a recent arrival from Rangoon, that they reached that place in safety. The difficulties are, apparently, settled.

Many, my dear Mrs. B. are the changes through which I have been called to pass, since my visit to your friendly abode in Lynn. I have been convinced from experi-

ence, that the present is a state of trial; that there is here no permanent rest. I have, however, abundant reason for gratitude, that my life, through bodily and peculiar mental sufferings, has been preserved, and that so much mercy has been manifested towards me in the dealings of a kind Providence. My health, at present, is quite good, and my time is occupied in the superintendence of Bengalee female schools; an employment which I find greatly conduces to the restoration of my happiness.

You will, perhaps, be gratified with some account of what is doing in this place, in the way of native female education. I therefore send you the last Report of the Calcutta Female Juvenile Society. At its date, there were six schools. My present number is ten, and that of scholars receiving instruction in them, about 200. Besides the schools which it is my pleasing duty to superintend, several have been established in or near Calcutta, under the patronage of the Church Missionary Society. Indeed, great exertions for the promotion of Hindoo female education are, as you will perceive by the accompanying Report, now making in different parts of Hindoostan. The inveterate prejudice which has existed in the minds of the natives against this desirable object is, in a measure, removed, and many of them even encourage the formation of female schools. Still, however, they do not consider them of sufficient importance to contribute anything towards their support. Considerable aid has been afforded by the European part of the population of the country, but their subscriptions do but little towards defraying the regular expenses of the schools. Their promotion, therefore, at present, is principally dependent on the liberality of friends in Christian countries. Should any, my dear Mrs. B. among your circle feel disposed to aid so inter-

esting and important an object, their contributions would be thankfully received. And if at any time it should be convenient to send a small collection of sewing needles, thread, &c. for the use of the schools, it would be an acceptable favour.

I enclose a specimen of my Hindoo pupil's penmanship, and needle work.

Yours with affectionate respect,

ELIZABETH W. COLMAN.



EXTRACT OF A LETTER FROM MRS.
COLMAN, TO A FRIEND IN SALEM,
DATED

Durgapore, Jan. 23, 1834.

My dear Mrs. B.

THE pleasant visit which I enjoyed at your house, previous to my embarkation for India, has caused me often to think of you, and your dear family, with feelings of esteem and affection. It would give me great pleasure to write you a long letter by this opportunity, but the time which Mr. E. fixed for the deliverance of packets to him, has already expired. I must therefore be brief.

I send the last Report of the "Calcutta Female Juvenile Society," by which you will perceive, that my present employment is that of superintending native schools. I have abundant reason for gratitude, my dear Mrs. B. that my life through scenes of deep distress, has been preserved; that much consolation has been afforded; and a way opened for me to fill up my time, in a manner pleasant to myself, and useful, I hope, to some of the degraded heathen of my own sex among the Hindoos. You will see that, at the date of the accompanying Report, the number of schools supported by the "Calcutta Female Juvenile Society," or as it is now designated, the "Female Branch of the Bengal Christian School Society," was six. The present number

is ten, and that of scholars receiving instruction in them, about 200.

The school which bears the name of the town where you reside, is in a prosperous state. Five of those who are attached to it, can read, and do any easy work put into their hands; can spell with great readiness, and are beginning to commit to memory a religious dialogue. The improvement of one little girl, about nine years of age, gives me particular satisfaction. She is able to read with fluency a geography, published by the "Calcutta School Book Society," and any work put into her hand; has committed to memory several pages of the Bengalee dictionary, and is able to give the meaning of the words with much promptness. Needle-work is now taught in this school, though at present not to much extent. I enclose you a specimen of it, and also of penmanship from the Salem school.

I have had two or three opportunities of seeing Mr. E. He informed me that Salem was his place of residence. He spent an afternoon at the missionary station, which is occupied by Mr. Eustace Carey, of whose family I now have the happiness to be a member. He was also present at an examination of my schools, which occurred on the 19th of December, appeared much interested, and said he should endeavour to collect something among his American friends towards their support. I hope his attempts will prove successful. Although the European part of the population of this country have liberally aided the cause of Hindoo female education, yet their contributions do but little towards defraying the regular expenses of the schools. Their promotion is, at present, principally dependent on the beneficence of friends in Christian countries. I need not add, dear Mrs. B. that it would be esteemed a favour, if among your Salem friends, any thing could conveniently be collect-

ed towards meliorating the moral condition of these degraded Hindoo females. Let me also entreat your prayers, that the efforts of all who are engaged in the promotion of this desirable object, may meet with a divine blessing.

I have recently enjoyed the pleasure of seeing our dear country woman, Mrs. Rowe. She was bereaved of her partner in October last, and left with six children, five of whom accompanied her to Cal-

cutta. She spent several days in the habitation where I am now writing. Her health, I am sorry to say, seems much impaired. Her mind, however, is greatly supported, and her affliction borne with Christian submission. She left the three eldest children, sons, and has returned with her two lovely twin-daughters, to the station at Digah.

Yours with much esteem and affection,

ELIZABETH W. COLMAN.

Religious Intelligence.

ANNUAL MEETING OF THE BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

Twenty-Second Anniversary.

THIS Society met for the transaction of its annual business on Wednesday morning, May 26, at half past 8 o'clock, at the Second Baptist Meeting-House. The Report of the Secretary was read by the Rev. F. Wayland, jun. It contained a very satisfactory narration of the operations of the Society in the past year, and of the blessing which had followed the labours of the missionaries, in the destitute portions of our country where they had published the gospel. In many places, they were welcomed with the most lively tokens of gratitude, and their message of mercy received with joy. The labours of Rev. J. M. Peck, in our western country, were greatly useful, as were those of several others.

After the reading of the Report, the Rev. Mr. Going moved that it be accepted, and that it be published in the American Baptist Magazine. His motion was seconded by the Rev. Henry Jackson, and passed unanimously.

The Treasurer's account was then read, as audited by the committee. 487 dollars were in the

Treasury, besides 500 dollars profits which had been realized in the past year from the publication of the American Baptist Magazine. This makes the valuable amount of 3000 dollars which has accrued from the new series. After the reading of the Treasurer's account, Mr. Loring moved that it be accepted, and published in the Magazine. The Rev. Mr. Cookson seconded this motion, which was passed.

The Rev. Dr. Chapin, Professor of Divinity in the College at Waterville, moved a vote of thanks to the Officers and Trustees of this Society for their faithful services in the past year, and also to those societies and individuals which had contributed to its funds. The Rev. George Evans seconded this motion.

After the unanimous acceptance of this motion, the following persons were chosen officers for the ensuing year :—

Rev. THOMAS BALDWIN, D. D. *President.*
" JOSEPH GRAFTON, *Vice-President.*
" DANIEL SHARP, *Secretary.*
Mr. ENSIGN LINCOLN, *Treasurer.*

TRUSTEES.

Rev. E. Williams,	Rev. C. O. Kimball,
L. Bolles,	E. Nelson, Jr.
N. W. Williams,	Henry Jackson,
S. Gano,	Abiel Fisher, Jr.
C. Train,	Dea. Heman Lincoln,
B. Jacobs,	Levi Farwell,
F. Wayland, Jr.	James Loring.
G. F. Davis,	

The President being absent on account of ill health, the Vice-President delivered an affectionate address; exhorting his junior brethren, as the fathers were resigning their labours for God on earth, to be faithful in the promotion of the work which they had commenced.

The Rev. Elisha Williams made the concluding prayer.

In the evening, the Rev. N. W. Williams delivered the annual sermon before the Missionary Society, from Rom. i. 14, 15. 'I am a debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise; so, as much as in me is, I am ready to preach the gospel to you who are at Rome also.'

[Christian Watchman.]



EVANGELICAL TRACT SOCIETY.

On Tuesday, the 26th of May, the Evangelical Tract Society held its annual meeting in Boston. The following Report of the Secretary, was read and accepted.

THE return of the anniversaries of benevolent Institutions, will always be hailed with pleasure by the Christian community, as an opportunity is presented for united counsels, and mutual encouragements, and concentrated efforts, which diffuse a happy influence through society, and produce an increased activity in doing good. The Committee of the Evangelical Tract Society are gratified again to meet the members at this annual meeting, and to report the progress and prospects of the Society, of which, however, only a very brief statement will be made.

Since the last meeting, 66,000 Tracts have been printed, and 77,400 have been issued from the depository. Several agencies have been established for the sale of Tracts, which will in future be opening new channels for their circulation; and it is contemplated to increase the number of agents.

The favourable opinion of the public, as to the utility of circulating Tracts, is daily gaining strength, from an experience of the benefits which have resulted to the cause of truth from efforts already made; and we may anticipate an annual increase of patronage, and of pecuniary resources.

We have the pleasure to state, that a very considerable addition of life members has been received the last year. In numerous instances, churches or benevolent societies have constituted their ministers life members, by which the funds and influence of the Society have been much increased; and it is hoped that the other churches will adopt the same measure.

The Committee would here repeat a suggestion formerly presented, to increase the funds, viz. that where individual churches or societies fix on any particular Tract, which they are desirous to bring into circulation, they should present a donation sufficient to print an edition, from the proceeds of which the Society would be enabled ever after, to keep such Tract in print, and thus thousands of individuals in future generations, might continue to derive benefit from the donation, when the pious donors shall have entered into their rest.

As the prospects of the Society are enlarging, and legacies may be anticipated, it was conceived to be important, to procure an Act of Incorporation, for the more safe and convenient management of its concerns. For this purpose, an application was made to the General Court, at their last session, and an Act procured, a copy of which will be laid before you.

That the means of usefulness may continue to be multiplied in this Society, and their Tracts be diffused, and produce saving effects in all parts of our land, is the prayer of the Committee.

E. LINCOLN, Secy.

May, 1842.

The Treasurer's Report was presented, by which it appeared, that a balance remained on hand the last year, of 858,98

Contributions and subscriptions since the last annual meeting, as previously published in the Magazine, - - - - 322,93

\$1181,91

Paid Lincoln & Edmonds for printing Tracts, - - 799,19
Paid for collecting subscriptions, - - - - 64
Balance on hand, - - - 382,08

\$1181,91

Voted, That the thanks of the Society be presented to the Churches, Societies, and individuals, who have by life memberships, subscriptions, or in other ways, aided the funds of the Society.

Chose the following persons for Officers the ensuing year.

THOMAS BALDWIN, *President*.
HEMAN LINCOLN, *Treasurer*.
E. LINCOLN, *Secretary*.

COMMITTEE.

Joseph Grafton,
Daniel Sharp,
Lucius Bolles,
E. Nelson,
Devi Farwell,

N. W. Williams,
Bea Jacobs,
Francis Wayland, jr.
Joseph Torrey.

An appropriate and interesting Discourse was delivered before the Society in the evening, at Rev. Mr. Sharp's place of worship, by Rev. Charles O. Kimball, and a collection taken for the benefit of the Society.

The Treasurer acknowledges the receipt of the following sums for the Evangelical Tract Society.

May 26, 1894.

From Females in the Beverly Baptist Church and Society, to constitute their Pastor, Rev. N. W. Williams, a life member, - 10,00
From ladies in the Bap. Ch. and Soc. in Lynn, to constitute their Pastor, Rev. E. Nelson, jr. a life member, - 10,00
From ladies of the Bap. Soc. in Cambridge, to constitute their Pastor, Rev. Bea Jacobs, a life member, - 10,00
From Abel Parker, Esq. Jaffrey, N. H. a life member, - 10,00

\$40,00

MASSACHUSETTS BAPTIST EDUCATION SOCIETY.

The Boston Baptist Association, having recommended that contributions be taken, in all the churches, in the month of August, to aid the funds of the Massachusetts Baptist Education Society, the attention of the churches, and of the friends of religion generally, is earnestly invited to this interesting object.

Arguments to prove the great importance of giving liberal advantages of education to our young ministers, are deemed unnecessary. At this enlightened period, every enlarged, and pious, and benevolent mind, must feel impressed with the numerous and weighty motives, which urge to increased and persevering efforts for attaining the object. Many venerable men, who have long successfully ministered to the churches, being advanced in years, will soon leave their flocks destitute; many churches are now vacant, and are anxiously looking for supplies; new Baptist churches are rising in every section of our country, who need skilful shepherds to lead them; and the extensive missionary fields, white for the harvest, call aloud for additional labourers. While our citizens at large, are emulous to prepare the rising generation to fill with ability the various stations to which they shall be called, Christians must feel a peculiar solicitude, that religious teachers should possess advantages correspondent to the advancing state of society. Many pious youth, whose convictions of duty impel them to the ministry, are unable to furnish the means for acquiring an education, and therefore need the friendly aid of others.

The Massachusetts Baptist Education Society, has now under its patronage, between twenty and thirty young men, preparing for the Christian ministry; and others are constantly presenting, who exhibit pleasing prospects of future use.

fulness. The Treasurer is now in advance 500 dollars, and the Society looks with confidence to the churches, to furnish the means necessary to prosecute with effect, the great objects they have in view.

While prayers are offered to the Lord of the harvest, to thrust forth labourers, a duty is to be performed in furnishing their minds for the work. It is therefore hoped, that all the churches will take up collections for the object, the present season; that the Auxiliary Societies will increase their efforts; and that many individuals will cheerfully present their benevolent offerings.



Eighth Anniversary of the

AMERICAN BIBLE SOCIETY.

On Thursday, May 13, 1824, was held at the City Hotel, New-York, the eighth anniversary of the American Bible Society.

The Hon. John Jay, President of the Society, by reason of his advanced age and infirmity, not being able to be present, the Chair was taken by Gen. Matthew Clarkson, senior Vice-President, who was supported by John Bolton, Esq. the Hon. De Witt Clinton, and Richard Varick, Esq. Vice-Presidents.

Among the persons convened, the Society had the satisfaction of seeing His Excellency the Governor of the State of New-York, the Judges of the Supreme Court of the State, a large number of Clergymen of different denominations, and other gentlemen of distinction, from various parts of the Union.

The meeting was opened by reading the 65th chapter of Isaiah, by the Rev. John Armstrong, of the Episcopal Church, late Chaplain of the British settlement at Honduras.

The Treasurer, William W. Woolsey, Esq. read the Report of the Committee who audited his accounts, by which it appeared, that

The net receipts for the Year have been \$41,008 44
The expenditures for the Year, . . . 43,108 87

Parts of the Annual Report were then read by the Rev. Dr. S. S. Woodhull, Secretary for Domestic Correspondence, from which it appeared that the issues of Bibles and Testaments within the year, were 31,590 Bibles, and 28,849 Testaments, making with those issued in former years, 309,062 copies of the Scriptures.



REVIVALS OF RELIGION.



EXTRACT OF A LETTER TO ONE OF THE EDITORS, DATED

Plattsburgh, N. Y. March 31, 1823.

Dear Brother,

A LITTLE Church was fellowshipped in this place about the 20th of May last, and it was my lot to be present, and preach on the occasion. I thought I discovered some omens of a reformation. The next day I preached again, and baptized a man, who was advanced in years, and respected in society. I appointed to visit them again in June, but disappointed them by means of bodily infirmity. A great concourse of people assembled; the brethren felt weak, but endeavoured to wait on God. Nothing special took place, however, until after the intermission, when the cloud of divine blessings seemed suddenly to break upon them. While the brethren were fervent in spirit, serving the Lord, a number of backsliders were specially wrought upon, and the power of the Lord was present to heal them. A number of careless sinners were pricked in the heart, and the language of each was, 'What must I do to be saved?' and being pointed to the Lamb of God, they soon found peace in believing. That day is said by the oldest Christians there, to be the most remarkable of any they ever saw. When the brethren told me the news, I told them I was glad for their sakes that I was not there, that they might see more clearly that it is God's arm alone which bringeth salvation.

Elder Amos Chase of Italy has often been with them and baptized. He has recently removed into Gorham, to administer to the church of Gorham and Middlesex.

I have been with my family in Plattsburgh, about five weeks. Meetings are still well attended. The present number of the church is about seventy-five,

and the prospect is, that there will be some gleanings of the vintage yet gathered in, although the work seems to be much abated. We are in a new country, and people generally poor, but they have erected a comfortable log meeting-house, well lighted, and a fire-place for their accommodation in the winter.

I have removed to this place at the special and unanimous request of the church. How long it will be my lot to tarry with them, is known best to the great Shepherd. I am sensible that to be useful amongst them, I need the divine aid. Pray for us, that the word of the Lord may have free course, and be glorified.

The good work has recently begun in Poultney, a town adjoining. I understand between thirty and forty have been baptized, and the work is still progressing. May it still spread until the whole earth shall be filled with his glory.

Yours in gospel bonds,

NEHEMIAH LAMB.



EXTRACT OF A LETTER TO ONE OF
THE EDITORS, DATED

Northampton, N. Y. Sept. 2, 1823.

Dear Sir,

In 1802, I moved into this town, and it was then literally and spiritually a wilderness; though there were some professors of different orders, but no church constituted in the place. I attended to my ministerial labours with the people, and in less than one year, there was quite an attention to the word. In 1803, I was ordained, and was immediately called to baptize, and continued preaching and baptizing, until I had baptized thirty-three, before there was a church constituted, which took place in 1804. At this time, the little band consisted of more than sixty members, spread over a wide region of several towns. Since that time, we have enjoyed a good degree of union, and a gradual increase of members.

In the latter part of 1821, it pleased the Lord to begin to arrest sinners' consciences, in several neighbourhoods. In 1822, the attention became so universal, that there were not preachers enough of all denominations to satisfy the calls of the people. In the course of this year, we thought best that the church in Northampton and Edinburgh, should become two churches. So, by, and with the ad-

vice of a council, we set off sixty members as a Baptist Church in Edinburgh, and they obtained brother Jonathan Wade to settle with them as their preacher and pastor; but God soon shewed them he had destined him for a foreign land. But the removal of brother Wade has not stopped the good work; God knows how to accomplish his own purposes.

In August past, I have buried twelve in baptism, and there are yet some new cases of conviction and conversion. May the good work continue and spread, till all shall know the Lord.

The means which the Lord has been pleased to bless have been various; in the summers of 1821 and 1822, there was a very mortal disease among us. The dysentery prevailed, which took away many, which was sanctified to the awakening of a number. Prayer and conference meetings, also appeared to receive the divine approbation. The preaching of the gospel was sent home with power on some poor perishing sinners, so that they trembled at the word.

In the autumn of 1822, I went into an obscure neighbourhood, consisting of but thirteen families, and while I preached to them concerning the axe being laid at the root of the trees, the people appeared to feel the weight of truth. I dismissed the meeting, and started to leave them, but was soon called back to converse with them. I tarried some time; fervent prayer was offered up once and again, for weeping sinners, by their request, and left them deeply affected. One young woman was brought into gospel liberty before she slept. I repeated my visits, and found the work prevailing. On the evening of new year's day, I met with them, and while I attended to the subject of the *fruitless fig tree*, four young people of one family wept for an hour without intermission. The next morning I called on them; they requested prayers, and while prayer was offered to the Lord, they knelt, and some of them were greatly affected. The Lord cut his work short with some of them, for in twenty-four hours after their minds became seriously impressed, they were brought to praise God for pardoned sin. Truly we may say, "What hath God wrought." Since the work began, there have been added to the Baptist church in Northampton by baptism fifty-one, in Edinburgh eleven, and a number in Providence; in all about seventy, and I should say the Presbyterians and Methodists have shared about an equal number each. In the above

gamed neighbourhood, I have baptized twenty, and it has taken almost all who are old enough to be conscious of sin, and they are persevering and keeping up meetings weekly. Baptist preachers are scarce in this region. I have to administer the ordinances to three churches.

There is one Presbyterian minister in the place, and a number of Methodist and Unitarian preachers. Pray for us, that the Lord would send us more preachers after his own heart.

A. SEAMANS.

Obituary.

REV. CLARK KENDRICK.

EXTRACT FROM A FUNERAL SERMON, BY REV. NATHANIEL KENDRICK, D.D.

REV. CLARK KENDRICK, at the age of twenty-two, made a profession of religion in Hanover, New-Hampshire, where he had lived much of his time from infancy. The year following, he went to Salem, N. Y. and there opened a school in Rev. Obed Warren's Society. Here these servants of Christ formed their first acquaintance with each other, which ever remained a source of reciprocal pleasure. He continued in Salem upwards of two years, during which time, he commenced preaching in the fellowship of Mr. Warren's church. Soon after, he received a call from the Baptist church in Poultney, Vt. where he settled for life. Although he had been brought up at manual labour until about twenty years of age, when he lost his health, yet from his application to books after he commenced school-keeping, and the assistance which he received from his friends in Salem, he entered upon the ministry with enlightened views of the work.

His first performances indicated more than ordinary pulpit talents, and excited expectations, that God intended him for much usefulness in the kingdom of his grace. The church and society over which he settled, rose from obscurity—became large and respectable—built them an elegant house for worship—and were favoured with seasons of refreshing from the divine presence. As he advanced in years, the sphere of his usefulness was enlarged, and the services he rendered the ministry, and the churches in that region of country, will long be held in grateful remembrance. He was also much interested in the cause of missions. In addition to his efforts to promote

Missionary Societies, he performed several extensive tours among the destitute of his own State—on the frontiers of New-York—and in the province of Upper Canada. For several of the last years of his life, he manifested much anxiety for the improvement of the rising ministry. A society for this purpose was formed in Vermont, which he served as President. They adopted a resolution to establish a Theological School, for the gratuitous education of indigent young men, having the gift of God to preach, as soon as adequate funds could be obtained. He acted as agent for the society in raising funds, until he became convinced that one Institution for several States, well endowed, would be preferable to several small ones; and upon the first proposal, he was ready to relinquish the design of having one in his own State, in favour of the one established in this place. Independent of local views, or any ambition to lead the public mind, he made the general good of the Redeemer's kingdom the end of his action. The practical results of combining the New-York and Vermont Education Societies, in all respects equalled his anticipations, and afforded him the most entire satisfaction. The last two years of his life he acted as General Agent for that section of country, superintending the concerns of the society, as far as the impaired state of his health would admit. He had an affection of the head, which more or less attended him for several years, and at times interrupted his public labours, without wholly terminating them, until a few days before his death. His disorder occasionally produced great depression of spirits, and occasioned a confusion of thought, which rendered it extremely difficult for him to pursue the illustration of subjects, which at other times were perfectly familiar. His mind

was naturally vivid—his memory tenacious—and his judgment penetrating. His pulpit talents were seldom equalled by any, whose opportunities for an education had not been more liberal. His familiar acquaintance with the Scriptures, and remarkable aptitude for applying them on all occasions, gave light and solidity to his public discourses—weight and enlargement to his prayers—and often animated his conversation. He was cheerful and enlightening at the fire-side—solemn and devout at the family altar—affectionate and familiar in his pastoral visits—and skilful in conducting the concerns of the church. He *buried* most of his flock in the likeness of the Saviour's death, and led numbers of them to the end of their hope, where he resigned them to the Shepherd and Bishop of souls. A number of his congregation died in youth; on which occasions, he improved these afflicting providences, for the benefit of those who remained. He left several of his funeral discourses in print, which, together with others impressed upon the tables of the heart, will be preserved in lasting remembrance. He retired from his public labours about three weeks previous to his death, with little expectations of ever resuming them. His friends, however, saw nothing immediately alarming in his case, until the Wednesday evening before his departure; when, another harbinger of death, gave him a paralytic shock, and placed him beyond every prospect of recovery. He was engaged for some time in prayer, and like his divine Master before his passion, had strong crying and tears. He prayed for himself, his family, his church and people: and for the building up of Christ's kingdom in the world. He closed by saying, "The prayers of David the son of Jesse are ended." Like Jacob, when he was dying, he called his family before him, and addressed them for the last time. They were all present but the lad who is here; and he too was remembered. His mind was then drawn from the concerns of earth, and for the last day or two of his life, was intensely fixed on the other world, waiting for the coming of his Lord. Having laboured about twenty-five years in the ministry, and "endured as seeing Him who is invisible," he finished his course with joy, in the forty-ninth year of his age.

His companion is bereaved of her richest blessing in life—his children, of the guide of their youth—society and the church of God, one of their brightest ornaments. His son, who is present,

just apprised of this bereaving providence, and suffering the anguish of a wounded spirit, has a distinct claim upon our sympathies, and upon our prayers.

It was not until your dear Father had passed the scene of his last sufferings, and his body consigned to the grave, that you had any intimations of his approaching death. Remote from your surviving parent, and the rest of the family, you have to meet the shock of this bereaving providence, which has rendered you fatherless. You have, from the morning of life, to make your way through the changes of this ruined world, to the grave, and to the bar of God, without any further assistance from him, who has hitherto watched over you with much care and tenderness.

It is a mystery in the government of divine providence, which we must wait to see explained at the Judgment Day, that a life *so dear* and important to you—to his family—his people—and the general interests of Zion, should be so soon taken away. You will not, however, infer from this, that God is wanting in wisdom, in goodness, or in kindness to his creatures. He will ultimately manifest his glory in all his ways to the children of men; and even this most afflicting death will be made to promote the glory of God, and the good of them that love him.—You are taught the uncertainty of all earthly enjoyments, and the short duration of human life. You are reminded by this providence of the importance of placing your hope and trust in God.—You have no longer a father on earth; but if you have one in heaven, you will be provided for in time and eternity.—"A Father of the fatherless, and a Judge of the widows, is God in his holy habitation." In him "the fatherless findeth mercy." Remember, therefore, your Creator, and acknowledge him in all your ways, and he will hold up your goings, and guide you through the changes of time, to a better world. You have the loving kindness of the Saviour exemplified in the life and death of your Father, who "endured as seeing Him who is invisible." Although his prayers for you are ended, yet Jesus Christ is a *living* Advocate with the Father, for all who come unto God by him. May it please God to sanctify this bereaving providence to you, and make you an heir of his grace, to "that inheritance, which is incorruptible, and undefiled, and that fadeth not away."

While the bow of the covenant and cloud of glory, have manifestly appeared round about this Institution, the removal

of two of its patrons and pillars, has mingled our cup with weeping.* Little did we suspect at our last annual meeting, when their coming to us was like the coming of Titus, that it was for the last time. Little did we suspect that those dear servants, whom the Lord had made strong for himself, and for us, were so soon to be taken away. But God, who has made the death of his own Son a blessing to millions, can sanctify the death of these servants of his, to our good, and the promotion of the great objects of his kingdom, in which they were engaged. May their spirits live in their successors; and the labour of their hands, which God was pleased to prosper, be continued until the head-stone of the building shall be brought, "with shoutings, crying grace, grace, unto it." To that throne, before which they have gone to bow down and worship, we are called to make supplication, that we may be strengthened with might in the inner man, and endure as seeing Him who is invisible."

It is undoubtedly apparent to this school, that never before, has it been overshadowed with such a cloud of darkness. The breach which death has made in the superintending department, will long be felt and deplored. From this, however, we do not infer, that God is arranging the operations of his providence to defeat the objects of this institution; but rather that he has chosen it in the furnace of affliction, and will control its means and its movements, in a manner the best calculated to promote his kingdom in the world. As the fathers leave the field, its cultivation will devolve upon you; and these Institutions which they have undertaken, will soon be consigned to your hands. You are raised up at an eventful period, when Zion is breaking forth, and becoming a praise in the earth. God is laying the beams of her chambers in the waters, and preparing the isles for his law. He is bringing home to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. He is marshalling his hosts to extend the triumphs of the cross through the world; to accomplish for his kingdom, by a short work, all that is vast in prediction, and all that is glorious in promise. God, however, has not taken his people from the furnace, nor placed his public servants beyond the reach of trials, temptations, and afflictions. You are entering upon the field, where the Prince of peace, and the powers of darkness, with

all the resources of both worlds, are engaged in conflict with each other. How you will endure we know not. If you take the whole armour of God, you will stand, and come off conquerors, and more than conquerors, through the grace of Him who hath loved you.

But if you attempt this warfare at your own charges, and in your own strength, you will utterly fail. Unaided by the divine Spirit, amidst the sparks of your own kindling, you will darken counsel by words without knowledge, and make shipwreck of faith. May you avoid a disaster so fatal to yourselves, and to those who follow you, and "endure, as seeing Him who is invisible."—"In all things approving yourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold ye live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." May God fill you with the fruits of the Spirit—strengthen you to do his will—and at last present you unrepensible in his sight, through our Lord Jesus Christ, to whom be glory and dominion forever. Amen.

Mrs. POLLY FULLER.

DIED at Ludlow, Mass. March 11, 1824, Mrs. POLLY FULLER, wife of Mr. Elijah Fuller, aged 39 years.

She was the daughter of Mr. Leonard and Mrs. Mary Miller of Ludlow. In her younger years, she was often impressed with a sense of her sins; but nothing very remarkable occurred in her life, until after her marriage. At the birth of her first child, she was deeply convinced of her ruined condition by nature, and was constrained to implore the mercy of God, through the Redeemer of lost men. Shortly afterwards, she obtained hope of an interest in the merits of Christ; which has since appeared, from her exemplary life and joyful death, to have been well founded. About fifteen years before her death, she united with the Baptist Church, in West-Springfield,

* Rev. Obed Warren died a few weeks before Mr. Kendrick.

under the pastoral care of Elder Thomas Rand. Since that time, it has ever appeared to be her object, to live a life of strict devotedness to God.

She was attacked, a number of years ago, with a consumptive disorder, which, several times, brought her very low, previous to the last year of her life. Throughout the whole of her illness, she exhibited much patience, and submission to the holy will of God. The doctrines of Scripture were her constant delight and support. She loved those truths, which exalt the grace of God, and humble the sinner in the dust.

During the latter part of 1823, it became manifest to her, that she could not long survive. As she drew near the grave, her prospects of glory brightened. She now conversed with her children and other friends, with great freedom, charging them not to mourn for her, but to prepare for death. For a few days before her decease, she was much affected, in thinking of the value of the souls of perishing sinners, and entreated them to seek an interest in Christ, telling them what support religion afforded her, on a dying bed. A friend, one day, coming in to see her, while they were viewing her swollen feet she remarked, "This looks like death;" and expressed much satisfaction, at the symptoms of her dissolution. She said, that dying was going home, and that she expected to sit down in the kingdom of God, with Abraham, Isaac and Jacob, and many of her dear friends, with whom she had gone to the house of God in company, and had often taken sweet counsel.

The day preceding that on which she died, she was able to converse to the astonishment of those who visited her. She expressed great love to such as she thought to be Christians; telling them, that if she had no hope, she should be ready to call to the mountains and rocks to fall on her; but that now, she could cheerfully shake hands with death. There was, on her countenance, an expression of the heavenly state of her mind, which cannot soon be forgotten. It reminded us of the face of Moses when he came down from the mount. She addressed two of her brothers who came in to see her, in a most solemn manner, urging them to be engaged in the cause of religion. She also called her husband to her bed side, most affectionately en-

treating him, to be faithful to his own soul and to the souls of others. She exhorted her Christian friends to go from house to house, and warn sinners "to flee from the wrath to come," telling them, that a Saviour is freely offered them. In her great distress she often desired her friends to sing, and joined with them in that delightful employment. At times, she was afraid her patience would fail, having "a desire to depart, and to be with Christ;" but she would say, under her pain, God is good; God is just. Her confidence in the Redeemer was firm and unshaken, to the last. When she was dying, she wanted to join with her friends in prayer; which being performed, she wished to hear them sing, for the last time. Accordingly, the 66th Hymn of the second Book of Watts, was sung, beginning, "There is a land of pure delight." When in the agonies of death, she requested to be raised up; but finding no relief, asked to lie down again, repeating the words, God is good; God is just.

A large circle of friends stood around her dying bed, deeply affected to witness the solemn scene. O may it never be forgotten by them! About 3 o'clock in the afternoon, her spirit was released from its earthly tabernacle; and as we have much reason to believe, winged its flight to the realms of eternal day, to join those who are redeemed from the earth: leaving a husband and five children, to mourn their irreparable loss. But her friends felt as though they could say, the will of the Lord be done. "Precious in the sight of the Lord, is the death of his saints."

"They die in Jesus, and are blest;
How kind their slumbers are!
From sufferings and from sins releas'd,
And freed from every snare."

Her funeral was attended at the Meeting house, by a large number of friends and acquaintance; and a discourse was delivered, by the Rev. Mr. Wright, from Heb. iv. 9. "There remaineth, therefore, a rest to the people of God."

DIED at Philadelphia, Rev. HENRY HOLCOMB, D.D. Pastor of the First Baptist Church in that city, aged 62.

DR. CAREY.

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The following notice of this distinguished Missionary and Minister of Christ, has just come to hand. It is from the London Bap. Mag. for May.

MANY of our readers, we doubt not, perused, with grateful joy, the statement inserted in our number for March, from the pen of the excellent Dr. Carey, of the continued good health with which he had been favoured. It has pleased God, however, since that letter was written, to visit his servant with an affliction, which brought his life for a season into imminent danger, and from the effects of which it is feared he will never fully recover. The illness to which we allude, was brought on by an accident. In the month of October last, as the Doctor was stepping out of a boat at Calcutta, which our readers will recollect lies on the opposite side of the river from Serampore, he fell and received a local injury, which terminated in fever. Some further particulars are contained in the following account from the Doctor's nephew, Mr. Eustace Carey; and though the letter containing it was not intended for publication, we feel that the general esteem in which the eminent individual referred to is held throughout the Christian church, demands its insertion in our pages. It is dated, Nov. 20, 1823.

"You will be much pained to hear of the severe illness of my beloved uncle. A fall, which occasioned a violent contusion in one of the principal ligaments which hold the thigh bone in the socket, was the means of bringing on the fever, from which no one expected his recovery. But God mercifully heard prayer on his behalf. Three or four medical gentlemen were daily intent about his case, amongst whom was his old scientific friend, Dr. Wallich of the Company's Gardens. My Lord and Lady Amherst also were constant in the most affectionate inquiries, and sent over their own private surgeon, Dr. Abel, a very kind man, so that no aid was wanting. He is convalescent, but very weak,—

goes with crutches, and, we fear, will never again be very strong. However, his spirit is unbroken. 'God,' he says, 'will continue me in this world, as long as he has any thing for me to do; and why should I wish to live longer?' A few days since, I had a most pleasing interview with him, and was much delighted with his discourse. So free from all anxiety as to his spiritual state, and yet so simple and so self abased; 'I have none of that joyful experience some speak of; all I plead for is mercy. I soar no higher. When I am dead, I wish no one to say a word about me, in my praise. All my life has been sin, full of sin.—Whosoever preaches my funeral sermon, I had made choice of these words:—"Be merciful unto me, O God, according to thy loving kindness, according to the multitude of thy tender mercies, blot out my transgressions: wash me thoroughly from mine iniquity, and cleanse me from my sin," &c. Tears gushing from his eyes while repeating over and over again the above expressions. He appears to be more lovely and venerable than ever. Never, perhaps, was such general and affectionate interest excited about an individual, of comparatively private character, as was entertained by all classes during his illness. The public papers daily contained a notice respecting him, forwarded, I believe, by Dr. Wallich."

We are gratified to be able to add, that a letter, dated seven days later than the preceding, informs us that "Dr. Carey is still mending." It is impossible, however, to avoid the conclusion, however afflicting it may be, that this eminent servant of God is approaching the period, in which he shall have accomplished the work given him to do, and enter upon the nobler engagements of a better world. O that, in mercy to the church and the world, a double portion of his spirit may be poured out upon many; and that the cause of the gospel in India, weakened as it is by the removals of some, and growing infirmities of others, who have been engaged in it, may receive a speedy accession of men, whose hearts God has touched with the right motives, and furnished with the necessary qualifications for service therein!

ANNUAL ACCOUNT OF THE TREASURER OF THE BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

THE BAPTIST MISS. SOC. OF MASS.

In Account with E. Lincoln, Treasurer.....Dr.

1823.

May 20.	To Cash paid for preaching to the church at Marblehead, - -	35,00
	do. Rev. William Hubbard, for missionary labours at the Vineyard, -	27,44
	do. to the Secretary, for postage, -	6,64
	do. Rev. Benj. C. Grafton, for missionary labours at the Vineyard, -	20,00
	do. Mr. Benjamin Willard, for services in collecting subscribers to the Magazine, organizing auxiliary societies, &c. -	65,00
	do. Rev. Henry Kendall, for missionary labours in Maine, -	16,00
31.	do. Rev. Thomas Paul, on his mission to Hayti, - - -	125,00
June 17.	do. Rev. Jesse Hartwell, for his missionary services, - -	58,40
24.	do. Rev. Thomas Rand, for services, -	14,56
	do. Rev. Benjamin Buck, for labours in Maine, - -	52,38
	do. Rev. Samuel Churchill, for labours in State of New-York, -	25,00
	do. Rev. Benjamin Oviatt, for missionary services, - -	46,13
	do. Rev. Henry Kendall, Maine, -	6,50
36.	do. Rev. Jesse Coburn, - -	30,25
30.	do. paid Attorney for services, -	5,00
July 3.	do. Rev. Richard Scott, for services in the British provinces, -	62,54
	do. Rev. Oliver Alford, - -	66,00
Aug. 2.	do. Church at Marblehead, - -	24,00
	do. Rev. Allen Hough, - -	50,00
28.	do. paid for preaching at Amesbury, -	25,00
Sept. 1.	do. Rev. G. Robinson, - -	49,75
9.	do. Rev. J. M. Peck, for labours in Missouri, - - -	67,00
19.	do. for preaching to Plymouth church, - - -	18,73
22.	do. Rev. Wm. Bentley, for missionary labours, - -	11,60
Oct. 7.	do. Rev. Asa Averill, for services, -	116,00
	do. Rev. Emory Osgood, - -	22,85
17.	do. Rev. S. Abbot, - -	58,16
20.	do. to the President of the Society, for postage, - - -	8,69
31.	do. Rev. John Ide, - -	67,30
	do. Rev. Henry Kendall, Maine, -	40,00
Nov. 13.	do. paid for eight Shares in the Columbian Bank, - - -	824,00
27.	do. paid for preaching to Marblehead Church, - - -	26,00
28.	do. do. Amesbury Church, - -	25,00
Dec. 3.	do. do. Abington Church, - -	50,00
1824.		
Jan. 9.	do. paid Rev. E. Tucker, for missionary labours, - - -	108,00
	do. for postage, - - -	37

15.	To Cash paid Rev. Mr. West, for missionary labours, in Rhode Island, - - -	30,00
20.	do. transferred to Foreign Treasury, received by mistake, -	5,00
22.	do. Rev. J. M. Peck, for labours in Missouri, - - -	61,00
Feb. 14.	do. Rev. Thomas Paul, on his mission to Hayti, - - -	75,00
16.	do. do. for passage home, - -	40,00
March 1.	do. Marblehead Ch. for preaching, -	25,00
8.	do. Rev. J. M. Peck, - - -	2,50
	do. for preaching at Amesbury Ch. -	25,00
	do. Rev. Wm. Throop, for services, -	66,00
	do. for preaching at Plymouth Ch. -	37,50
April 15.	do. Rev. Benjamin Willard, - -	61,84
	do. paid the Treasurer of For. Miss. collected by Benj. Willard, -	2,00
16.	do. Rev. Joshua Eveleth, for missionary labours in Maine, - -	66,00
	do. postage of letter, - - -	25
17.	do. Rev. Solomon Goodale, for his services, - - -	38,67
22.	do. paid Rev. Mr. McCoy, to aid the mission at Carey station, -	200,00
	do. paid Rev. Mr. West, missionary in the state of Rhode Island, -	32,00
May 15.	do. for advertising annual meeting, -	75
	do. for postage, - - -	12
		3003,39
May 20.	To balance to new account, -	487,53
		\$3400,92

CONTRA.....Cr.

1823.

May 24.	By balance on hand, - - -	880,87
	By donations, subscriptions, and interest on stock and notes, at various dates, previous to May 20, 1824, - - -	1810,05
	By cash, payment of Mr. Newman's note, - - -	800,00
	E. LINCOLN, Treas. -	\$3400,92

Boston, May 24, 1824.

We have examined the within account, and find it correctly cast, and well vouched.

The balance of Cash on hand is - -	487,53
Securities and notes, - - -	3251,48
	3739,01
Bank Stock for translation of the Scriptures, -	1080,00
Cash for do. - - -	232,61
	\$5051,82

JAMES LORING, }
HEMAN LINCOLN, } Committee.

N. B. The amounts contributed to the missionaries, are deducted from their bills on settlement.

Amounts received by the Treasurer of the Baptist Miss. Soc. of Mass. since the last statement in the Magazine.

1824.			
May.	Cash of Mr. Brown, - - -	1,00	
	do. Capt. W. Lapham, - - -	2,00	
	do. Rev. H. Jackson, - - -	1,00	
	do. Mr. Gair, miss. box, - - -	3,70	
24.	do. Bap. Fern. Mite Soc. Edgartown, -	6,63	
	do. do. do. Tibury, - - -	12,34	
20.	do. 2d Bap. Ch. & Soc. Boston, -	62,31	
	do. 3d do. do. - - -	45,68	
	do. Roxbury Bap. Ch. & Soc. collected at prayer meeting, -	6,37	
	do. Cambridge Bap. Ch. & Soc. viz.		
	Bela Jacobs, - - -	2,00	
	Levi Farwell, - - -	10,00	
	William Brown, - - -	5,00	
	James Mowry, - - -	1,00	
	William Hovey, - - -	1,00	
	Ebenezer Hovey, - - -	1,00	
	David Coolidge, - - -	1,00	
	Thomas Griggs, - - -	3,00	
	Prudence Farwell, - - -	10,00	
	Elijah Corcy, - - -	15,00	
	Nathan Russell, - - -	1,00	
	Collection, - - -	20,23	
	Missionary box in vestry, - - -	16,33	
		87,06	
	do. friend to missions, - - -	5,00	
	do. from Rev. C. O. Kimball, his subscription, 1823, - - -	1,00	
	do. Rev. Benjamin Putnam, - - -	1,00	
	" " J. Torrey, - - -	1,00	
	" " J. Barnaby, - - -	1,00	
	" " Joel Briggs, - - -	1,00	
	" " G. F. Davis, - - -	1,00	
	" " A. Fisher, Jr., - - -	1,00	
	" " C. O. Kimball, - - -	1,00	
	" " J. Grafton, - - -	1,00	
	" " Joseph Elliot, - - -	1,00	
	do. a friend to missions, - - -	1,00	
	do. Benjamin Kent, - - -	1,00	
	do. Rev. Isaac Kimball, - - -	1,00	
	do. Rev. Benj. C. Grafton, - - -	1,00	
	do. collection after missionary sermon, Boston, - - -	35,36	
June 8.	do. James Loring, - - -	5,00	
	do. from agents of the American Baptist Mag. one year's profits, -	500,00	
12.	do. Interest on Stock, - - -	25,00	
	do. from Bap. Ch. & Soc. in Salem, -	51,87	
		8664,11	

BEQUEST.

EXTRACT OF A LETTER FROM MRS. HANNAH PAGE, TO THE REV. DR. BALDWIN, DATED

Haverhill, N. H. May 1, 1824.

Rev. and dear Sir,

I **OWE** more presume to make you the medium of my communication, by transmitting fifty dollars, which is a bequest from my dear departed husband to the foreign missions, to be appropriated in that manner which shall be thought most important and useful.

Mr. Page departed this life the fifteenth of Oct. last; he had been afflicted with a cancer about eighteen months, which terminated his life in his eighty-third year. He manifested great resignation to the will of God, and I trust he has entered into the joy of his Lord.

I have been made to drink of the bitter cup repeatedly, but it has been sweetened with divine mercy, so that I can say of the Lord, he doth all things well. Goodness and mercy have followed me all my days.

Permit me to subscribe myself, your friend and sister in the gospel,

HANNAH PAGE.

Boston, June 23, 1824.

Mr. James Loring, *Treasurer of the Boston Baptist Foreign Mission Society.*

The twenty-five dollars which I forwarded to you in my letter of December 25, 1823, for the education of Burman Females, was contributed by the First Baptist Church and Society in Haverhill, and should have been so stated in my letter. The said amount was sent to me by Miss Mary S. Kimball, for the Society of which you are the Treasurer.

H. CARLETON.

☞ Perhaps our readers may inquire, why no accounts from our Missionaries who sailed from this port on the 20th of June last has been published? The reason is, we have had no communication from them. To satisfy those who inquire, with regard to this distressing disappointment, we can only say, the probability is, they have written to many of their friends, and put their letters on board the *Edward Newton*, which was expected to arrive in America before any other ship from India. But God in his mysterious providence, has not permitted that ship to reach our shores. Whether by some disaster she is detained on the way, or whether she is foundered in the ocean, we know not. We still hope she is safe, and may yet arrive. It will be seen by some of the previous letters, that our Missionaries arrived in Calcutta about the middle of October last, and on the 5th of December in Rangoon.

Ed'ns.

THE
American Baptist Magazine,

AND

MISSIONARY INTELLIGENCER.

NEW SERIES.

No. 11.

SEPTEMBER, 1824.

VOL. IV.

Biography.

MEMOIR OF REV. WILLIAM ROGERS, D. D.

MEMOIRS of great and good men, especially such as have laboured for God in the gospel of his Son, are in a peculiar sense the property of the church, and have a stronger tendency to encourage and animate the Christian than almost any other uninspired writings. The affectionate associations, the tender recollections, the solemnity and the tears which embalm the memory of the faithful servant of Christ, are honours in comparison with which the laurels which a Cæsar reaps are weeds. The subject of this article being designed, as was evident, by the qualifications of nature, and the gifts of grace, for great usefulness in the church and in the world, filled for many years a conspicuous place in both, and acquired the notice, the respect and attachment of many friends. The circumstances and events with which in the providence of God he was connected in early life, tended to make him extensively known, and to bring him to associate with many eminent men, both statesmen and divines, between whom and the deceased, mutual esteem existed till the close of their lives, and many of whom have, without doubt,

met in the better world where higher intellectual and moral enjoyments are the portion of the friends of God, and the grace which brought them there, constitutes the high and glorious theme on which they will forever delight to dwell.

WILLIAM ROGERS, the second son of William and Sarah Rogers, was born in Newport, Rhode-Island, July 22, O.S. 1751. His parents were respectable and pious members of a Baptist church in that town, and endeavoured to bring up their children in the nurture and admonition of the Lord. The subject of this article was early impressed with the importance of experimental religion, and the frequent conversations of godly ministers and others at his father's house, tended to fix on his mind a reverence for religion, long before he became a happy subject of the influence and hopes of the gospel of Christ. In conversation with a friend a few months before his decease, he observed, "Although my inclinations in youth led me to associate with the gay and thoughtless, yet I did not enjoy myself; an almost constant sense of violated obligations, and of sin against

an holy God, attended me; and the assurance that the day of account would arrive, frequently made me tremble even when in the pursuit of pleasure."

At the age of twelve years, he commenced his preparatory studies, and fitted for college under the instruction of the Rev. Mr. Hutchinson, a congregational minister in Grafton, (Mass.) and became a freshman in Rhode Island College, then located at Warren, September, 1765, being only fourteen years of age. Having finished his collegiate course, September, 1769, he was admitted to the degree of A.B. The following year his attention was more particularly called up to his spiritual concerns; he read much on evangelical subjects, felt sensible of his lost condition as a sinner, and having clear views of the holy nature and requisitions of the divine law, with a full conviction that he had departed from its spirit in heart and in life, he was enabled to submit to Jesus Christ, and receive him by faith as the end of the law for righteousness to his soul. He spake very feelingly through life of the commencement of his hope, the day of his espousals to the Lord, and in his public discourses expatiated on that period with respect to other Christians, in a very interesting and solemn manner. In September of this year, he made a public profession of his faith in Christ, and was baptized by the late Rev. Gardner Thurston, Pastor of the Second Baptist Church in Newport, and received as a member of that church by prayer and the imposition of hands. He still cultivated a taste for scientific studies, though his reading was chiefly confined to theological and religious subjects. It is not certainly ascertained that the mind of Mr. Rogers was at this time impressed with the duty of entering upon the holy ministry; but we find that as early as August, 1771, he was called and

licensed by the church to proclaim the glad tidings of peace and salvation. In December following, in consequence of earnest solicitations, he removed from Newport, where he was Principal of an Academy, to Philadelphia, and continued preaching on probation, until March, 1772, when he received an unanimous call to take the pastoral charge of the First Baptist Church in that city, and was ordained the thirty-first of May following.

Mr. Rogers continued as pastor of this church until June, 1775, the most memorable year of the revolutionary war, when the Pennsylvania legislature having voted three battalions of foot for the defence of that province, appointed him sole chaplain of said forces. He was afterwards promoted to a brigade chaplaincy on the continental establishment, and continued to perform the duties and sustain the privations of this station, until June, 1781, when he retired from military service, to pursue his favourite work of the ministry in the church of Christ. About this period, he received a number of invitations to settle in the ministry, particularly from three important seaport towns, in either of which it was thought he might have been extensively useful; but he declining accepting any of them, choosing rather to supply destitute churches with occasional ministrations in the neighbourhood of Philadelphia.

In 1789, he was elected Professor of English and Oratory in the College of Philadelphia, and afterwards received an appointment to the same office in the University of Pennsylvania, by which institution in July, 1790, he was honoured with the degree of B.D. after having received that of A.M. in three different institutions of literature. Besides performing the duties of the professorship, Dr. Rogers filled a number of responsible offices in various benevolent, moral, and re-

ligious societies, maintaining in every connexion, the dignified and responsible standing of an ambassador of Jesus Christ. In 1812, he resigned his professorship in the university, after a faithful performance of its duties for twenty-three years. From this period, he never took any literary or ministerial charge, though solicited often so to do; but spent the remainder of his days in the bosom of his family, preaching occasionally as the circumstances of various churches required.

As a gospel minister, his characteristics were of the best kind, for he was a *plain* preacher; he exhibited the truth, and taught it as he had received it of God. His style and language evinced this; for while he avoided common place and low phraseology, still knowing the gospel was designed for persons of every grade of intellectual capacity, he meant to be understood, and therefore presented divine truth in such a style and manner, as was acceptable to the hearer of taste and acquirement, and at the same time instructive to the plain, unlettered Christian. In the best sense of the word, Dr. Rogers was a *powerful* preacher; he testified to the truth like a witness for God, being deeply impressed with its reality and importance. In his manner he was earnest, but not boisterous and declamatory; his cadence and emphasis belonged to his theme; and the richest evidence was exhibited that he believed and felt what he spake. Dr. Rogers was a *profitable* preacher. Systematic theology had long engaged his attention; his subjects were well chosen, and his sermons, clearly arranged and well digested, did not fail to interest the hearer; and being a man of faith and prayer, and much in the habit of cherishing a sense of dependence on the Holy Spirit, his discourses were listened to by religious persons of different denominations, with satisfaction

and benefit. With an extensive knowledge of human nature, and a deep conviction of the original sin and depravity of man, he kept back nothing designedly, that might be profitable to his hearers. He knew when and how to point the artillery of divine truth at the obdurate heart and stupid conscience of the sinner, and when, "in strains as soft as angels use," to proclaim peace to the awakened and anxious soul. He avoided a dry, metaphysical mode of sermonizing on the one hand; and on the other, that careless kind of preaching, which is connected with no thoughtfulness, no study, and no preparation for the duties of the pulpit. The feeling, spiritual, ardent, and correct course was his choice; and acquainted with the best helps, a great reader, and blessed with a retentive memory, it is not strange that attentive Christians retired from his preaching edified, delighted, and built up in the truths of our holy religion. He possessed the happy talent of exhibiting the essential doctrines of the gospel with such clearness of illustration, and scriptural connexion, as to remove doubts from the mind of the anxious believer, when perplexed with the plausible and confident assertions of the advocates of popular errors; and by showing the intimate and necessary connexion between each doctrine of the gospel, and the whole scheme of grace, he was instrumental in leading many a wandering and doubting Christian back to the simplicity which they first found in Christ Jesus.

It is proper to observe, Dr. Rogers was a highly *evangelical* preacher. What are called the doctrines of the Reformation, such as were believed and preached by a Watts, a Doddridge, and a multitude of able advocates of virtue and religion, were ably and constantly defended by him. The doctrines of repentance towards God, and faith in Jesus Christ as the only

Saviour, the necessity of the influences of the Holy Spirit to convince, enlighten and save, and the obligations of all men to believe the gospel, formed the grand features of his preaching. And it has been remarked by those most conversant with him, that in illustrating these great and saving truths, more particularly towards the close of his long and useful life, he seemed to regain the ardour of youthful feeling; and the zeal and solemnity with which he spake of them, evinced that they were deeply rooted in his mind. But notwithstanding his attachment to evangelical principles, Dr. Rogers was truly the *liberal Christian*, for he loved good men; and at one period of his life, he was invited by churches of three different denominations to settle in the ministry.

Dr. Rogers sustained the social and domestic relations with friendship, prudence, and affection. To his family, he was all that they could expect in man. The kind and attentive husband, the affectionate father, and the pious and exemplary head of a large family,

they sought in him the counsellor and the guide, nor were they disappointed. Ever solicitous for their welfare, he laboured to improve for their advantage the various incidents of life, and in the hour of affliction and sorrow, to lead their minds to submit and adore when the hand of the Lord was upon them. Having drank deep of the cup of affliction, for he followed to the grave an affectionate wife and six beloved children, he was well qualified to administer consolation to the bereaved and sorrowful, both in his own family and to others. But they will see his face no more; and they can only sustain the irreparable loss to which they have been called, by exercising the patience, resignation, and hope in God, which so highly distinguished their departed relative and friend. He died in Philadelphia, on the 7th of April, 1824, aged 73 years. As a testimony of their affectionate remembrance of a faithful pastor, the First Baptist Church in that city erected a monument to his endeared memory—

“Blessed are the dead who die in the Lord.”

Original Communications.

ASSOCIATION SERMON.

[Concluded from page 363.]

It is not enough that we attend to the state of religion in our own souls. To obey the precept of the text, we must strive to edify our brethren. I remark then,

II. Let us embrace every opportunity for exciting our brethren to greater attainments in holiness.

1. On every proper occasion, let us introduce and carry forward, *decidedly religious conversation*. On this subject there frequently exists a backwardness, for which

it is difficult to account. Several Christians will assemble in company, each desirous of religious conversation, and no one venturing to commence it, whilst each is inwardly regretting that the time is passing away unimproved. Two friends will frequently meet, each desirous of unbosoming his soul to the other, and of confirming his brother in his most holy faith; both, however, hesitate; each waits for the other to commence, until some accident diverts the conversation into another channel, the Holy Spirit is grieved away, and both lose the benefit of each other's

counsels, and each other's prayers. Brethren, let us throw aside this cold reserve, this unbecoming bashfulness. Shall those who hope to be saved by the blood of Christ, be ashamed to speak together of their Redeemer? Shall those who hope to sit down together around the marriage supper of the Lamb, shrink from cultivating in each other the spirit of heaven?

Let me remark further, when we converse, let us select such topics as will be of solid and substantial benefit. "I hear many people," said Brainerd, "talk *about* religion, but very few talk *religion*." We may spend whole hours in the discussion of some disputable doctrine, or in the common place complaining over our peculiar feelings, or in relating the history of the prosperity or adversity of particular churches, and make no real advancement in religion. Let us then strive to make our conversations as practical as possible. Let us strive to arouse the sleepy conscience; to reclaim the wandering backslider; to confirm the doubting Christian; and thus, by all the means in our power, render our brethren better prepared for the hour of death, and the day of judgment.

Here it may not be amiss to observe, that we are too prone to proceed upon the principle, that every professor of religion whom we meet, is, beyond doubt, a real, nay, an eminent Christian. We converse together as though all were secure of heaven, and no one needed quickening on his way thither. Brethren, is not such a supposition evidently false? Is there not reason to fear, that of those who profess religion, a very considerable portion are deceived? If this be not the case, the church has wonderfully altered, since the days of Christ and his Apostles. May there not be now many among us who have left their first love, and who are pining away under the form

of godliness, whilst they feel nothing of its power? Might not good result from the more frequent discussion of such topics as these: What are the more infallible signs of grace in the heart? and, What signs are most likely to prove deceptive? How may a professor who is deceived, most readily discover his condition? How may a backslider regain the joys of religion? and, How may a Christian best acquire and maintain an habitual nearness to God? Such subjects as these, prayerfully and honestly discussed, would leave the heart humble, send it to the throne of grace prayerful, and convince the world around us, that we were really in earnest about religion.—Or if our feelings lead us to subjects of a different nature; the fulness and sufficiency of atonement; its entire adaptedness to the wants of a sinner; the triumphs of faith, and the eternal weight of glory; whilst they enter into the vitality of religion, can scarcely fail to awaken our gratitude, and enkindle our holy affections.

2. If we would obey the injunction of the text, we shall endeavour to *correct* and *conceal* the defects of our brethren. If we can correct a fault, we are certainly edifying another. And if to edify is to build up, we are far from edifying our brethren, when we are proclaiming their faults, and annihilating their usefulness.

There is no doubt that all of our brethren have defects. "A fallible being must fail somewhere." In one we may discover an unbecoming vanity. Now, instead of proclaiming his weakness, would it not be better to remain silent about it in conversation with others, whilst we endeavour to show him the emptiness of that honour which cometh not from above? We may see again that the easy besetting sin of another is envy. Instead of awakening enemies against him by conversation on the subject, would

it not be better to direct him to the self abasing principles, and the self denying benevolence of the gospel of Jesus Christ? Thus let it be our business to allay animosity, to soften asperity, and weaken the bias toward whatever is evil in every one of our brethren.

3. Let us seek to promote each other's activity and usefulness in the cause of Christ. Men are naturally indisposed to exertion. We stand in need of continued excitement, in order to maintain a protracted effort. The cause of Christ requires our efforts. Let us each then inquire of the other, what are we doing? Let us see whether our efforts are in proportion to our obligations, and thus let us provoke each other to love and good works.

It is to be supposed that we are all engaged in a variety of plans, whose object is to spread abroad a knowledge of the gospel of Jesus Christ. Some of these plans have succeeded; others, during the past year, with some of us, have possibly failed. All of us since we last met, have gained experience in the manner of doing good. By bringing the results of our experience into the common stock, we are all capable of making each other more active Christians, and more efficient philanthropists. Let not this opportunity be lost. Let us each inform the other, how we have failed, and how we might probably have succeeded; and when we have succeeded, how we might have succeeded better; and thus make the little events of our own history convey a lesson of instruction to the rest of our brethren.

We have thus endeavoured to set before you, the duty enjoined in the text. We have but a few words to add by way of application. If in humble dependence on the assistance of the Holy Spirit, we honestly strive to obey it, we may expect to leave this place, enjoying closer communion with God; a more heavenly frame of mind; and

a state of more active preparation for death, than when we first met together. Each one of us will go home to his family, his neighbourhood, and his church, and in his blameless deportment, his devout conversation, and his resolute walk with God, every one will see that he has come from a place, where the Holy Ghost has shed abroad his quickening and sanctifying influences. And who can tell but we may leave a blessing behind us? May we not expect that God will use our example, our exhortations, and our prayers as a means of reviving religion in this church, and this neighbourhood.

If on the contrary, we act thoughtlessly and irreligiously; if our time be spent without any attempt to improve each other's piety; if, assembled as Christians, we conduct as though Christianity were a mere name, we shall go away self condemned, far from God, deserving and enduring the hidings of his countenance. Go where we will, in the family, the church, or the neighbourhood, our cry will be, My leanness, my leanness. Who can tell how many are the souls to whom we shall prove fatal causes of offence! Although the land before us were the garden of God, behind us it will be a desolate wilderness.*

We see then the consequences to ourselves and to others, which

* We attended a general meeting some months since, at which a venerable minister of Christ addressed his brethren nearly as follows: "Brethren, our Associations and general meetings are not such as they used to be. I well recollect when it was a very common thing, for a revival of religion to commence in the congregation where an Association met. Scarcely did we ever meet where there were not some sinners awakened, and some manifest tokens seen of the presence of the Holy Spirit. But I see no such things now. We meet, and go away as we came, and leave no blessing behind us. I weep to see the change in our churches. Brethren, there is some fault among us." [Ed's.]

attend upon the obedience or disobedience to the Apostolic injunction. Let us not say, I am only one, I can do nothing. Each of us is only one, and one by one must we answer to God for the deeds done in the body. Let us act resolutely, let us act for God, and he will bless us.—And now may he give us grace to obey him; and thus show that our fellowship is with the Father, and with his Son Jesus Christ. Amen.



ADDRESS TO SINGERS.

Messrs. Editors,

The following Address was delivered to a new choir of singers. Should you think it worthy of a place in the *American Baptist Magazine*, you are at liberty to insert it. S.

—
PRAISE has always constituted an important and interesting part of the public worship of God. Under the Mosaic dispensation, much attention was paid to this sacred service. Provision was made for the support of one class of the Levites, whose office it was to conduct the praises of the tabernacle. There were singing men, and singing women, and those who played skilfully on the lute, the harp, and other instruments. To those whose souls were attuned to the harmony and melody of music, the services of the ancient sanctuary must have afforded the most exquisite delight.

It should be remembered, however, that the Jewish church was a national church; and although its worship was admirably adapted to the then existing state of things, yet the costly rites, and the splendour and pomp of that dispensation have been abolished, and a more plain, simple, and spiritual service has been established. Although the former might be more pleasing

to man, yet the latter is more acceptable to God.

It was, in fact, the unadorned simplicity of Christian worship, which rendered it so offensive both to Jews and Gentiles. But the disciples of Christ had been taught that God was a Spirit, and that they who worship him, must worship him in spirit and in truth. They were therefore satisfied with a service less splendid, because it was more spiritual, and more pleasing to the Searcher of hearts.

When the gospel church was established, singing was divested of the outward pomp which had formerly been associated with it; but notwithstanding this, as a part of religious worship it was continued. Christians were instructed to "sing with the Spirit, and with the understanding also." They were commanded to admonish one another in psalms, and hymns, and spiritual songs, making melody in their hearts to the Lord; giving thanks always for all things unto God, and the Father, in the name of our Lord Jesus Christ.

We cannot wonder, that praise should form a part of the service of the Christian church, when we consider, that it is intended to honour God, and be profitable unto men. It is declared, "He that offereth praise, glorifieth me," and our own experience will testify, how often we have been comforted and animated while singing the praises of the Most High. Our sluggish feelings have been roused; a flame of holy gratitude has been kindled in our bosoms; all our passions have become love, and all our powers praise. We have longed for one of the harps of heaven, and for the period when we should join the angelic choir,

"And sing more sweet, more loud,
And grace shall be the song."

It is also a pleasing fact, that this part of worship has not only been blessed to the edification of

Christians, but to the conversion of sinners. Some important truth, conveyed in a psalm or hymn that has been sung, has made a deep impression on the mind, and the sinner has been convinced of his guilt, and of the reality and necessity of the religion of Christ.

Austin, one of the early fathers of the church, traces his conversion, under God, to this service. When speaking of this event, he says: "How much have I wept at thy hymns and songs, being exceedingly moved at the voice of thy church sweetly sounding. These pierced into my ears; thy truth melted into my heart: thence pious affections were raised, and it was well with me."

I express the feelings of my heart, when I offer up the prayer, "May the experience of Austin be yours. May the voice of praise, sweetly sounding, melt your hearts, and raise within you pious affections, then shall it be well with you."

As in every public address, the object of the speaker should be to do good to his hearers, you will allow me to give you a few words of caution and advice, adapted to the occasion.

1. Cultivate a spirit of harmony among yourselves.

One might suppose, that among those who profess to be lovers of harmony, such caution would not be needed. It cannot however be concealed, that very frequently discords have been heard, among those who have a knowledge of the harmony of sounds. A trifling incident induces one individual to take offence, and he leaves his seat, a few of his friends justify him, and they leave, and finally all leave. Thus ends all the time they have spent in acquiring a knowledge of union, concord and harmony. In most instances, the evil of which I complain may be traced to ignorance and pride.

If persons were wise, they would

not tell all around them that they were offended; and were it not for pride, they would not so frequently take offence.

Should you hear a person injudiciously praised for sweetness and compass of voice, that surely, ought not to be considered a sufficient reason for provoking your displeasure, or for causing you to withdraw from the seat. You do not, I trust, come to the house of God to make a display of your musical talents, nor to be admired for the softness and melliflence of your voices. Were these your motives, a theatre would be the most suitable place to exhibit your musical powers; but if they are not, it will be unwise in you to be offended, because another is, perhaps, indiscreetly extolled.

Let me entreat you "to esteem others, better than yourselves." Never allow yourselves to look with envy on the excellence of your friends. Emulate, but never envy what is superior in others. The Lord does not require you to sing with the voice and skill of another; but with your own voice, and your own skill.

Above all things, recollect that it is not the sweetness of a finely modulated voice, but it is the melody of the heart unto the Lord, which Omniscience approves.

If these remarks make a just impression on your minds, I please myself with the idea, that you will set an example of union and harmony, worthy of being imitated by similar societies.

2. Let your deportment be solemn and respectful in the house of God.

From the observations which have already been made, it must be obvious to each of you, that solemnity and devotion become those who engage in the praises of God. In some places I have been shocked with the manner in which this part of worship was conducted. When I have seen a number of young people, placed in the front gallery,

whose light and trifling conduct was more suited to a ball room than the house of God, my soul has been grieved within me.

I must confess, as an individual, I had rather your singing seat should be entirely unoccupied, than any should lead in this worship, who have not such a sense of propriety, as to maintain a serious deportment in the house of God.

I hope these remarks are unnecessary. But many of you are young, and the young need caution. And I trust you will believe me when I tell you, that it is from an affectionate regard for your best interests, and the honour of religion in this place, that I thus speak.

3. Let your selection of tunes be judicious. If your tunes are judiciously selected, they will be adapted to the sentiments contained in the psalm or hymn that is sung. If it is a penitential hymn, expressive of humiliation or grief, you will avail yourselves of those plaintive and tender chords which will best express these inward feelings. If it is a hymn of praise and thanksgiving, you will employ those bolder strains which indicate joy and confidence in God.

It is important I should remind you, that a feeling conviction of the beauty and excellence of the sentiments contained in the hymns that are used, will give a spirit and expression to your singing, which mere art can never supply. It is not merely singing the notes correctly, it is having the soul affected and imbued with the truths you sing, which will produce the most powerful and impressive music.

As it is the expression of intellect and of the affections of the heart, spread over the canvass, which gives such interest and charms to a picture, so it is the expression of the soul transfused into the notes we sing, which gives such effect to the human voice. But to transfuse this expression of the soul, we must feel, and to feel as

we ought, we must have a just discernment of the excellence and importance of the subject of our song.

Let us suppose that one of the great professors of music, Handel, Haydn, or Mozart, under the influence of penitential feelings, had sung the 51st Psalm, what soft, what tender, and plaintive intonations of voice, would have been heard. No one could have listened to his notes, without being melted into tears. Had either of them, under the lively impressions of dependence, or gratitude to God, sung the 100th Psalm, what deep self abasement, what solemn awe, and what holy joy, rising to raptures of ecstasy, would have been felt, while listening to the sentiments thus expressed.

The choice will not be judicious unless the tunes are such, that the church and congregation may unite with you. The praise of God in public worship is not designed for a few, but for all who love the service. It must follow, therefore, that no plan ought to be adopted, which will prevent those who have voices, from joining in this delightful act of worship.

In some instances, choirs have wished to confine the singing to themselves; and they have accomplished their wishes, either by singing little or nothing but anthems, or by the perpetual introduction of new tunes. The consequence has been, that while a few have gratified their pride and vanity, in displaying melodious voices, or exhibiting their skill in instrumental music, the congregation at large, have been compelled to remain silent. Such a mode of procedure, is any thing but worshipping God. Wherever this practice prevails, something is radically wrong. Christians ought never to be debarred from an exercise so congenial with all the devout and grateful feelings of the heart. Pleased as I am with the sweetness, harmony, and melody of sounds, I must con-

less it would be highly gratifying to me, to hear the whole congregation lift up their voices together in praise to God. The singing might not be so correct, but it would be more general, more joyful; it would correspond more with the nature of social worship, and would be more acceptable to God. I persuade myself, therefore, that you will esteem it a pleasing duty, to give the church and society an opportunity of uniting with you in this solemn and edifying service.

4. It is important you should sing with melody in your hearts to the Lord.

You are all sensible, how harsh and grating, discords are, in music. It is a solemn, but it may prove a profitable interrogation: How will the ears of the Deity be pleased with the expressions of the lips, which are at variance with the feelings of the heart? Will he be pleased with the notes of penitence, if the heart be impenitent? with the voice of joy and thanksgiving, if the heart be not susceptible of one grateful emotion? O how important, how desirable, that the heart and the voice should chord. When this is the case, how sweet, how acceptable the praise!

I shall close this Address, with an extract from an English Magazine, that is well worthy of your attention. "It is well known, that the late excellent Mr. Cadogan had but little taste for music. An eminent musician, who was one of his

hearers, occasionally sung some of the finest pieces of composition in his hearing, and as he was in raptures himself, he often expressed his astonishment, that his minister was not in raptures also. One day, however, Mr. Cadogan said to him, "Give me leave, my good friend, to be astonished in my turn. I bring forward invitations of mercy, sweeter than the melody of heaven; threatenings unspeakably awful and alarming; I treat constantly of themes which employ the angelic harps in glory, and no sympathy is awakened in your bosom. You are unaffected, unalarmed, unconverted; no raptures of love, gratitude, admiration, are enkindled in your bosom. Oh, have I not reason to be amazed at your indifference?"

In the words of another pious person, I would say, "Let your hearts as well as your voices, be found in tune, and God will lend a listening ear to your songs of praise, nor will your fellow creatures withhold their approbation."

How pleasing the reflection, that if you now thus celebrate the praises of God, the moment is not distant, when after a life of usefulness and felicity on earth, you shall meet together to celebrate, in a manner inconceivably more sublime, the infinite perfections, and the everlasting kindness of Him, who has redeemed you by his own precious blood, and who will present you faultless before the throne with exceeding joy.

Review.

An Essay on Communion, by ISAAC MERRIAM, Pastor of the Baptist Church in Bristol, Conn. Boston, Lincoln & Edmands, 1824. pp. 52.

Few subjects have of late attracted more attention from the re-

ligious world, than the terms of sacramental communion. About the year 1814, if we recollect aright, two of the ablest writers in the English language, one on either side the Atlantic, appeared the advocates of a practice then at variance with that of the churches to which

they severally belonged. The nature of the subject, the celebrity of the names enlisted on the argument, the more general acquaintance with each other, which combined efforts among different denominations for the diffusion of Christianity had already considerably fostered, gave to the question a widely extended interest. The success of the author* of the "Plea for sacramental communion on Catholic principles," was, we believe, complete. He turned the current of popular sentiment in his own denomination, and established the belief of his favorite tenet throughout the various branches of the Presbyterian church in the United States. Of the success of the other,† we apprehend not so much can be said. From the great respect which was paid to his name, and the profound veneration which was due to his talents, it was at first expected that he also would effect a revolution in the opinions of that denomination of which he had long been the distinguished ornament. We well remember the anxiety with which his work was looked for in this country, after its publication had been announced in Great Britain. It was by many anticipated, that every barrier, which interposed between us and other Protestant denominations, would fall before the gigantic strength of the "Coryphæus† of Modern Baptists."§ The book has now been for some years before the publick; it has been pretty extensively read, and its argument quite extensively discussed; but we really believe its direct effects to have been exceedingly limited. We cannot now call to mind a single church, whose sentiments on the subject of communion it has alter-

ed. The novelty of the subject has subsided, and every thing remains in practice very much as before.

Still we are inclined to believe, that substantial benefits have resulted to the Christian church from this discussion, which has been, as we remarked, considerably extensive. It has done much towards expanding and unfolding the principles of Catholicism. It has taught good men of each denomination to examine more attentively the points of mutual difference; and under such examination they have assumed a more definite outline, and a more diminutive size. It has convinced many of both parties, that they can approach each other even up to the very line of separation, and then retire in good humour. These are really no trivial advantages. And though the author has failed in establishing the practice he recommends, he has done much towards cultivating the spirit with which he is, we believe, so deeply imbued.

We may here in passing be allowed perhaps to demur a little against the manner in which the discussion has, in this country, been generally carried forward. There has been rather too frequent an appeal to the *argumentum ad verecundiam*, too much saying, "Are you not ashamed of close communion?" It is really an awkward thing to have the subject crowded upon you in all companies, and on all occasions, and when surrounded by persons of different sentiments. We have ourselves been frequently obliged to hear of the *liberality* and *talents* which were *beginning* to distinguish the Baptist denomination, and how the well informed of them were following Robert Hall, and that of course we were on the side of the liberal and high-minded of the sect. In such a case it would have been very impolite, by utterly declining the compliment, to convince the speaker that his hand-

* Rev. Dr. Mason, late President of Dickinson College.

† Rev. Robert Hall.

‡ A word from the Greek, signifying the chief.

§ Christian Observer.

some remarks had been, *mal à propos*,—and on the other hand, it is somewhat uncomfortable to hear in silence one's own sentiments denounced as illiberal and superstitious. Preferring, however, to suffer uneasiness ourselves rather than to create it in another, the latter is the course we have generally pursued. But now we are on our own ground, and can do it without offence, we must say, Let the question be settled by dint of fair and manly argument, and not by attaching to either side of it a harsh or unpopular epithet. So long as we believe our principles correct, we shall, however, very willingly bear any odium that may attach to them. Whenever convinced of our error, we shall very readily abandon it.

We hope it will be taken in perfectly good part when we say, we very much dislike the electioneering use which has been made of this question. If Baptists are conscientious on this subject, such an use of it is unfair. But what is of more importance, it is magnifying into vastly more than its real consequence, a point of difference between two denominations, which are certainly, in the essential doctrines of religion, very closely allied. It is widening the breach between us, and thus doing real injury to the cause of brotherly love, which it would seem so anxious to promote.

But it is time we introduced to our readers the work, whose title stands at the head of this article. We do it with sincere pleasure. It is decidedly one of the best tracts on the subject we have ever seen. It is written in perfectly good feeling, and abounds throughout with sound, perspicuous, and practical sense. It comes nearer to the merits of the question, and, if it obtain the circulation it deserves, will do more to enlighten the publick on the subjects of communion and church membership,

than any thing which has of late been published in this country. The remarks we shall offer on this subject, will be frequently taken directly from Mr. Merriam; and in presenting the argument, we shall take the liberty sometimes of using his words, and sometimes our own, as may best enable us to bring the question, briefly before our readers.

First, let us observe, that the Christian church, or that portion of our fellow men who publicly profess to believe and obey the scriptures, is divided on many questions of religious belief and practice. Such a result must necessarily be expected from the intellectual and moral fallibility of man, and from the different endowments of reason, or attainments in holiness, which different men bring to the perusal of the oracles of God. Men of equal piety but of unequal intellects, would view the same truth in very different lights. The same result would take place, if the parties were men of equal intellect, and unequal piety. And still more, the prejudices of education, the force of habit, the bias of former prepossessions are sufficient to account for much of the diversity of opinion, which exists in men who might be supposed of equal attainments in intellect and in morals. These differences do actually exist, and must continue to exist indefinitely, so long as God shall make men so unlike each other, and while with all this unlikeness each one forms for himself his own opinion concerning the inspired record before him.

Now where this diversity of opinion produces unkindness and ill will, as it frequently has done, or where it has been of decided injury to the interests of holiness, it is doubtless to be lamented; and in this lamentation, no one will join more heartily than ourselves. But we must confess that our sensibilities are not so easily wounded

as are those of many of our brethren, at the mere fact of division among those who profess to believe and obey the scriptures. As this division is the result of our intellectual and moral fallibility, so it is one of the means which God has devised to prevent the ill effects of it. A prepossession in one party, frequently counterbalances a contrary prepossession in another; error in this sect, neutralizes an opposite error in that, and thus by a mutual system of checks and balances, the whole religious world is kept much nearer to the truth, than it would be without such an arrangement.

But still more; man is exceedingly sinful, and the natural tendency of every thing which passes through his hands, is to deterioration. An astonishing series of miracles and judgments was necessary to sustain the tone of piety in the ancient church, or even to keep it from falling back again into the idolatry of the heathen. The history of the Christian church has shown the same melancholy tendency. Some device seems necessary to maintain it in any thing like its primitive purity; and diversity of sects seems the device which infinite wisdom has adopted. It was thus that the church was purified in the time of Luther. Observation of the dispensations of providence would seem to convince us, that this process must be frequently repeated. The reformed portion soon needs reformation, and a new division is necessary. No one doubts the benefits which accrued to the church, in consequence of the division at the reformation. There can be as little doubt of the good which has been produced by the schism of Wesley and Whitefield from the Episcopal church. In fact, we do not recollect an instance of division of this kind, which has not resulted in substantial improvement to the moral interests of man.

And the benefit of such a division is very diversified. In the first place, the seceding sect, generally poor, resolute, and with a zeal most commonly quickened by persecution, have set themselves in earnest about the work of propagating religion;—religion tinged, it may be, with the shade of their own peculiar belief. Nevertheless, it has been substantially the religion of Jesus Christ. And by the peculiar zeal with which they have laboured to promulgate it,—a zeal awakened by the very fact of secession,—they have produced a greater moral effect upon the world, than ever they would have done if nursed in the bosom of an ancient, wealthy, and indolent church. And on the contrary this very division has not unfrequently been of essential service to the original stock. The shock produced by a numerous secession has generally aroused her members to greater strictness of Christian practice, and to a higher tone of Christian feeling. It has taught them, that the only way to support a tottering church, was to make that church more really and thoroughly religious. They have found that the only way to check the progress of enthusiasm was to become somewhat more enthusiastic themselves. Or if, on the other hand, the part which is left be too far gone for such resuscitation, the abstraction of that portion, which contained the real piety of the whole, leaves the other to stand or fall entirely by its own merits. A nominal church in this state, very soon sinks into alliance with the world, loses all its moral influence with the publick, and arrives, sooner or later, at the nothingness which it deserves. In either of the cases, the real interests of religion are promoted.

We have thus far supposed the seceding to be the better part of the original sect. But the result is in effect the same, where the case is the reverse. By division,

a church is frequently severed at once from the more worldly or more corrupt of its members, and rises at once to greater piety and more extensive usefulness.

And once more. With the degree of holiness at present enjoyed by the church, this division into different denominations seems necessary to produce the exertions required for securing the universal diffusion of Christianity. It brings many of the other principles of the human heart into action, in aid of the principle of holiness. Each different sect is a separate *corps* in a different dress; but all under the same banner; all following the same Captain of salvation, and all enlisted in the same warfare against the same common enemy. Each engaged in its own peculiar department, provokes every other corps to more Christian emulation; and thus the amount of service of the whole is mightily increased. It is an arrangement admirably adapted to our present imperfect state. It is the scaffolding which is used for building the temple; and when the topstone is brought forth with shouting, but not till then, will it fall away. When more light and more holiness are bestowed upon the church, she will doubtless assume a different aspect. Till then, we would look with gratitude and admiration on that wisdom, which accommodates so perfectly its arrangement to the various stages of the church upon earth; and out of the very weakness of man, devises means for accomplishing its purposes of mercy.

Instead, therefore, of looking upon the ordinary divisions of the church of Christ into different denominations with grief and alarm, we consider them as part of an infinitely wise system of means, for preserving the purity, and carrying forward the interests of religion in the present state of the world. All that is really to be deplored is, that these divisions should ever

produce animosity or unkindness among those who love the same Saviour, rejoice in the same hopes, and are equally looking forward to the same eternal weight of glory.

But be the origin and the final cause what they may, these divisions actually exist. We find that many of those who believe, and so far as we can see, who love the Holy Scriptures, differ considerably on several questions of doctrine and practice. The question concerning the native depravity of the heart, and the operations of divine grace forms one division;—that concerning the mode of church government and apostolical succession, a second;—that concerning the mode and subjects of gospel ordinances, a third. These and many other diversities of opinion we know to exist, and whether called by the same names or not, will probably exist until the millennial glory of the church, nay, it may be, so long as there shall be a church upon earth.

But here one thing is to be remarked. All these several denominations believe as truly the articles in which they differ from each other, as those in which they agree. The Calvinist as really believes in the native depravity of the human heart, and that if saved at all, it must be through the sovereign mercy of God in Christ Jesus, as he believes there is any salvation. The Episcopalian as much believes in apostolical succession, and episcopal ordination, as he believes in a gospel ministry. And while the Pedobaptist as much believes it his duty to offer up his children in baptism, as it is to offer up himself unto God; the Baptist as truly believes it to be an ordinance of man, for which he can find no warrant in the word of God.

Such then is the belief of many of our brethren, whom we really believe to be sincere followers of Christ. And now, in collecting

them together into individual churches, what rule is to be adopted? We know of but two rules that have ever been proposed. The *one* is, to admit to church membership every one whom, in the judgment of charity, we may hope to be a Christian; the other, for each church to receive into its number only those, who besides exhibiting evidence of piety, also agree with them on those points upon which different classes of Christians most generally differ.

Now desirable as at first view it might seem, the former rule of admission to us seems incapable of being reduced into practice. A Christian believing in the divine right of Episcopacy could not receive the ordinances of the gospel from the hands of one not episcopally ordained, and of course must in such a church be deprived of them. How could a Pedobaptist unite himself with a church which would not administer baptism to his children? Could a Catholic, believing in the divine institution of the multiplied ordinances of his church, unite in membership with those who not only would not administer them to him, but considered them the relics of an odious superstition? And yet who will say, that a man believing any of these doctrines, cannot be a Christian? But the materials are too dissimilar ever to amalgamate. Men who differ so widely never can unite together in the more intimate religious relations. Their names may, it is true, be entered upon the same church book; but on every question of doctrine, there must of course be a continual and conscientious clashing of opinion. On every question of practice, there must be so necessary and so rude a shocking of feeling, that we instantly see the expediency of each one's seeking for those of his own belief; and whilst he connects himself more closely with them, looking with candour and

with kindness upon those from whom he honestly differs.

But waiving the consideration of expediency, another and still more important question is still to be settled, the question of conscience. For ourselves, we do not see how Christians who differ concerning the obligations of any positive command, can, with a good conscience toward God, practise the first or general rule to which we have referred. How can a man who believes that Christ has commanded all Christians to offer up their children in baptism, receive into his church one, who not only refuses to obey it, but denies that such a commandment exists? Where Christ has left a positive rule, we have no right to infringe it. We must take it just as it is, and leave the consequences with him. All the means in our power for enforcing obedience to the commandments of Christ, are the refusal of admission into a church, or the exclusion from it, of him who continues in a course of disobedience. If we do not use those means, we become partakers in his sin, and assume to ourselves the responsibility of dispensing with a positive enactment of our Supreme Lawgiver. If we do this in one case, we may do it in another. If we dispense with obedience to one commandment, we may upon the same principle dispense with obedience to the whole code, and thus place ourselves in the attitude of lawgivers, rather than of subjects. The principle applies, for aught we see, to all the cases where a difference of this sort exists. It is almost needless to remark here, that it matters not whether the church to which such a candidate should apply, be in the right or in the wrong. They must interpret the Scriptures for themselves, and must practise, and so far as may be in their power, insist upon others practising what they suppose the Scriptures to command.

Every associate body must decide upon the qualifications of its own members. Dr. Watts remarks to the same effect—"As a person must judge concerning a society whether he will join himself to them, so the society must judge concerning him, whether they think him fit to be received among them." Again, "Surely the light of nature teaches, that every voluntary society must judge who shall be members of their society, and enjoy fellowship with them in their peculiar privileges."* *Merriam*, page 28.

And the principle may be equally well illustrated by supposing a Baptist church placed in similar circumstances. Believing as they do, how could they admit to their church, one who demanded to be received on his baptism in infancy, or who denied the perpetuity of baptism altogether? They suppose that Christ has commanded every believer to be baptized, on profession of his faith, and that he has appointed his church to administer this ordinance, and to require obedience to it of those whom they may disciple. Now we ask, believing this, how can they maintain a good conscience toward God, and at the same time by their practice declare, that obedience to the commandment was no longer required? We shrink from the assuming of such a responsibility. In all such cases, we would say to a candidate, You and we differ so widely in our interpretation of a command of Christ, that a providential barrier is interposed, which must prevent our uniting in the same church. We must agree to differ, and love one another as Christians, whilst we labour in different parts of the vineyard.

We might pursue this illustration into the consideration of cases of doctrinal disagreement. Our limits, however, will not allow us. We presume it will be generally

conceded that no Christian church, either on the ground of expediency or of conscience, can admit to its membership persons differing from itself, on any of the leading questions, either of doctrine or practice, on which the religious world is at present divided.

Let us proceed a step farther. Not only is a church obliged to *withhold* the privileges of membership from a person embracing what they consider material error,—they are equally obliged to *resume* those privileges, if after admission, a member should fall into such error. The same faultiness of faith or of practice which would preclude admission into a church, must be also sufficient ground for exclusion. Thus very accurately saith Robert Hall—"In every well-ordered society, the privileges attached to it are forfeited by that conduct in its members, *whatever it be*, which would have been an effectual obstacle to their admission; and to suppose this maxim reversed in a Christian church, and that an Apostle would caress, protect and commend persons, who might justly have been debarred from entering, is an absurdity, which few minds can digest. The necessity of recurring to such suppositions, is itself a sufficient confutation of the system they are brought to defend."*

And not only is this rule believed to be theoretically correct, so far as we know, it is adopted in practice by every church in Christendom. Thus in the Methodist form of discipline, in answer to the question, "What shall be done with those ministers or preachers, who *hold* and disseminate, *publickly* or *privately*, doctrines which are contrary to our articles of religion?" the answer is, "Let the same process be observed as in cases of gross immorality." This is, after due trial, "he shall be expelled

* Terms of Communion, page 57, Portland Edition. 

* Dr. Watts, vol. 5, page 713.

from the connexion, and his name so returned in the minutes of the conference." Much the same process is pursued in relation to private members. "In cases of neglect of duties of any kind, imprudent conduct, indulgence of sinful tempers or words, or disobedience to the order and discipline of the church," after due trial, "if there be no sign of real humiliation, the offender must be cut off." After such exclusion, "such person *shall have no privilege of society, or of sacraments* in our church, without *contrition, confession, and proper trial.*" We presume no Pedobaptist church would receive as a member, one who denied the validity of infant baptism. We know of a case in which a person, desirous of leaving a Baptist and joining a Congregational church, was refused admission on the ground of this very denial. Such is the course which we presume would be every where taken. We cannot for a moment doubt, that the refusal in a member to offer up his children in baptism would be considered sufficient cause for church discipline, and if it were persisted in, of exclusion. A writer* on this subject delivers, we presume, the sentiments of all his brethren when he declares,—“The omission of infant baptism is of itself a breach of covenant, and deserves deep concern; it being a *heinous* disregard of duty, for which God cannot hold men *guiltless.*” And certainly a church which believes this cannot hold him guiltless; and if he persist in his error, must either withdraw from him, or be partakers of his sin. On this subject, we presume there can be no difference of opinion.—And still further; a person from whom, on account of his errors, a church has withdrawn, is of course deprived of all the privileges of membership. We have seen that the Methodist church declares—“Such

person shall have no privilege of society or of sacraments in our church, without *contrition, confession, and proper trial.*” Thus also saith the Cambridge platform—“While the offender remains excommunicate, (Matt. xviii. 17) the church is to refrain from all *memberlike communion* with him in spiritual things, (1 Cor. v. 11.); and also from all familiar communion with him in civil things, (2 Thes. iii. 6, 14.) farther than the necessity of natural or domestical or civil relations do require; and are therefore to forbear to eat or drink with him, that he may be ashamed.”

If the preceding remarks be correct, three things are obvious. *First*, that a church is bound by its obligations to Christ, to *refuse* the privileges of membership to a person espousing sentiments which it cannot conscientiously tolerate. *Second*, that a church is equally obliged to resume those privileges, if at any time subsequent to admission any member embrace such sentiments; and *Third*, that after such exclusion shall have taken place, a church is obliged, to use the words of the Cambridge Platform, to “refrain from all memberlike communion with him in spiritual things.”

Now it happens, that the espousing sentiments which one denomination cannot conscientiously tolerate, forms no objection whatever to admission to another denomination; nay, it in fact may be an indispensable qualification to membership. The man who differs so widely from his brethren, that they feel justified in declining external communion with him, may, if there be nothing else to prevent, enter immediately into another church of a different denomination, and *publicly* profess these (by supposition) heretical sentiments. Now

† Chap. 14. Of excommunication and other censures.

* Porter on Christian baptism.

we ask, has the relation in which he stood to his former brethren, become altered by his public profession of what they considered material error? They said to him, Renounce your error, or we must separate you from us; and because he goes away, and avows it, are they to invite him back again? Suppose the case to occur between two Pedobaptist churches. If a member is excluded from a Calvinistic Congregational church for professing belief in a doctrinal error, does he establish his right to be received back again by joining a church, which countenances and cherishes him for avowing the very belief which excluded him? Or, suppose a person who had been excluded from a Pedobaptist church for refusing to offer up his children in baptism, should join a Baptist church, would this public profession of his belief in excluding error restore him to the privileges of membership? Or suppose a person refusing to be baptized on profession of his faith, were, on account of this disobedience (as we conceive it) denied admission to our churches, would his joining a Pedobaptist church, reconcile us to what we consider wrong? Would it at all remove the conscientious obstacle, which at the outset precluded his admission? Now unless it can be shown, that the public profession of an error should do away our conscientious objections to it, it seems to us evident, that the former brethren of a person excluded, in the circumstances we have just supposed, must be perfectly justified in withholding from him the privileges they had resumed.

And now let us ask, in the last place, How does this person, whom we have supposed to be excluded, differ from those among whom he has been received, and by whom his error has been countenanced? In nothing more than that he has once, by supposition, been excluded

from the other denomination, and they have never belonged to it. But no one will pretend that this circumstance alters, by a single hair's breadth, the relation in which he and they stand to the church from which they differ. He was excluded from his former church, because he held sentiments with which his then brethren could not become implicated, and those by whom he is now received, hold the same sentiments. They felt obliged to "refrain from all member-like communion with him in spiritual matters," and the same obligation must withhold them from all those who participate in the error for which he was excluded. And thus we arrive at the principle, which in the present state of the church must, for aught we see, restrict the communion of those denominations which differ on what they consider material points of faith or of practice. On this principle is founded the practice of close communion. What changes may result from the greater light, which in subsequent ages may be shed upon the church, we pretend not to know; but with our present degree of light, we do not see how the matter can be arranged in any better manner than that so generally adopted by our denomination.

To sum up what has been said in a few words. The state of the question between us and our Pedobaptist brethren seems to be pretty nearly this. They and we agree in refusing to admit those, who espouse what we respectively consider error with which we dare not to be implicated. We agree in excluding persons from our respective churches who relapse into such error. Both they and we, in theory, profess to abstain "from all member-like communion with such persons, and all who uphold them." The only difference is, that we carry out the principles common to both of us more fully into practice. They certainly ought to thank us

for exemplifying more thoroughly their own principles, than they have done themselves. We stand in fact, as it regards this question, on precisely the ground of every church we know of in Christendom. If the whole Christian world is wrong on this subject, we are only wrong with them. If they be right, we at least deserve the praise of rather more than ordinary consistency. We are certainly no more bound than any other church to defend principles common to every church in the world. They are not exclusively our principles; but while *all* adopt them, *none* ought to complain of a practice which is their legitimate result. It may be, the whole Christian world has erred in adopting these principles. This question we are perfectly willing to investigate; but if they be wrong, we hardly see why *we* should bear all the blame of it.

But it has been asked, whether a distinction should not be made between occasional and constant communion; or between invitation to communion, and invitation to church membership? To this, besides remarking that the question is fully answered by the quotation from the Cambridge platform, we reply, If there be any, let it be shown. If I could ask a person to commune with me once, I could do it twice, or indefinitely; and having done this, I could certainly have no conscientious objection to inviting him to any other privilege of church membership. We can see no principle committed in the one case, which is not equally committed in the other. The remarks of Dr. Watts on this subject are so much in point, we will transcribe them: *—"There are some actions necessary in order to Christian communion in worship, which are appointed in general in the Holy Scriptures, but must be performed in some particular and determinate way. Now this, in the very nature

of things, makes it necessary to determine the words of scripture in a particular sense; and different sects of Protestants determine these words in such different ways, as will often be exceedingly hard, and sometimes utterly impossible, to be reconciled and made consistent in one communion." After specifying six cases, he proceeds—"Some are persuaded that none have a right to the communion that are not baptized by dipping, and that upon a profession of their faith, for they count all others unbaptized. These can never join in the Lord's Supper with a minister or people that were only baptized in infancy, and think that sufficient." (*Merriam*, p. 43.) With this candid decision we shall leave this part of the subject.

But it has been said, that strict communion is at variance with the principles of catholicism and brotherly love. Indeed, most of the reasoning in opposition to the practice has been founded upon this assertion. Let us briefly inquire whether this assertion be true.

We always supposed that catholicism was a spirit of mutual forbearance, which would go with a brother so far as it could go, in good conscience, and then part with perfect kindness. That certainly cannot be catholicism on either side, which would require us, for the sake of union, to give up what we consider essential to obedience to God. Now with these views of catholicism we do not see that the practice of close communion at all interferes. We would really throw open our invitations as wide as others, if we could do it without seeming to ourselves to compromise our obedience to Christ. Whatever other principles may require of us we know not; but certainly *catholicism* can never require us, on this subject, to go a single step further.

But let us appeal to facts. Does the practice of close communion in

the least interrupt the full flow of Christian affection, which we are happy to say, frequently circulates so freely between the best men in both denominations? So far as we have seen, it has never interrupted it in the least. We are sure it has not lessened the attachment which Baptists have felt for their Pedobaptist brethren; and we presume the sentiment will be, by men of real catholicism, heartily reciprocated. And if such be the case, where is the injury which this sentiment has done to the cause of brotherly love?

But it has been said that the practice of open communion would be politic—that it would increase the number of our members. To this our reply is short—We have never yet learned to govern our actions in religious matters by the doctrine of expediency. It a rule which we are far too ignorant to apply to practice. Sufficient for us is it to know, that the Judge of the whole earth will do right; and we therefore know, that if we obey his will, we shall act wisely. Shew us that the practice in question is right, and all other showing is unnecessary. But while this is in doubt, we are very unwilling to act

from considerations of expediency.

Before we conclude we must, by way of apology, add, that it was our intention to have given a more detailed analysis than we have done of Mr. Merriam's tract. But our limits are filled; and to do it now, is impossible. We however take a pleasure in stating, that it receives our hearty approbation. We consider it an able and catholic work, and hope it may obtain a general circulation.

Perhaps, before concluding a paper of this kind, we ought to say a word about the pamphlets of Mr. Brooks, of which some of our readers may have heard. We will then say, that we believe Mr. B. to be a very well meaning, and a very devout man. From all we have ever heard of him, we really esteem him; and we esteem him not a whit the less because he happens to differ from us on the subject of communion. About the pamphlets, however, we had rather be excused from giving an opinion. We are willing to have it supposed that we were not qualified to estimate them. Perhaps we did not understand them. But enough. Our friends who read them will judge of them for themselves.

Foreign Missionary Intelligence.

Owing to the recent loss of the Ship *Edward Newton*, of which the particulars will be given on a subsequent page, we have been deprived of the information we had anticipated from our Mission in India.—The following accounts from the journals of the

ENGLISH BAPTIST MISSION
are extracted from the latest Magazines received from Europe.

MOORSHEDABAD.

Illness of Rev. Mr. Sutton.

OUR active brother Sutton has at length been compelled to sus-

pend his exertions for a season; and to re-visit his native land as the only remaining expedient that can be employed with a view to his recovery. This intelligence, painful, though not unexpected, is contained in a letter, dated 21st October last, of which the following is an extract.

“Since I last wrote I have been brought very near to the gates of death by a severe fever, and after the fever left me I was attacked with a liver complaint, under which I am now suffering. But, blessed

be God! I am in some measure recovered, and am enabled to move about and call upon my friends; yet I am not able to preach; and am so debilitated, and have had so many attacks of severe illness during the last two years, that all my friends, and the medical gentlemen I have consulted, are fully of opinion that my only hope of restoration to health is to try my native country. I am, therefore, preparing for my return to England by the first opportunity, and shall probably leave Calcutta in November or December. I am grieved beyond measure at the necessity of my return; and if the Lord of the harvest would give me strength to continue in this part of his vineyard, I should be happy; but I have now adopted every method to gain strength in vain. I am often fearful I shall never be able again to labour much for my blessed Master, and am distressed at the idea; but all my concerns are guided by him, and I wish to feel a full reliance upon his goodness, and submission to his dispensations. This I know, that hitherto all his dispensations towards me have been full of mercy and truth; and happiness from divine consolation has been mixed with all my wo. I received, a few days since, your welcome letter of February, in which you mention the approbation of the Committee to my returning, if necessary, for which I feel thankful; but at the same time I can say, I should be far happier in staying, if there was a probability of my having strength to labour for the good of the heathen."

DIGAH.

Death of Mr. Rowe.

Mr. Joshua Rowe, our Missionary at this station, has finished his course, and been called to enter into the joy of his Lord! Information of this painful event has reach-

ed us, from Mr. Statham, at Howrah, under date of October 24. It occurred on the 11th of that month, and is attributed to a cold caught in returning at night from the neighbouring village of Bankipore, where he had been to preach. No additional particulars from the spot have yet reached us.

By the death of Mr. Rowe, the Society has been deprived of an able and diligent coadjutor, who has been labouring for many years to promote the gospel in the East. His time of life was such as to afford a reasonable hope of prolonged activity; as he was only forty-two years of age, twenty of which had been passed in India. But *God seeth not as man seeth*; by such dispensations as these he teaches us the great lesson of submission to his righteous and sovereign will, and calls us, in an impressive voice, to fix our hopes and expectations on Himself alone!

Mr. Rowe was married, a second time, about six years since, to Mrs. Susanna White, who went out in the Missionary service from our Sister Society in the United States. She survives to mourn his loss, with three small children, besides three sons of Mr. Rowe's by his former marriage. Mrs. Rowe, as our readers are aware, has been eminently useful in the school department at Digah, and we trust will be disposed to remain at the station with a view of continuing her exertions in that much needed work. The friends of the Society will not, we are persuaded, withhold their sympathy from this family, thus unexpectedly deprived of their earthly head and protector!

Need of more Missionaries.

We must be permitted to add, that events such as those it has become, in this number, our mournful duty to record, have a voice especially directed to those servants of God whom he has qualified for Missionary employments. Our

Careys, our Wards, our Chamberlains, our Rows, are receding, one after another, from the field of honourable labour. Who will succeed them? Where are the humble, patient, zealous, self-denying men, prompted by love to Christ, and compassion for the heathen, to reply, *Here are we, send us?* We are well aware, that it is not every Christian, nor every minister, who is fitted for this especial service; and these must peruse Missionary accounts with a very unobservant eye, who do not perceive that, in India especially, a Missionary requires endowments, intellectual as well as spiritual, which are not very generally bestowed. But He who has so evidently prompted his servants to begin the great work, will provide the suitable instruments for carrying it on; and we cannot, for a moment, doubt that such are, even now, here and there, among our churches, like the modest proto-monarch of Israel, *hid among the stuff*. 1 Sam. x. 28. Our ministers will perform a service acceptable to God and their brethren, by looking around them to discover individuals of this description, who may be encouraged at least to address themselves to the inquiry, whether, to them, the admonition may not be justly applied, *Arise, for this matter belongeth unto thee*. Ezra x. 4.

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HOWRAH (near Calcutta.)

THE following Letters from Mr. Statham, the active Missionary at this station, dated in November last, contain pleasing evidence of the gradual progress of Christian dispositions and exertions on the one hand, and affecting proof on the other, of the fatal tendency of idolatry to harden the heart, and extinguish every social and benevolent feeling.

Prospects of success.

It is very encouraging to the

friends of Missions, to observe many impediments to the reception of the gospel daily removed. Some little time ago no native of rank would hear of tuition to the female part of his household; but in many instances this prejudice is removed, as several baboos (native gentlemen) are now employing young women, who have been educated in the schools established by the various Missionary Societies, to teach their wives and daughters. Who can tell how this little leaven may spread? The day of small things is not to be despised. I am happy to say, that amongst nominal Christians in this place, there seems to be a great concern about religious things. When I first came to Howrah, three years ago, I preached in a small bungalow to a few friends; then a pookah house was rented; this became too small: it was proposed to build a chapel—by the blessing of God it was built: it contains with ease one hundred and eighty persons: last Sabbath night it was too small to contain the congregation assembled. This station is most admirably calculated for Missionary exertions, as natives from all parts of this vast empire are continually passing and repassing. I have endeavoured, amidst the many and important duties which are devolved upon me since the decease of brother Harle, to neglect none if possible. Tracts I give to all (who can read them). I preach four sermons a week in English; attend the native schools, which are on the increase rapidly—but want help.

Cruelty of Paganism.

You, who have never witnessed scenes such as I am daily called to see, cannot form an adequate idea of the extreme apathy of the Hindoos to the misfortunes of their fellow-creatures. Some writers have called them mild, inoffensive, and peaceable: but, alas! if ever

there was a nation which needed the influences of the gospel to establish *peace* and *mildness* among them, it is the Hindoo nation. Love either to their gods or to man they know nothing of. I will relate a scene I was called to witness the other evening, which I am sure will fully corroborate these remarks. A small native hut had taken fire about half a mile from where I live, and as it was to windward of the village, consisting of about twenty thatched huts, they were in great danger of being all burnt. The fire was very brilliant from the nature of the materials, bamboos, straw, and mats. I perceived it from the virandah where I was sitting, mounted my horse and rode down immediately. Before I got there, about five dwellings were totally consumed, and two others were on fire. It was astonishing to see the apparent and total want of sympathy in the minds of the natives present. Though above a thousand of them were assembled from the neighbouring large village of Sulkea, not one would assist in extinguishing the flames, but seemed to enjoy the bonfire. No means were adopted to stay the flames except by those poor wretched creatures whose huts were on fire. On my remonstrating with them, and entreating them to lend a helping hand to their neighbours, these were the answers: My house is not on fire—Who will give me pay?—What power have I over fire?—To be burnt will be worse than to see fire. Thus they suffered the flames to spread, until they had now consumed nearly half the place, and from one of the huts which had just taken fire a dreadful screaming and lamentation issued. On inquiry, I found it was from a poor old decrepit woman: I urged them to fly to her rescue. Oh the horrid feelings they evinced: She is not my mother—She is too old to gain salt—Her time is come—We shall

see a suttee. I offered them *buk-shes* (gifts) if they would go into the house with me and bring her out. The name of rupees has something of an electric charm upon them, for no sooner was this heard than so many ran to her relief, that they could not all touch even the cot on which she lay. However, the poor creature was saved (for that time); but none but those of the lowest caste dared, even for *lucre's* sake, to carry a sick person. The lofty Brahmins stood unconcerned spectators, and reprobated the conduct of some Lascars from the ships whom I had prevailed on to endeavour to extinguish the flames, which was soon effected by pulling down a small hut that was in the line of communication to the others. With regard to the poor woman thus saved, she had been so terrified that her illness was increased, and the merciless sons she had borne conveyed her to the river side to die. There I found her, three days after, just able to speak once, but no more: she died in about half an hour—it was evident that mud had been put into her mouth. Oh, when, when shall we behold the glorious day of deliverance approach! Nothing but the gospel's rays can dispel such horrid clouds of superstition! The other day I sent a poor man, who had met with a sad accident, over to Calcutta to the native hospital: I sent one of my native Christian servants with him. In a short time the man returned, saying, no boatman would carry him over because he was sick. I went immediately and found the poor man lying at the ghaut (or landing place), surrounded by a multitude who laughed and joked at his groans. I took him in my arms and placed him in the first boat I came to, and got in myself; but no promises or threats would induce the men to come in to row, till I fortunately remembered the poor sick man was a Brahmin of their caste. I told

them this, and at length they rowed us over, as it is lawful to attend on a sick brahmin. When we got over the water we were just in the same dilemma with the palanquin bearers; however, by the powerful assistance of an extra rupee, they carried him.

CALCUTTA.

Extract from the Journal of one of the Junior brethren at this station.

Hindoo worship.

On the 5th of May, being Lord's day, I took a ride early in the morning towards Govindpore, a village lying to the east side of Rada'antopore, taking with me a small parcel of Bengalee Tracts, which I distributed among the heathens, who gladly received them, and requested that I should read to them a chapter from the Bengalee Testament which I had with me; and being happy to gratify their request, I expounded to them a chapter as well as I could. Some of them, during the whole time, paid great attention, and asked several questions, which, by the assistance of God, I endeavoured to answer. After I had concluded, they entreated me to call on them again at some convenient time. I now took my leave of them, and returned home.

On the following day, I took another ride towards an open meadow, about the distance of five or six miles from my dwelling. Through this open and extensive meadow runs a delightful rivulet, upon whose banks stands an ancient Hindoo temple, which is partly built of stone, and partly of brick; but it is in a ruinous state, through age and neglect. Near this place is a statue, respecting which I made inquiries, that I might learn something of this ancient temple. Here is a workshop adjoining the temple, where idols are carved, and frames are made. One of the priests informed me that the statue was Mo-

ha Dabe, (great or sovereign deity,) and was erected nearly two centuries ago by one of the celebrated Rajahs of that time, whose name he did not know. Having heard these particulars, I entered the temple while no body was within. Some part of the floor and of the roof was ingeniously worked with marble; amidst which stood this monstrous statue, made of black polished stone, having five heads and four hands; and on the forehead of the principal head is engraved the following inscription in Bengalee, "Sree Sree Moha Dabe." I could not examine the image so closely as I wished; for, on seeing three brahmins approaching I retired. They were about to pay their devotions to the idol; and each of them had an earthen plate containing mollified rice, peeled plantains, and various sorts of odoriferous flowers. On seeing me, they politely saluted me with Salama, and inquired from whence I came, and whither I was going.—I told them that I came from Calcutta; and as I had heard much talk of their temple from some of the villagers, I wished to satisfy my curiosity by coming to see it. I told them that I was desirous to learn from them the reason of their making this offering to the idol, and what benefit they were led to expect from such worship. They replied, that it was a general custom, descended to them from their forefathers, and strictly to follow which, they would reap great holiness. I did not stop here; for whilst they were conversing with me on these subjects, I felt an irresistible impulse to speak to them something respecting the gospel of our Saviour. I was extremely happy in not losing this opportunity of speaking to them; for I perceived that I gradually gained upon their attention; and for the basis of my subject I selected that passage from Heb. x. 4. *For it is not possible that the blood of bulls and of goats*

should take away sins, with the view of shewing the insufficiency of any offering to make expiation for sins, except the blood of Christ, whose mission to the world I briefly explained. After declaring the death of Christ as the only atonement for sin, they objected by saying, "Sir, if we forsake our Hindoo religion, and follow the Christian religion, what shall we gain by it?" I replied by saying, Sirs, if you follow Christ, you will enjoy the highest felicity in this world and in the world to come, by receiving a crown of glory which never fadeth away; and not only this, but if you repent, and believe in the Lord Jesus Christ, he is able to pardon your sins; for he is now highly exalted, and he is seated at the right hand of God. I then spoke of the vanity of the world, by saying, "What profit hath a man if he gain the whole world, and at last lose his own immortal soul?" They replied, "Nothing." I added, nothing can profit your souls which is of a worldly nature; and again, "He that names the name of Jesus, must depart from iniquity." By hearing me, I have every reason to believe that they were affected at my message, for a long pause ensued before any one spoke. At last one of them confessed, that "what master says is true and right words of 'Dhurmo Poostuk, the Bible.'" When about to leave them, I en-

treated them to walk in the light, and to forsake their idols, the work of men's hands, and the works and ways of darkness.



DESIGNATION OF A MISSIONARY.

ON Thursday evening, May 6, Mr. John Fleming was set apart to Missionary service, at Mr. Upton's meeting house, Church-street, Blackfriars. The service commenced with reading the scriptures and prayer, by Mr. Dyer; the introductory discourse was delivered by Mr. Copley of Watford; Mr. Ivimey offered the ordination prayer, and a charge was addressed to the Missionary by Mr. Griffin of Prescott-street, who also closed the meeting in prayer.

It has already been stated, that Mr. Fleming was destined to commence a Mission at the Mosquito shore, in connexion with that which has already been established at Belize, in the Bay of Honduras. For this last named port he set sail on the 12th instant, with Mrs. F. and their infant child, having embarked on the Ocean, Capt. Whittle, the vessel by which several other of the Society's Missionaries have previously been granted a free passage. We trust the time is not far distant, when owners of a like spirit shall be found in other directions, and ambassadors to the heathen be conveyed, free of charge, to every region of the globe!

TENTH ANNUAL REPORT OF THE GENERAL CONVENTION OF THE BAPTIST DENONINATION.

ADDRESS.

THE Board of Managers appointed by the Baptist General Convention, for the purpose of carrying on the great designs for which that body was organized, have once more had the pleasure of holding their annual session. Again the satisfaction reours of addressing their brethren

and friends throughout the Union. If they have but little to communicate, that is calculated to excite the public joy, they have much before them that may impart encouragement to their hopes, zeal to their efforts, and ardour to their gratitude.

The first attempts of the Convention, in the providence of God, were directed

to the Burman empire. At some periods, since the establishing of a mission there, the horizon has been darkened. The heavens seemed covered with clouds, and the earth to refuse her increase; but, at the present time, in the opinion of the Board, the prospect was never so fair, so full of promise. By the labours of brother Judson, the whole of the New Testament has been translated, and various selections have been made from the Old. These works are ready for the press. It has created much regret, that the printing department has been embarrassed; the fount of Burman types procured having been found too imperfect. It is hoped this inconvenience will be only a temporary one.

The real character and designs of the missionaries have become fully known in the country. The Emperor himself is acquainted with them, and has discovered an inclination to promote, rather than impede, the work of the Lord. He has treated Dr. Judson and Dr. Price with a measure of respect, that has exceeded their highest expectations. He has permitted the latter to build, on a convenient spot, a habitation for himself and family; and has facilitated its erection by a gratuitous supply of brick. The last intelligence from Rangoon states that Mrs. Judson had arrived, and that they were about going up to Ava, to effect there the establishment of a missionary station. Brother Wade and wife, and brother Hough, will probably continue among the converts at Rangoon. The Board are aware that a capricious turn of thought may divert from the missionaries the patronage which the absolute sovereign of the country appears disposed to extend; they must, notwithstanding, rejoice that the hearts of emperors are in the hand of the Lord, and cannot forbear exclaiming, "What hath God wrought!"

Mrs. Colman, whose services have ever been wholly satisfactory to the Board, has removed to Calcutta, where she is occupied in an extensive and useful sphere of teaching.

With regard to the three stations among the Indians of our country; the Carey station, in the Michigan territory; the Valley Towns station, in Tennessee; and the Withington station, in Alabama; the prospects are still encouraging.

The Board has had an opportunity of conversing with brother M'Coy; and are satisfied and pleased with the statements he has given, and with the letters he has exhibited, written by very respectable persons in the vicinity, relative

to the prudence with which the mission is managed, and the prospects of extensive good being accomplished. As the necessities of the station were pressing, and the funds of the Board unusually low, it was recommended that brother M'Coy visit some of the principal cities on the sea-board, and procure donations and collections. This he has done, and has met with success transcending anticipation.

The number of missionaries at the Valley Towns has been considerably diminished. The persons remaining at this station, are brethren Jones and Dawson. Brother Roberts was present at the annual meeting of the Board, on his way to the North. He produced specimens of the hand-writing and needle-work of the Indian youth, that were truly gratifying. Five, three of them natives, during the past year have been baptized, on a profession of their faith in Christ Jesus. Brother Roberts is now engaged as an agent of the Board, and it is hoped will yet be greatly useful in the cause of missions.

Brother Compere, at the Withington station, is zealously occupied in his work. He is greatly assisted and encouraged by the worthy brethren of the United Associations in Georgia. It is proper to state, that the National Government is disposed to assist the Indian stations by pecuniary donations; bearing a generous proportion to the exigencies which exist, and to the efforts of those who are intent on the reform and salvation of the roving tribes.

The demands which have been made on the Treasury of the Convention, for the support of the foreign, and especially for the Indian Missions, have been so heavy, so repeated, and so unavoidable, that the Treasury, as will be seen, from the subsequent account, is exhausted. Without an increase of means, the Board will be unable to fulfil the services and expectations of a generous community. These means, however, they trust, will soon be supplied.

Of the state of the Columbian College, an Institution, which, it is believed, has been formed, not only beneath the shadow of the wings of the General Convention, but also under the fostering care of the Almighty, ample information may be obtained from the exhibition of the Trustees, which will be found in the subsequent pages of the present report. If older and larger seats of learning and piety, in imitation of Moses, lead up the hymn of triumph, this College would ask permission to share the joy, and cry

out, like the sister of Aaron, "Sing ye unto the Lord." Two of the Professors have returned from Europe, and have entered on their respective duties; a third is expected by the ships of the next autumn.

The arrangements that are in operation, in reference to the concerns of this Institution, are of such a character as to create an expectation in the Board, that, at a period not distant, the agent of the Convention, Mr. Rice, will be able to resume his active and unwearied services, on the behalf of the missionary interest. Other agents, however, are greatly needed; and surely, there are to be found, in the United States, brethren, possessing the same spirit, who will present their bodies and spirits a living sacrifice, holy and acceptable to God: men who will feel the force of the argument of an apostle, when he describes the service as reasonable, in itself, and as the natural result of a thankful consideration of "the mercies of God." The Board can have no hesitation in stating, that the want of numerous, active, self-denying, persevering agents, for promoting the important objects of the Convention, has been one of their most serious and painful impediments.

Missionary zeal is not a semidiurnal flow, but perhaps it is almost as periodical as the tides. A few years ago, the channel of benevolent effort for the spread of the gospel, was filled. The current had subsided; but subsided only to return with renewed abundance and strength, and present a place of broad rivers and streams. The ministering brethren in the churches of the Baptist denomination, have it in their power to effect much in this holy service. To each of these servants of the Lord, the Board can scarcely forbear saying, and they do, with respect, with tenderness, and with importunity, say, Arise, for the work belongeth unto thee. Several other denominations of Christians are proceeding in their course as the sun in his strength. Their ardour deserves imitation.

The Board are happy to state, that their counsels and exertions through the year past, have been harmonious. They are still willing to serve in the cause of the Redeemer to the utmost of their capacity; and, while they ask their brethren to come up to the help of the Lord, with them they stand waiting, with all the confidence of hope and joy, for the day when the glory of the Lord shall be revealed, and all flesh shall see it together.

LETTER FROM THE AGENT.

College Hill, D. C. 30th April, 1824.

Dear Sir,

THE period has arrived, when it becomes my duty to submit to you, for the consideration of the Board of Managers of the General Convention, an account of my agency in the service of that body another year.

Soon after the publication of the Annual Report of the Board, and Proceedings of the Convention, last Spring, I made an excursion through Virginia, and a part of North Carolina, and then northwardly, as far as Philadelphia, endeavouring, as much as possible, at the meeting of the General Association of Virginia, the meeting of the New-Jersey Association, such meetings of Missionary Societies as I have been able to attend, and by correspondence, to promote the cause of Missions and Education.

The General Association of Virginia directs its attention to domestic operations, with prospects of much usefulness. The North Carolina Missionary Society has had an agent most successfully employed the year past, in preaching the Gospel, forming auxiliary societies, and collecting funds. The State Conventions, in South Carolina and Georgia, are moving forward with steady zeal and effect. A State Convention has been formed in Alabama, with the prospects of much good; and one also, I believe, in Mississippi, or Louisiana. Considerable movement has been made in Kentucky; and, throughout the South and West, the missionary spirit appears to be gaining ground. Northwardly, in New-York and New-England, our brethren are moving forward with the business of State Conventions; and the present exertions of brother McCoy, in that quarter, to obtain aid for the Carey station, are extensively and very happily successful. So that, although the funds of the Board are now low, or rather exhausted, the prospect of being able to sustain the Missions already begun, and to commence new stations, at no distant period, is encouraging; and, although the peculiar circumstances of the financial concerns of the Columbian College have prevented my going much abroad the past year, the great cause is still advancing. You will pardon me, however, for taking the liberty here to suggest the very important advantages which would result from the employment of an able and zealous Agent, whose whole attention for the time being should be directed to the Missionary concerns.

At the close of the meeting of the General Convention in Washington, I made a settlement with the Treasurer, and payment of what was due to the Treasury from me, as Agent; with the exception of \$69 02, about equal to the amount of depreciated paper on hand, (and which is still on hand,) including five thousand dollars due from the Columbian College. The Board having resolved that legacies, which had come into the Treasury without any specific designation, should be retained as permanent fund, and only the interest be used, it was judged proper and eligible for me to assign to the Treasurer of the Convention the unpaid balance of the Withington legacy to the College, \$2,000—as so much of the \$5,000 due from the College to the Convention; being a good investment of so much of the amount to be retained as permanent fund, because said legacy is on interest at seven per cent. per annum; it being understood, also, that, in case any part of the said legacy should fail of being paid, the College would indemnify the Convention for such failure. Also \$3,600 of College Stock, at an interest of six per cent. per annum, payable quarterly, was transferred to the Treasurer of the Convention, in payment of so much of what was due; with the express understanding, however, that any part, or the whole of it, should be redeemed, when the funds should be needed in the missionary business. This arrangement was sanctioned by a resolution of the Board. Unfortunately, during my excursion to North-Carolina, in June, and sooner than had been expected, the opportunity occurred for Mrs. Judson's sailing for India, and there was a call for more cash than was actually in the Treasury. This appears to have created suspicions that all was not right, in relation to my settlement with the Treasurer; but, in the course of the year, and in perfect harmony with the original arrangement, the whole of the College Stock has been redeemed, and probably the unpleasant impressions, produced by a temporary misapprehension, have been entirely effaced, or nearly so.

In my letter to you, last Spring, I suggested the propriety of requiring the Agent of the Convention to make actual returns and remittances quarterly to the Treasurer, of all monies collected by him for the Convention; and concluded also, that, should the appointment be continued to me, my agency should be absolutely without charge to the mission funds. In looking over the last Annual Report, I regret to perceive, that the

arrangement adopted on the subject, owing, no doubt, to the pressure of business, was omitted by the Publishing Committee. However, my returns have been regularly made out quarterly, and full payment made to the Treasurer of the Convention. My receipts, on behalf of the Convention, have been, for the first quarter, ending the 30th July, 1823, \$442 66; the second quarter, ending the 30th of October, \$290; the third quarter, ending 31st of January, 1824, \$1688 46; the fourth quarter, ending this day, \$3541 65. Whole amount received during the year, for the various purposes of the Convention, \$5962 77. Besides the payment of this sum to the Treasury,—The redemption of the College Stock, amounting to \$3,600, accounting at par for \$750, collected in Kentucky, mostly in paper worth only fifty per cent.—paying the amount of the balance left unpaid last Spring, \$69 02, consisting mostly of paper of little or no value,—and rendering the whole year's service, so far as that service has been rendered to the concerns of the Convention, absolutely free of any charge whatever to the mission funds of the body,—I have advanced several hundred dollars in meeting drafts from the mission stations.

In addition to the sum of \$5962 77, received for the various purposes of the Convention, I have received, as Treasurer of the Columbian College, in the course of the year, \$9,425 58; making a total sum of receipts in the year, of \$15,388 35.

Upon the concerns of the Columbian College, it is unnecessary for me here to invite your attention to any general statement, as this will be done by the Superintending Committee of the Institution. Excuse me, however, in remarking, that its beneficial action on the missionary business is very obvious, in securing one entire day in each week, of your time, to the concerns of the mission, as Corresponding Secretary; enabling me, as Agent, to render some service, free of any drawback on the mission funds, and to advance funds, occasionally, as needed, in the prosecution of the missionary objects, and in securing a quorum, always at hand, without difficulty or delay. There is good reason to hope, also, that the concerns of the College will soon be in such a state as to allow a much larger proportion of my time to be appropriated to the missionary business.

My receipts and payments to the Treasurer, are ready for the examination of the Board.

The table of Associations will be made out as usual.

The Publisher of the Latter Day Luminary and Columbian Star, has prepared a statement for the consideration of the Board.

In closing this communication, it only remains for me to express my fervent desire that we may all experience that devout sense of gratitude to the Almighty, which we ought, for the signal blessings conferred on us, in the prosecution of the important objects allotted us in his gracious Providence.

Most respectfully, yours,

LUTHER RICE,

Agent of the General Convention.

Rev. Wm. Staughton, D. D.
Corresponding Secretary. }



SUBSTANCE OF THE PROCEEDINGS

Of the Board, at the Annual Meeting, appointed to be held the last Wednesday in April, 1824, at the Meeting-House of the First Baptist Church in Washington.

The committee appointed to confer with brethren Roberts and Farrier, on the concerns of the Valley Towns station, reported :

1. That brother Roberts, and another member of the mission, brother Farrier, have concluded to discontinue their residence at the mission station.

2. That brother Roberts is willing to undertake an agency in behalf of that station, with a view of collecting donations and subscriptions for its support, or for assisting the efforts of the Board in any way which his domestic conveniences may admit. The committee respectfully recommend that he be appointed to such agency.

3. That your committee have carefully examined the accounts of the Valley Towns station; and having compared them with the vouchers exhibited, find them correct. The expenditures of the station have been greater than the last year, owing to services of individuals, which it was necessary should be procured; and owing to necessary improvements, as to the number and convenience of the buildings.

4. From the statements which they have received, your committee are led to believe that the mission is prospering. The pupils exhibit satisfactory indications of improvement. The natives no longer consider the mission obliged by their sending their children to school, but themselves obliged by the efforts of the missionaries to instruct them. Five, on a profession of their repentance towards God, and of their faith in the

Lord Jesus Christ, have been baptized; three of whom were Indians. New rules for the government of the school have been adopted, and their effect has been salutary. The number of the pupils is, for the present, limited to 50. The amount is completed; and other applicants are waiting an opportunity for admission.

Resolved, unanimously, That the Board concur in the report.

The committee further reported—

1. That, having considered the services rendered to the station by brother Roberts they are of opinion that 400 dollars per annum with which sum said brother is satisfied, and which is less than a preceding missionary, at the same station, has received, be awarded him.

2. In consequence of the toils and services of Mr. Farrier, they are also of opinion that he ought to receive 12 dollars per month for the time of his stay.

Pursuant to this report, the sum due brother Roberts, for services during two years and a half, would be \$1000; of which it appears he has received only \$397 05, leaving a balance now due him of \$602 95. The sum due brother Farrier, for services two years and a half, \$360; of which he has received \$212—now due him \$148.

Resolved, That \$602 95 be appropriated to the payment of what is due brother Roberts, and \$148 to the payment of what is due brother Farrier, for services at the Valley Towns station, to be paid out of any mission funds in the Treasury, not otherwise appropriated.

The following report from the brethren at the Valley Towns, was read, and gave great satisfaction to the Board; viz.

When we take a retrospective view of the dealings of God with us during the past year, we have reason to be glad, and to say 'What hath God wrought!' From May to September, our prospects were gloomy and discouraging; but since that time the Lord in his mercy has dispelled the clouds, and caused his face to shine upon us.

Since the first Sunday in September, five have given satisfactory evidence of a work of grace on their hearts, and have been buried with Christ in baptism, and added to the church.

From the same date, also the school has been acquiring a stability far beyond any thing we could reasonably have expected.

We have limited our number to 50, which number is quite full; and several

applicants, on the list, are waiting to step in, when vacancies occur.

The new rules, adopted for the better regulation of the school, have had a very salutary effect on both parents and children. They no more deem it a favour conferred on us, as they formerly did, when they brought their children to school; but on themselves and their offspring.

The improvement of the pupils is encouraging. A specimen of the handwriting of several of them will be sent by brother Roberts.

The expenditures have been greater this year than the last; on account of having to pay up several individuals of the family, and also considerable sums towards finishing the school-house, and a dwelling-house for one of the families.

We remain, Rev. and dear Sir, your dutiful servants in the Gospel,

THOMAS ROBERTS,
EVAN JONES,
THOMAS DAWSON,
JOHN FARRIER.

William Staughton, D. D.
Corresponding Secretary. }

The committee on the concerns of the Burman Mission, reported:

That no very recent communication has been obtained from that portion of the missionary field. The last intelligence was generally of a pleasing nature. Dr. Price appears to enjoy the friendship and the confidence of the emperor of Burmah, and of many of the chief members of his court. The emperor has granted a convenient spot of ground, on which to raise an edifice for the accommodation of himself and family. He has also presented him with an ample quantity of bricks for the purpose. The building, before the present time, is most probably completed. Dr. Price seems desirous of being useful in the capacity of a physician, and in the communication of such scientific knowledge as must have a tendency to shake many of the principles of Gaudama to their very foundation. His eye and his heart are not less fixed on the great object of disclosing to the natives the unsearchable riches of Christ. It is hoped that, after the example of his Lord, he may deal prudently, and be exalted and extolled very high.

It is a consideration that demands gratitude to the Redeemer, that the life and health of Dr. Judson have been preserved, until he has completed an entire translation of the New Testament into the Burman tongue. Besides this, he has also translated select passages from

the Old Testament, which promise great usefulness. It is, notwithstanding, a source of very deep and most painful regret, that the printing operations have been suspended. The types brought by Mr. Hough from Serampore, after his long residence there, were found deficient, and others had not arrived.

When the last information came to hand, Dr. Judson was at Rangoon, waiting the arrival of his wife. It is devoutly hoped, that herself, and brother Wade and wife, who accompanied her, under the good providence of the Lord, have safely reached their destination. It was the intention of the Doctor immediately on Mrs. Judson's arrival, to go up to Ava. Mr. Hough will probably continue, for the present, among the converts at Rangoon.

As the time has arrived, when new appropriations for the support of the Burman mission are requisite, the committee close their report by recommending the following resolution, viz.:

Resolved, That 2000 dollars be appropriated to the use of the Burman Mission, and that the said sum be forwarded, for that purpose, to the charge of Rev. Mr. Lawton, of Calcutta, as soon as practicable. The Board wish their missionary brethren at Ava and Rangoon to understand, that, of the above sum, any amount, not exceeding 1,000 dollars, may, at their discretion, be applied to meet expenses that may have been incurred in erecting a building or buildings at Ava, which building or buildings shall be considered the property of the General Convention.

[A letter from brother Judson has since come to hand, announcing the safe arrival of sister Judson and brother and sister Wade at Rangoon. The letter bears date 9th December, 1823. Dr. Judson remarks: "It is with great satisfaction I am able to inform you, that, after two months of tedious expectation and suspense, I had the inexpressible happiness, the day before yesterday, of welcoming Mrs. Judson once more to the shores of Burmah, accompanied by Mr. and Mrs. Wade. She is in pretty good health, and, in appearance, seems actually to have retrograded ten years, and to be the very person that arrived here in 1813, except that the fluency with which she spoke the language on landing, betrayed her Burman cast."]

The Board concurred in the report.

The committee on the *Carey station* reported:

1. That the concerns of the station

appear to them to be conducted with much prudence and vigour, and present prospects highly cheering. The liberal contributions of the government, and the friendly and influential support of Governor Cass, are regarded with pleasure and gratitude.

2. That the diminished resources of the Board rendered it necessary, during the past winter, that Mr. McCoy should visit Washington. He has been with the Board. A full, and, as the Board has reason to believe, a just and candid exhibition of all the concerns of the mission, has been presented to them by him.

3. That the Board conceived it would prove a means of relieving existing necessity, to commission brother McCoy to spend a few weeks in obtaining donations and subscriptions, in Washington, Baltimore, Philadelphia, New-York, Boston, and all such intermediate places, as he might be able to visit. There is reason to believe that his endeavours will be crowned with considerable success.

4. That it is the opinion of brother McCoy, and of the Board, it is expedient to make application to Congress, to obtain some section of the West, where civilised and converted Indians may find a home, alike remote from the neglect and prejudices of white persons, and from the necessity of obtaining a precarious subsistence from hunting; where agriculture and the arts may be cultivated, and the great truths of the gospel made known.

The Board concurred in this report.

The committee on the *Washington Station* reported:

1. That, from the latest intelligence received from the station, its concerns are going on with prosperity. The United Associations in Georgia have their hearts devoutly fixed upon the object, and the Indians themselves manifest a lively sense of the importance of instruction in letters, in useful arts and in religion, both to themselves and their children.

2. That from communications from the Rev. Mr. Mercer, and from a general survey of the system of operation that is pursued, the committee are convinced that brother Compere, who superintends the Washington Station, has exerted his utmost efforts for the welfare of the establishment, for which he is entitled to the love and respect of his brethren.

3. That from the exposed and insecure

state of the mission buildings, from their perviousness to rain, and other inconveniences, it is expected that the present year some appropriations will be necessary in addition to the sums already voted, and in addition to those which the government supply. This subject they recommend to the consideration of the Board.

The Board concurred in the report.

The Committee on the *African Mission* have no hesitation in recommending a careful regard to this mission; which, though it may seem to slumber for a moment, in their opinion promises great and extensive usefulness. They therefore recommend—

That a constant correspondence be kept up with the brethren there; by which their minds will be encouraged, and their hands strengthened; and through which information may be received of the state of the Colony, the progress of the cause, and of the earliest opportunities which may offer for introducing the Gospel more extensively into the heart of Africa.

The Board concurred in the report.

The Committee on the subject of *beneficiaries of the Board in Columbia College*, reported:—

That they have carefully attended to this subject, and present the following as the result.

The Committee recommend that the efforts which were suggested to be made by a Committee of the Convention at its last triennial session,—by the procuring of scholarships—and the formation of Societies through the exertions of its Agent, the Rev. Luther Rice, be continued.

They further recommend that the attention of those churches in which beneficiaries hold their membership, be specially called to this important object—and the propriety of forming education societies in their respective bodies be urged.

The Board concurred in the report.

The Committee on the *condition and prospects of the Columbian College*, presented a report from the Superintending Committee of said College, as follows:—

The two Professors who were absent on a European tour at the time of your last annual meeting, have since returned; having, to the great satisfaction of

the Trustees, and much to the advantage of the College, succeeded fully in their object. A most valuable philosophical apparatus, and a large quantity of books, were procured by contributions solicited by Professor Woods. The apparatus and books are in use at the Institution, and the Professors engaged in their respective duties. Professor Chase, whose state of health seemed to require his being permitted for a season to be relieved from his arduous labours in the College, has, with the approbation of the Trustees, gone out to Europe, and is, probably, at this time on the Continent. He is expected home next term, to resume his duties here. Five of the beneficiaries of the Board have retired from the Institution, and one deceased—the number remaining is five, and a few others supported only in part. The whole number of students admitted to the College from the first is 140—the present number at the Institution 93.

The plan of endowing a Professorship by subscriptions of \$100 each, and entitling the subscriber to special benefit, has enabled the Treasurer to obtain bank stock at a rate considerably below par, which divides, however, three per cent. semi-annually; and in the course of the year \$9,000 of stock has been procured, making with what has been before purchased, \$21,800.

The property of the College, including the said stock, may be fairly estimated at the value of \$90,000. This property having been procured in the course of four years and a half, and at least \$10,000 expended in various ways in the prosecution of the business in addition to the cost of the property itself now worth \$90,000, it is not to be supposed the Institution should be found so soon free of the incumbrance of debt. Indeed a heavy debt has unavoidably been created; say \$30,000 on the premises, besides \$15,000 on that part of the bank stock which has been purchased on credit. This debt, in the present state of pecuniary concerns throughout the country, is peculiarly burdensome. In the hope of obtaining some kind of relief, the Trustees instructed the Committee to address a memorial to Congress. This has been done. In the Senate, a favourable report has been made, and a bill introduced. That report is herewith submitted to the Board. Some hope is still entertained that the bill will pass this

session; but the lateness of the period renders it doubtful.

Although pressed with debt, and doubtful of any relief from Congress this session, the confidence of complete ultimate success in relation to the great objects of the College is unimpaired. Notwithstanding it has been impracticable for the Agent to leave the College, except on two short excursions, his receipts, exclusive of the term bills of the students, have been \$9,425 58. In fact, the prospect was never more promising. The benefit of each student to the College may be taken at \$50 a year. At present 93—say equal to 80 pay students, \$4,000 a year. This is about the cost of the Faculty.

Since the last report to the Board, a Philosophical Hall has been prepared, with one good room for lectures, one for the apparatus, portraits, and the beginning of a Museum for the General Philosophical Department, and two rooms for the Preparatory school. The pupils of this school spend the day together, and their tutor with them. This arrangement renders it unnecessary to appropriate rooms in the College edifice to those students in the Preparatory school who do not board at the College. With this arrangement, the College will admit the number of students to be increased so as to be equivalent to 100 pay students, that is, so as to bring in a revenue of \$5,000 a year. The College, therefore, may be considered as safe, and capable of subsisting itself by its own resources.

Two Agents have recently been appointed for the purpose of collecting funds for this Institution. One of them, Mr. James R. Burdick, is now at the South, probably in Georgia. The other, Mr. Orson Kellogg, is at the North, probably in the State of New-York, having just commenced his career of service.

From this general survey of the progress the College has already made, and the existing prospects, the Trustees have reason devoutly to *thank God and take courage*. They will be happy to receive any suggestions which the Board of Managers shall think proper to make.

On behalf of the Board of Trustees of the Columbian College,

O. B. BROWN, }
LUTHER RICE, } *Superintending*
E. REYNOLDS, } *Committee.*

Rev. William Staughton, D. D. Correspondent }
Sec. of the General Convention. }

CAREY STATION.

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We insert rather out of its usual place for missionary intelligence, the following LETTER FROM REV. J. M'Coy TO ONE OF THE EDITORS, as it contains the latest accounts of the Carey Station.

Carey, 100 miles north west of }
Port Wayne, Indiana,—July 14, 1824. }

Dear Brother,

AFTER leaving Boston, I proceeded by way of New-York to Albany, where I purchased some articles for the Mission which were needed, in addition to those I had previously obtained. These, with the remainder of our goods, and 30 bushels of seed wheat, I shipped at Buffalo on board the schooner Neptune on the 25th of May, and on the same evening the vessel sailed.

Storm on the Lake.

On the night of the 28th and morning of the 29th we experienced a pretty severe storm. A storm, you will understand, is considered more dangerous on these lakes than upon the ocean. Myself and most of the company were extremely sick. Amidst thoughts in relation to myself during the time, I had many respecting the peculiar situation of the mission. 'Here I have with me donations from hundreds of kind friends, sent to the relief of the wretched and the needy. The Mission is now in great want, and must suffer distressingly, unless supplies can very shortly reach them—and must all be swallowed up in these waves?' The Lord took hold on the winds. He commanded, and the winds and the sea obeyed.

Passage to Carey.

A tedious voyage up Lake Erie brought us to Port Lawrence on the 2d of June. Here I found the 100 barrels of flour that I had previously contracted for, which we took on board, and on the night of the 3d anchored at Detroit.

Business of importance detained me at Detroit until the 7th. In this time I had the happiness to obtain from Governor Cass an appointment for brother Polke of Teacher for the Ottawas, under the stipulations of the treaty of Chicago, which commission will afford an annual relief to the mission of \$400. This, however, it is expected, will be applied chiefly to the benefit of the Ottawas.

I had previously intended to continue in the schooner throughout the voyage,

but as I could reach Carey much sooner by land than by water, and as I had been absent much longer than had been contemplated at my leaving the station, and as I was confident from many weighty considerations that I ought to get home as soon as possible, I saw the vessel depart from Detroit, and took a pilot, travelled on horseback through the wilderness, and, travelling more rapid than usual in this country, reached Carey in less than five days.

Arrival home.

On the 11th of June, after a tour of between five and six months, I was allowed to embrace, at their lowly abode, my family and fellow missionaries, and the very children (native scholars in our family,) for whom I had lately been allowed to plead within reach of many a generous hand.

While I rejoiced in the providence that had mercifully hovered over the mission, and felt that the obligation of gratitude on that account was peculiar, I perceived the situation of my beloved missionaries to be truly pitiable. Their number had not been proportioned to the burthen of labours and cares which their peculiar circumstances required them to bear; and the effort to take care of every department of the mission, had been made at the expense of no inconsiderable portion of health and comfort. The contemplation of these things deeply affect my heart, and seldom fail to wet my cheeks with tears. The zeal of my associates makes me feel little in their presence.

Wants of the Station.

About five miles from home, my pleasant anticipations of shaking hands were sadly interrupted by intelligence of scarcity of bread-stuff at the mission. We sent two of our Indian youth to the Lake to hold out a signal that should direct the vessel to the proper landing, and to take out a little flour immediately on its arrival, and bring to us on horseback. All our flour, except a few pounds for the small children, and the sick, had been consumed; and on the 18th June, we found we had no more corn than would last us the following day. None was so uneasy as myself, because all expected the arrival of the vessel sooner than I did, and I was afraid to disclose the extent of my fears. But, happily for us, on the evening of this day, one of our boys arrived with a beast loaded with flour taken from the vessel.

All the donations, &c. to the mission, together with the greater part of our

flour and salt, we have received at this place, having brought it up the St. Joseph river (25 miles) in perioues (large canoes), one of which will carry 20 barrels of flour, and is propelled against the stream by the strength of four men, with poles instead of oars.

It had been thought that the state of things had not admitted of an increase of the family in my absence; only one native scholar had, therefore, been received.

Disposition of the Indians.

It is with much satisfaction that I state to you, my dear brother, that we discover the disposition of the surrounding Indians to be increasingly favourable to the mission. Six of their children have been brought to our family since I reached home. These came without solicitation on our part, and under circumstances too affecting to be refused admission, notwithstanding our family were already so very numerous. We have now fifty-nine native scholars, having lately stricken one off the list for long absence.

Could you see and hear parents and children begging us to take the latter under our care, you would feel assured that if we had done no more, we had, at least, convinced the Indians around us that they had some sincere friends whose faces they had never seen, and who are willing to contribute to their relief.

Visit of the Chiefs.

On the 29th of June, four chiefs and many others came in to see me, to welcome me home in this formal way, and to inquire the particulars of my late journey, &c. This was a visit which I naturally expected on my arrival.

After they had smoked, and I had shown them some curiosities that I had brought home for this purpose, I went on with the story of my tour, stated the main object of my journey, the most remarkable occurrences, and those that would be most interesting to them, particularly, that I had ascertained that they had many sympathizing, and substantial friends in those countries, who, when they should pray to God, would think of the Indians, and would never forget them; that I had talked for the Indians a great deal, and often, when I would tell the people that I had seen the native children very hungry, and destitute of clothes, that most of the natives had no school for their instruction, nor preachers to teach them the way to heaven, many were so sorry that the tears ran down their cheeks; that they had told me to go home, and

remain all the while among the Indians, and endeavour to instruct them in letters, labour, and religion, and for your relief we will send you bread, clothes, books, &c.; and that these were not that kind of friends who would give only good words, which cost nothing; you see in that store-house an evidence of their sincerity. They have requested me to write them frequently, and advise them of your progress and improvement.—Never have I seen a company of the natives appear better satisfied with a talk than were these.

Improvement of the Indians.

Chebas, a chief, and two other families near us, have commenced in a promising manner, the improvement of their lands. Three log houses have been erected, and some land fenced. Some assistance in these labours has been afforded by the Mission, especially when they have been at a loss how to proceed. In one instance they raised the walls of their house as high as a man's shoulders, and then applied for assistance, saying they were unable to complete it.

Some improvements have also been made among the Ottawas, on Pekellmazoo river. A blacksmith and an apprentice Indian boy, and two labourers, are now there labouring for the assistance of those people. Brother Polke has lately returned from a visit to them, and there are now sitting before me three chiefs from that place, who have this moment arrived for the purpose of talking on this business.

About 100 Putawatomes, great and small, are now at our house, who have come hither to speak to us on business. With the chiefs and young men we have spent half a day in council.

Brother Lykins has taken a journey of a few weeks to Wabash, that his mind may rest a little from the great care it sustains at the station, and for the improvement of his health, and the transaction of business. A brother Simmerwall of Philadelphia, who accompanied me home from my late tour, teaches our school in the absence of brother Lykins.

Preaching among the Natives.

The fourth of July offered me the first opportunity since I came home, of visiting any of the natives at their houses, for the purpose of preaching. After the morning services at the establishment, I took Noaquett (alias Luther Rice) one of our boys now about 16 years of age, and rode about five miles to a village. No regard for the day as a sabbath, was manifested by

the inhabitants. Some were at their common labours, and four men were engaged in card playing. They shook our hands with the usual expressions of friendship, but it was in vain that I endeavoured for a while, by common conversation, to divert the attention of our gamblers from their fashionable and ridiculous employment. After a few minutes I disclosed the object of my visit, and requested attention. The cards were pushed out of sight, other persons were called in, and all were soon prepared to hear. It gave me much satisfaction to find that one of our pupils, who was wholly ignorant of the English language when taken into our family, was at this time, capable of interpreting satisfactorily, a religious discourse.

As the basis of our discourse, I read the 10th and 11th verses of the 2d chapter of Luke: "Fear not, for behold I bring you good tidings," &c. While I spoke of man's lost state, the interposition and sufferings of Christ, and of salvation through him, all were serious and attentive, and one woman was much affected. After we had gone through the discourse, I took occasion to enjoin on them the observance of the Christian sabbath. Some inquired how often it recurred, one answered and said he had learnt to know that. I told them that if they would listen to me, I would visit them very often, and talk to them about these things. One, in behalf of the whole, replied, "We will be very glad to hear you. We thank you for coming. We will be happy to hear you tell us how to please our Father, (God.)" "Yes," said Porcupine Mockasin, "nobody will be sorry for that; we will be glad to have you do as you propose."

Willingness to hear the Gospel.

These assurances were repeated in a style which left no room to doubt their sincerity, and along a small path, amidst a falling rain, and wet bushes, I returned home with feelings which, brother W. I think you could not perfectly understand, unless you were allowed the blessed privilege of preaching Christ to wretched Indians in a bark wigwam.

Last Lord's day I attended and preached at another town, found a well behaved and attentive audience, but I think they had less *feeling* than those I addressed last sabbath. Four of the hearers were chiefs; the eldest, a very old man, replied, having reference to some particular ideas I had advanced, "We know we are bad,

but we are happy to find that we are not too bad to be talked to, and instructed to do better. We are very glad you have come to tell us these things. We know there is but one God, and that he made all men of all nations, and made the world and every thing. But this is all that we know. We have not been acquainted with many things of which you have been speaking, because we have never enjoyed an opportunity of learning them. Two days I shall be employed in procuring bark to repair the roof of my house, on the third day I will go to your house to speak to you again on the subject.

Reception of a beneficiary.

On the 15th of June, a Putawatmie, who resides near the lake, brought to us a little girl, whom she desired us to adopt into our family, assigning as a reason for so doing, that "the Indians die very fast, so that it seems they will soon all be gone. I have brought my daughter hither in hopes that she will learn something good before her death." The child is apparently about 9 years of age, can speak no English, her father is dead, her original name is Agat. Believing her to be a promising girl, and being pleased with the circumstances under which she came to us, we selected her for the beneficiary of "The Female Industrious Society of the 3d Baptist Church in Boston," and, agreeably to the directions of said society, conferred on her the name of *Ann Sharp*. This name was given by the Society as an expression of regard for the consort of the Rev. Daniel Sharp of Boston, Mass.

My health has been declining ever since I came home. The business which necessarily devolves upon me is a little heavier than my slender habit can sustain. My spirits have not sunk,

I am sorry that a statement of our receipts, particularly of donations to the mission, cannot sooner be laid before the public, that we might in that way enjoy an opportunity of returning our sincere thanks to the generous donors. The receipts and expenditures of the mission for 1822 were not published in the Annual Report of 1823, for want of room. Those accounts we hope will appear in the Latter Day Luminary very soon; and by the time they shall be out, we hope to have all accounts of 1823-4 ready at the office to follow.

Most respectfully

Your brother and humble servant,

ISAAC M'COY.

Revivals of Religion.

EXTRACT OF A LETTER FROM REV.

D. DUNBAR, TO ONE OF THE EDITORS, DATED

Nobleboro', (Me.) August 18, 1834.

Respected and dear Sir,

I HAVE now the pleasure of informing you, that the Lord has done great things for this people, whereof we are glad. I arrived here the first week in December, and have been honoured with the privilege of leading willing converts into the typical grave of our blessed Redeemer, every Lord's day excepting three, for five months successively. This work of God has been *deep, silent, and progressive*. The subjects of discourse which I endeavoured to exhibit and impress upon the minds of the hearers, were the holiness, justice, and goodness of God's law—the obligations binding upon all men to obey it—the guilt and misery entailed upon all who have transgressed it—the total depravity of the human heart, and its latent enmity against God, and his law—the necessity, nature, and efficacy of the atonement made by "God manifested in the flesh"—the obligation to repent and believe the gospel—the necessity of being *created anew* in Christ Jesus—the agency of the Eternal Spirit in effecting this change, with the concomitant operations experienced by the awakened sinner, when turned from darkness to light—and the ability and determination of Christ, to "save to the uttermost, them that come unto God by Him." The convictions and alarm felt in the souls of those who are the happy subjects of this revival, were of a silent and pungent nature, and their ultimate joys have been rational and moderate.

The number added to the church by baptism, as the fruits of God's gracious visitation among this people, is ninety-two; and I am happy to say that every one of these, from the least to the greatest, continue to give evidence that "the gospel came not unto them in word only, but also in power, and in the Holy Ghost, and in much assurance." In eighteen instances, the husband and wife have been taken; and in some cases two, three, and four children in a family, have been baptized together.

About the beginning of February, the power of God began to appear in the First Church and Congregation, whereof Elder Pillsbury is the pastor; and, for upwards of three months, progressed

with much greater rapidity than it did amongst us. The number baptized by Elder P. is over one hundred and twenty; but I regret to add, that for several weeks, no new cases of awakening have occurred in either congregation. The attention, however, is still very remarkable, and we humbly solicit the prayers of all God's people, that his Spirit may continue with us to make his people willing, until the praises of redeeming love shall echo from every house, and from every field in Nobleborough.

EXTRACT OF A LETTER FROM REV.

PHINEAS BOND, TO A FRIEND IN WATERVILLE, DATED

Winthrop, June 30, 1834.

Rev. Sir,

As you have desired me to write some particulars respecting the work of God in this place, I cheerfully comply with your request.

Last fall there was some excitement here, and a few indulged a hope in Christ. But when the writer came (the last Saturday in December) there was nothing observable excepting a little better attention to the word. Nothing of importance occurred to encourage us that God would revive his work, until January. The latter part of this month and the first of the succeeding, it was evident that God was moving with the still voice of his power on the minds of many. Most of my time was spent in preaching and visiting from house to house, enforcing on Christians the importance of awaking out of sleep and calling on God fervently, and in endeavouring to impress on the minds of sinners the importance of making peace with God, and being reconciled to him through the blood of Christ. Inquiring meetings were appointed. There were but four serious inquirers at the first, but the number increased to about sixty. I think none indulged a hope in Christ until the latter part of February. The little cloud was now evidently seen to arise and overspread the heavens, but fearing that hopes now so highly raised might not be realized, and that the gathering clouds would all be scattered with but a few drops of rain, it was suggested to the church that they should set apart a day for fasting and prayer. At-

cordingly, Thursday the 4th of March, was appointed. The day was unusually pleasant for the time of the year. In the morning a discourse was delivered on the importance of prayer, &c. The afternoon was spent in solemn prayer and exhortation. It was a day on which memory will ever dwell with delight. The oldest professors of religion said they never saw such a day before. It was so solemn that many were constrained to say, "The Lord is in this place, and I knew it not." No human tongue or human pen can adequately describe the events of this interesting day. There was a general attendance of church and society. Old professors acknowledged to their brethren and the world, their backslidings from God, and the stumbling blocks they had laid in the way, while the tears of penitence flowed freely. It was such a time as I never before experienced. It appeared that the people of God did not fast and pray in vain; we trust some souls were this day pricked in their hearts. The work now spread rapidly. It is worthy of observation that there was no unpleasant noise, and no instance of confusion or wild enthusiasm apparent. Although our evening meetings, held in a school house, were crowded, and many could not be seated, yet such was the silence, that the place more resembled the tomb, than the place of the living. Even the sigh of the heaving bosom, and the groan of the broken heart were rarely to be heard. From this time, more or less indulged a hope every week. The greatest number of persons, I think, who indulged a hope during any one week, was 14. This work bore down all opposition. The principles of the Moralist, Universalist, &c. were no more before the Spirit of God, than dry stubble before the flames. Like a mighty torrent it appeared to bear down every thing before it. All classes of people have been subjects of the work. In April,

we were called with joyful hearts to visit the place where was much water. The 16th inst. Brother Briggs baptized 14. Lord's day, May 2d, brother Butler baptized 8. Lord's day, May 16, brother Briggs baptized 18. Lord's day May 30, brother Chessman baptized 8. Lord's day, June 20th, Dr. Chapin baptized 11. This was a solemn day, and will not soon be forgotten. Thirty-seven came forward to receive the right hand of fellowship; 17 males and 20 females of from 14 to 50 years of age; fathers and mothers, brothers and sisters, husbands and wives. Lord's day, June 27th, brother Butler baptized seven, two males and five females, all young people. Thus 66 have followed their divine Saviour into the liquid grave. Some went to the water doubting and with a heavy heart, who came away rejoicing in the salvation of God. Thirty-one of this number were males, thirty-five females, and fifteen were heads of families. More have indulged a hope who have not been baptized. The work is still progressing and spreading. [Wat. Int.]

EXTRACT OF A LETTER TO A FRIEND IN WASHINGTON CITY, DATED

Stevensonville, (Virginia,) July 31, 1824.

Dear Brother,

We have been greatly blessed in this vicinity for the last two months with a revival of religion. More than 200 have already been added to the different churches in our denomination, and the work seems to be spreading in every direction. I was at a baptizing on Sunday last on the Rappahannock river, where I saw 91 buried in the liquid grave. May the work continue to spread until it shall cover the whole earth.

Yours truly,

JOHN BAGLEY.

Obituary.

REV. EBENEZER SMITH.

EXTRACT OF A LETTER FROM REV.
E. TUCKER, TO ONE OF THE ED-
ITORS, DATED

Fredonia, July 12, 1824.

Rev. and dear Sir,

At the special request of the late
Editor EBENEZER SMITH, a short time

since, it now becomes my duty to state to you that he has gone to receive his reward. He breathed his last on the morning of the 6th of July. Since April he has been gradually declining. At the first he seemed a little uneasy at being confined to his house; his great anxiety was to preach as long as he lived,

but he soon became convinced that his work was done; and resigned to the will of God, he commenced examining himself closely. The result was the fullest and firmest confidence in the doctrine of grace, and a holy satisfaction of his union to Christ. Grace, grace, was his theme as long as he lived.

And here I cannot deny myself the pleasure of making an extract from his journal, dated October 4, 1823.—“I am this day eighty-nine years old; have tried to preach the gospel sixty-nine years and ten months; have been an ordained elder in the Baptist order, sixty-two years and six weeks; and have travelled and preached in seven of the United States. I have been called in the course of my life to defend the liberties of the Baptists in the State of Massachusetts, to plead their cause before the General Court in Boston, before a Justice of the Peace, before the Court of Common Pleas, and before the Supreme Court; and having obtained help of the Lord, I continue to this day. Although my bodily strength decays, I am favoured with the clear use of my reason and understanding. The things of religion, the truths that I have tried to preach, the ordinances of the gospel, and the order of building up the visible church, appear to be a divine reality, and that it is safe to die in the belief of these truths. But when I look into myself, what a poor, sinful, imperfect creature! I cannot find any thing that I have done to plead before a holy God. But I have hope through a Saviour's merits. If God

can, consistent with his own glory, shew mercy to such a poor sinner, I am safe, otherwise I am lost; but here I am, resigned to the will of God.—Lord, it thou hast any more work for me to do, give me strength to do it; if not, do with me as seemeth good in thy sight.”

Under date of March last, he writes as follows: “Two persons, who heard me preach my first sermon in November, 1753, were present to hear my last sermon in November, 1823, which completed 70 years of my ministry.”

This I think a very extraordinary circumstance, particularly when we understand that the last sermon was delivered about 500 miles from the place where they heard the first. These persons were also both present at his interment.

During the last days of his illness, his mind was very clear, and very happy in prospect of death. He was exercised with but very little pain, and his heavenly Father seemed carefully and tenderly opening a passage for the flight of his immortal spirit, which took place the morning before mentioned, without a struggle or a groan.—Thus did Elder Ebenezer Smith come to his grave in full age, like as a shock of corn cometh in in his season. The text, which while living he selected for discussion at the time of his interment, was the 7th and 8th verses of the 13th chapter of Hebrews.

I would further state, that since Elder Smith has lived in this region, he has endeared himself to all the friends of religion, as a faithful and devoted servant of the Lord.

LOSS OF THE SHIP EDWARD NEWTON.

Our readers will recollect that this is the ship in which Mrs. Judson and Mr. and Mrs. Wade sailed for Calcutta in June, 1823. This circumstance will give an additional and painful interest to the following afflicting account of her loss in a letter from Capt. Bertody, her late commander, to the owners in Boston.

St. Phillip de Benguela, March 12, 1824.

Gentlemen,

I have the painful task to perform of giving you an account of the destruction of the Edward Newton by fire. The impression forces itself upon me, and I cannot help remarking, the great mercy of God in our preservation through the

perils of a boisterous ocean in open boats, and finally, when our case seemed hopeless, and death (either by sword or famine,) appeared inevitable, by our sudden and unexpected deliverance into the hands of civilized and hospitable people.

I will endeavour, as well as the bewildered state of my faculties will admit, to give you some particulars of this distressing affair. I left Calcutta on the 15th of December; Madras and Pondicherry on the 28th of the same month—had rounded the Cape of Good Hope, and was making the most of a fair wind, with the prospect of a short passage, when, on the 20th of Feb. in lat. 29 S. long. 10½ E. this dreadful calamity befel us. On the day above mentioned, at half past 5 o'clock in the evening, smoke

was discovered issuing from beneath the cabin deck, through the apertures of the run scuttle, which being instantly removed, discovered the ship to be on fire. Every exertion was made to smother the flames, but all to no purpose, as by opening the hatch it took vent, and fanned the flames, which rushing furiously up, filled the cabin, and obliged us to retreat or perish where we were. The fire followed us so closely and spread so rapidly under deck, and the thick sulphureous smoke produced by burning saltpetre, having penetrated every part of the hull, we gave up all hope of saving the ship, and turned our attention to the preservation of our lives; and it was by the greatest exertions only that the boats were got out, and that we escaped sharing the fate of our ship. It does appear almost incredible, but it is no less true, that in fifty minutes from the time the discovery was made, we were all in the boats, and the ship in one general blaze, even to the royal mast heads. The flames from aft rushed along the main deck with such impetuosity, that the instant the launch struck the water, a lady passenger, with three children, (one an infant) were actually caught up and thrown into her. There was no possibility of getting below after our first retreat from the cabin; consequently not an article could be saved, either of wearing apparel, papers, or any thing which could serve us as food. Every thing of the stock kind was also devoured by the fire during this scene of distress and confusion. We may surely account it a providential circumstance, that we saved the only cask, containing 12 gallons of water, all the others being under deck; with which, and a bag containing 15 lbs. of bread with a basket of potatoes, we pushed off from the ship, being at the time so entirely enveloped in smoke, as not to be able to discern each other in the same boat. After pulling off, we remained at a short distance to windward, with all eyes fixed on the shocking scene before us. The flames had now got possession of every part of the hull, and had ascended the masts as before stated to the royal mast heads—the whole presenting one solid body of fire—the dense columns of smoke shooting up and mixing with the clouds—a scene sufficient to appal the stoutest heart. At half-past 6 o'clock, our goodly ship being dismantled, and burnt to the lower deck, (which had previously blown up) disappeared, and sunk, and nothing remained of her except a few floating fragments of burnt spars. Night closed the

scene, and left us to realize the misery of our situation. There remained no hope of obtaining any thing that might float from the wreck. All the provisions being below, were destroyed with the ship, and our small stock threatened us with starvation. We had therefore no time to lose, but to make every possible exertion to reach the coast of Africa; and with the help of two pieces of burnt sails, and a compass, without charts, or covering of any description, except what we stood in, we shaped our course (as we supposed) for the nearest point of the Continent, in boats—myself, Mrs. Nixon and children, and ten men in the launch, the officers and three men in the other. Strong southerly winds and a northerly current, greatly protracted our passage, and prevented our making the coast until the 29th. We saw the land, coast of Caffraria, in lat. 19 S. a dreary, sterile coast, inhabited by wild negroes and wild beasts, and presenting to us nothing but mountains of burning sands, and, on the sea coast affording no fresh water. To have landed here, would doubtless have been fatal to us all; and notwithstanding we were reduced by thirst to a state bordering on desperation, our reason still prevailed, and we had the fortitude to keep the sea with the land in sight—and after suffering all that human nature could endure during twenty days, in the boats, we arrived on the 10th inst. at this settlement, and were received by the Governor in a most kind and hospitable manner, whose generous and unremitted exertions to supply our wants, and render our situation comfortable, do honour to himself, and entitle him to our lasting gratitude.

Since my arrival here, I have interrogated the ship's steward respecting the immediate cause of this sad affair. I mean not to impute to him a design to destroy the ship. I believe the act of setting fire to have been accidental; but his own confession to me, proves him to have been guilty of a most unpardonable breach of trust, in disregarding a well known, long established order from me, prohibiting the use of lights in the magazine in any case. He states, that not readily finding an article he was in search of, he took advantage of my absence, and ventured to use a lantern; and there remains no other conclusion, but that fire was communicated in this way to a quantity of straw used for stowage of bottles.—This took place at 4 o'clock, and the discovery was not made until half past 5. By this time, the fire, as it proved, had communicated with the

hold, and no doubt the whole after part of the ship was burning when the smoke was first discovered.

The constant burning heats of the sun to which I have been exposed, during the days of suffering in the boats, has so affected my eyes, that it is with the greatest pain and difficulty that I see to write, and I find myself obliged to omit many particulars, which if added, could have no other object than to swell the list of our past sufferings, which, through the great mercy of God, seem for the present to have ended.

We are here well fed and comfortably lodged, and gradually recovering ourselves, with the promise of being shortly furnished with a passage to the Brazil.

Mrs. Nixon, the lady passenger before mentioned, is the widow of an officer of the king's 44th regiment, now in Bengal, a native of Halifax, for whom our friend,

Mr. Newton, at Calcutta, interested himself to procure a passage to America.

Gentlemen, your obedient servant,

A. BERTODY.

*Monies received by the Treasurer of the
Mass. Baptist Education Society.*

1831.				
Jan. 10.	By Cash, interest of Stock,	-	90.00	
23.	do. do.	-	30.00	
April 6.	do. do.	-	90.00	
20.	do. do.	-	63.00	
July 10.	do. do.	-	93.00	
Aug. 7.	By donation from Bap. Ed. Soc. of the Woodstock Association,	-	65.00	
			<u>\$521.00</u>	

Clothing, &c. from do. \$73.25.

E. LINCOLN, Treas.

The Treasurer of the Evangelical Tract Society has received Ten Dollars from the Female Mite Society of Warren, (R. I.) to constitute their Pastor, Rev. John C. Welsh, a life member of the Society.
Aug. 21, 1834.

Poetry.

WHAT IS TIME?

I ask'd an aged man, a man of cares,
Wrinkled, and cur'd, and white with hoary hairs;
"Time is the warp of life," he said, "O tell
The young, the fair, the gay, to weave it well!"

I ask'd the ancient, venerable dead,
Sages who wrote, and warriors who bled;
From the cold grave a hollow murmur flow'd,
"Time sow'd the seeds we reap in this abode!"

I ask'd a dying sinner, ere the stroke
Of ruthless death life's "golden bowl had broke,"
I ask'd him, What is time?—"Time," he replied,
"I've lost it!—Ah! the treasure!" and he died!

I ask'd the golden sun and silver spheres,
Those bright chronometers of days and years;
They answered, "Time is but a meteor's glare,"
And bade me for eternity prepare.

I ask'd the seasons, in their annual round,
Which beautify or desolate the ground;
And they replied, (no oracle more wise)
"Tis folly's blank, and wisdom's highest prize!"

I ask'd a spirit lost: but, O the shriek
That pierc'd my soul! I shudder while I speak!
It cried, "A particle! a speck! a mite
Of endless year, duration infinite!"

Of things inanimate, my dial I
Consulted, and it made me this reply;
"Time is the season fair of living well,
The path to Glory, or the path to Hell."

I ask'd my Bible, and soothinks it said,
"Time is the present hour, the past is fled;
Live! live to day! to morrow never yet,
On any human being, rose or set!"

I ask'd old Father Time himself, at last;
But in a moment he flew swiftly past;
His chariot was a cloud, the viewless wind
His noiseless steeds, which left no trace behind.

I ask'd the mighty Angel who shall stand
One foot on sea, and one on solid land;
"By heaven's great King I swear the mystery's o'er!
Time was," he cried—"but Time shall be no more!"

JOSHUA MARSDEN.

THE
American Baptist Magazine,

AND

Missionary Intelligencer.

NEW SERIES.

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NOVEMBER, 1824.

VOL. IV.

Biography.

MR. JOSEPH WADSWORTH.

Messrs. Editors,

In the Christian Watchman of the 27th of March last, I observed a mere notice of the death of Mr. Joseph Wadsworth, a member of the Junior Class in Brown University. Being intimately acquainted with him, and feeling deeply affected with his death, I was desirous that something more of him should be known. As no one else has given a more full account of his life and death, I now forward to you a few particulars respecting him, which I think will be interesting to the friends of religion. *A Friend.*

MR. JOSEPH WADSWORTH, the subject of this notice, was the son of Mr. John Wadsworth, of Barre, (Mass.) He was born in the month of Aug. 1800. He lived with his father, so far as I know, till 1816, when he went to Grafton to labour in a factory, owned and conducted by some of his relatives. When he came to Grafton he was a thoughtless youth, having never been taught the fear of the Lord. At the time of his arrival in that place, God was graciously pouring out his spirit on the people. A letter from the minister, who resided at the time in Grafton, to the writer, after giving the particulars last stated, proceeds, "Thus he was providentially brought to that place where the Lord met him. I think he was made a subject of grace in the latter part of the revival. His convictions were deep and pungent, expressed rather by the serious counte-

nance and the falling tear, than by words. When he was brought to hope in the Saviour, his calmness, attachment to the people and worship of God, his deep humility and hearty relish for religious instruction, convinced us that he was born of God. While under conviction, and during the first part of his religious course, he was far from being talkative and forward. I have an impression that he early found, from the opposition which he met, that religion is by no means congenial with the feelings of the natural heart. As he delayed making a profession of religion for some time, we feared he would be turned aside from the simplicity of the truth; God, however, in his own time, brought him forward to the church. At a certain time, I recollect I had unusual freedom in speaking from these words, "Fear God." This was blessed to him; he now felt

that, in order to fear God and keep his commandments, he must be baptized. He conferred no longer with flesh and blood; and I had the pleasure of waiting on him in the sacred ordinance of baptism, Lord's day, Sept. 7, 1817. After this he appeared evidently to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. He became more free in religious conversation, and useful in the church. We regarded him as a most amiable, pious, and promising youth. He went steadily forward in the christian course till he went to reside with you." The writer of this article recollects to have heard him relate some of his exercises while under conviction, which evince the same deep depravity which characterizes every human heart. After his attention was arrested, he made great exertions to rid himself of his impressions. For this end he visited much company, and joined in their sports and wickedness; but when these scenes were finished, and he was alone, he found himself greatly troubled. Thus the Lord found him going astray, and led him by a way which he had not known.

He continued in Grafton, discharging his duties to his employers and to the church of God with fidelity and acceptance, till Sept. 1819, when he came to this place for the purpose of commencing study. His deep humility, his fervent piety, and the delight he evidently had in the people and worship of God, will not soon be forgotten by those who then had opportunity to know him. Although a youth, he often spoke and prayed in our religious meetings, and so apparent was it, that he himself deeply felt what he said, that all who heard him felt. He seemed constantly to live under the influence of the fear of God. Such were the feelings with which he

first applied himself to study. His first object was to prepare himself to teach school; hence he commenced with such studies as were necessary to fit him for that employment. He immediately discovered a more than usual aptitude for learning. He easily committed to memory, and looked into any difficult thing with a kind of intuition. He taught a school the following winter in this town to remarkable acceptance, though the people where he taught were little inclined to religion, and he shunned not to teach the fear of the Lord. In the mean time it was ascertained that he wished to obtain an education for the purpose of better preparing himself to discharge the duties of the christian ministry, as that was the work to which he and others thought the Lord had called him. His father was able to assist him, but at that time not inclined. At the close of his school, he visited his father, and, from the favourable testimonials of the capacity and amiableness of his son, and from his unassuming carriage towards him and his mother, he was induced to permit him to commence his preparation for college. On his return, he discovered the tenderest concern for his parents, and much gratitude to them and to God for the opportunities he was permitted to enjoy. He entered on his studies as one who loved them, and who expected to give an account for the privileges with which he was favoured. He did nothing superficially; whatever he did, he did well. The accuracy with which he recited his lessons, ever made it a pleasure to hear him, and evinced that his chief object was not, (as is too often the case,) to get over the recitations, but to perform them correctly. During the whole time of his residence in the family of the writer, which was the greater part of two years, he

felt a deep interest in all our many and complicated trials, and prayed much for that revival of religion which took place about the time he entered college.

At the annual Commencement of Brown University, 1821, he was admitted a member of the Freshman class in that Institution. While pursuing his studies he obtained an honourable standing in his class, and notwithstanding all the temptations of a college life, he maintained a fair christian character, so that he was most esteemed by those who best knew him. He kept aloof, as every prudent, virtuous young man will do, from the cabals which frequently disturb our colleges; he knew that they were often the sources of serious evils, never of good. He maintained a steady, uniform course of conduct, neither approving the disturbances of others, nor becoming himself an informer. A solemn sense of religion rested on his mind; he expected to give an account. In the winter of 1823 he taught a school in West Greenwich, R. I. partly at the expense of a benevolent female society in Providence. In this employment he acquitted himself to the full satisfaction of his employers. In this school, he made it one part of his business to impart religious instruction; and on the Sabbath he held religious meetings with such of the people as were disposed to attend. In this sphere of action, he was doubtless useful. He ever after felt much interest for the people in that quarter. In the spring of 1823, he returned to college in good health, but in the course of the ensuing summer, he, by some means or other, caught a severe cold, which disabled him a few days, but which was soon so far removed, that he pursued his studies till Commencement. During the vacation, after attending the session of the Warren Association, at Paw-

tucket, he visited this place, and conducted our worship on Lord's day much to the satisfaction of the people. It was evident, however, that his lungs were then disordered, as he spake with much difficulty, and was much fatigued with the exercises. He was, at that time, in a good state of mind. From this place he proceeded to Boston and Salem, and, at the latter place, attended the Boston Association, where he was much interested. It must be remarked, however, that he thought there was too much expense in preparing sumptuous entertainments for the ministers and Christian friends. He fully believed that for all our privileges and blessings we must give an account to God, and hence when he thought any of them improperly used, he remarked it. On his return to college, he caught an additional cold in consequence of being exposed to the damp winds which sometimes blow at that season of the year. After this his lungs became more seriously affected but still he pursued his studies.

About the first of Oct. I visited Providence, and designed to take him home with me, till he should be better; but his health was then somewhat improved, so that he thought it best to continue at college. At the annual Thanksgiving he and another brother from college visited this place, and spent two or three days. I then had a very pleasing and solemn interview with him for the last time. I saw not again that form which had so often interested me. The great business for which he was preparing himself, seemed to be uppermost in his mind, and it was for this chiefly that he wished to live. He continued at college till the close of the term, though many of his friends thought he had better be in circumstances less exposed. He sometimes was too courageous for his own good;

this probably induced him to stay longer at college than he ought to have done. The vacation, he spent at his father's in Barre. His complaints grew upon him, his lungs becoming weaker and more affected; but he, as is often the case, seemed not aware of his danger. At the same time that his body became weaker, his mind seemed to lose its vigor; he appeared like one in dotage. He did not know what he could endure, nor what was best for him; hence he sometimes thought hard of his best friends. Thus that vigorous powerful mind, which was before capable of almost any exertion, by the decays of the tabernacle in which it dwelt, became impaired and imbecile. Although he was evidently declining, yet he was neither confined to his bed nor his room a day. At the commencement of the spring term at college, he thought he should soon be able to return, and made his calculations accordingly. The morning preceding that on which he died, he arose, shaved himself, and wished to go to Grafton, 30 miles, as there had fallen the night before a snow which made it comfortable sleighing. But his friends thinking it not prudent, he was so much disappointed and grieved that he wept. As a substitute for what he so much desired, his mother rode with him to a neighboring town about five miles, to visit some of his friends. He appeared to enjoy the visit, and during his absence expressed to a young man of his acquaintance, that he had no choice whether to live or die. At evening he returned, took tea with the family, and retired to his room, where he was accompanied by his sister, a pious young woman, till about eleven o'clock. He then desired her to leave him, as he did not wish to be disturbed in his rest, and requested her not to

come into the room till morning. But she, perceiving him more exhausted and feeble than usual, and of course feeling unusually solicitous for him, went into his room between three and four in the morning, when she found him failing. He said he was faint, and asked for food and drink. He however took nothing, except a little water, soon seemed lost, and before sunrise closed his eyes in death. Thus on Friday morning, March 19, his spirit left the world, we doubt not for endless rest. On the Sunday following, his remains were committed to the earth, to rest in hope till the resurrection of the just. The news of his death was a painful event to all his friends. To his many friends in this place it occasioned great sorrow of heart, which was evinced by the many tears which were shed. The circumstance was noticed by an appropriate discourse the Lord's-day following.

The outlines of his character may be learned from this brief view of his life and death; but there are a few more things which it is proper to say. Our brother had many excellent traits of character, but there was one which candour compels me to mention, not of this sort. He was too apt to look at the bad side of things. This grew partly out of his constitution, and partly out of his early habits. Instead of observing whatever was good in a person or thing, his eye more readily rested on the faults, and with his frankness he would state what he saw. The writer would not by these remarks commend undistinguishing flattery, that would be an opposite fault; he thinks it always best to look at the good, unless some advantage can be obtained by regarding the bad. We hope the mention of this circumstance will lead others to avoid the same thing; and at

the same time we may learn that nothing earthly is perfect. Though this one trait in our brother's character made a shade in it as a whole, yet the bright parts were so much more numerous and conspicuous, that the shade rendered them the more excellent. Firmness distinguished all his plans and movements; he pursued no vacillating policy, nor could he ever be a time-server. What he thought his duty he fearlessly did; hence opposition never appalled him; he met it like a man, and a Christian. In all circles he was known to be the friend of Christ. His views

of the gospel ministry were enlarged, and his interest in the operations of benevolence which characterize the present age, was deep and sincere. He was, in short, a young man of great promise to the church. The providence which has removed him, is now dark and mysterious; but will no doubt appear bright in a future day. An event like this should seriously admonish every minister, and especially every youth preparing for the ministry, to work while it is day, for the night cometh wherein no man can work.

Bellingham, Sept. 30, 1824.

Religious Communications.

ON PUBLIC DEVOTION.

Messrs. Editors,

Permit me through the medium of your pages to notice some defects, which I fear may be too frequently observed in the performance of public devotion.—I will remark,

I. The defects to which those are liable who officiate in prayer.

II. The defects to which they are liable who profess to join in the supplication.

I. Among the defects to which those are liable who lead in devotion I have observed,

1. *Preaching instead of praying.* We frequently hear ministers occupy the time allotted for prayer, in explaining and enforcing truths instead of supplicating mercy for themselves and others, confession of sin and thanksgiving for blessings received. Why should the whole plan of salvation be explained, or the process of a sinner's conversion minutely described in an address to the throne of grace?

2. *Too frequent repetition of the names of Deity.* Repetition sometimes is exceedingly forcible. An instance of this kind occurs in the prayer of Daniel. O Lord, hear! O Lord, forgive! O Lord, hearken and do; defer not, for thine own sake, O my God. But those repetitions may be so frequent as to become injurious to the feeling of devotion. They almost remind us of the heathen reiterations, Oh Baal, hear us! This habit generally originates from want of thought, or of suitable reverence, or from embarrassment, and is continued because we have no sort of apprehension that we have fallen into it. It is always exceedingly painful to an audience.

3. A similar fault, is the constant use of the same epithets and devotional phrases. The expressions, Eternal, most merciful, all wise, ever blessed, unchangeable, almighty, are full of mean-

ing, but the meaning of each is distinct from every other. If we look up to God for protection, it is proper we should address him as the Almighty. If we supplicate him for pardon, it is meet that we should address him as most merciful. He has taught us to address him by these several epithets. But there can be no reason why any one of them should be used exclusively. The needless recurrence of the phrases, "We beseech thee, we pray thee, we entreat thee grant, &c. is a fault of a similar description.

4. Another and still more offensive fault, is, *complimenting creatures while professing to pray to the Creator*. Is it not most irreverent for him who offers the prayer at the conclusion of another's discourse, to extol the ability, zeal, knowledge, and faithfulness of the speaker? And yet in one form or another, more or less disgusting, how often is this done! I know of ministers, whose opinion of another's discourse can always be known by the language in which they offer the concluding prayer. Indeed, so common has this practice become, that many an one has fallen into it, for fear of being suspected of disliking a discourse. On this account, it would probably be better if the minister who preaches, should always pray after sermon himself. I will mention a fact; I hope it is a solitary one. A minister had preached at an Association after several other sermons had been delivered. The minister who prayed at the close of the discourse was lavish in his commendations, and among other things, gave thanks that the good "wine had been kept till the last."

5. Equally odious is an opposite fault—*Insinuations against brethren in the ministry*. This language may be too strong. I would say, then, the expression of

fears, touching their zeal, depth of experience, humility, faithfulness, &c. If I fear my brother in the ministry is liable to danger from conformity to the world, pride, ambition, or the fear of man, ought I to wound his feelings, and destroy the effect of his labours, by suggesting these things in publick, especially in publick prayer to Almighty God? Before a man thus prays for another, he ought most strictly to examine his heart, and inquire whether he be not indulging his own unhalloved passions, under cover of an address to the Searcher of hearts. Ought he not rather, if he wishes his brother's good, meekly tell him his faults in private.

6. *Too much preciseness*, or, in other words, preciseness which is visible, destroys the solemnity of prayer. We would not be understood to recommend slovenliness and inelegance of expression. All we would say is, that when an audience is impressed with the idea that the mind of a speaker is occupied with moulding his sentences by rhetorical rules, their devotion is at an end. And in a word, any thing which betokens a want of reverence in the speaker, produces a want of reverence in the assembly, on whose behalf he is addressing a throne of grace.

7. Lastly, I may be permitted to add, that it is very unpleasant to me to see a minister pray with his eyes open. I do not say that a man may not be devout while praying thus; but I can never divest myself of the impression, that he is seeing every thing about him, and that his mind is divided between his audience and his God.

II. I shall secondly mention some faults to be avoided by those who profess to join in publick supplication.

1. *Inattention*. Many of our people seem to consider prayer

the exclusive duty of the minister, and that they have no concern in it which requires any thing more than merely changing the position of their bodies.

2. *Merely hearing the prayer.* To listen attentively is indeed important. Unless we do this, we cannot possibly be devout. But of what avail is our hearing and understanding, unless we, with our whole heart, join in the petitions, confessions, and supplications presented to the Being whom we worship? We are all in need of pardon. We all meet before God an assemblage of sinners. We all come together signally distinguished by peculiar favours. Is it not meet then, that we should lift up our heart with our hands unto God in the heavens?

3. Another fault too frequently in hearers, is the watching for doctrinal errors, or for improprieties of language or pronunciation. And akin to it, is its natural result, remarking afterwards upon the cold formal prayer, or the eloquent prayer that was offered up. A word to the wise is sufficient. And in closing, allow me to remark, that many of these faults which detract so much from our pleasure in the worship of the sanctuary, might be removed if our friends would be a little more frank. Of most of these we are generally unconscious until we are informed of them by others. Any wise man, especially any Christian, would certainly esteem it an act of kindness to be told of an habit he had acquired, which was injurious to the devotion of a worshipping assembly. Let us then urge upon our brethren to be more free and explicit with each other. Let us all reflect, that we cannot do a christian a greater service than to point out to him how he may be more useful to the church of Christ.

THE GOOD OLIVE.

Romans xi. 17—21.

And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches. But if thou boast, thou bearest not the root; but the root thee. Thou wilt say then, The branches were broken off that I might be grafted in. Well, because of unbelief they were broken off; and thou standest by faith. Be not high minded, but fear. For if God spared not the natural branches, take heed lest he spare not thee.

THIS Allegory has excited much inquiry, and various expositions have been given of it; among which, the following is humbly submitted for consideration. The points to be considered are,

I. The olive-tree.

II. The natural branches; and why so called.

III. The breaking of them off; and how they were broken off.

IV. The grafting in of the wild olive.

1. The olive tree.

If we say the *good olive tree* is the Jewish national church, as say some; or that it is the *visible gospel church*, as say others, we are involved in some difficulties. Indeed there seems to be no necessity of saying either. For if the *good olive* represents a church, it would seem, the *wild olive* should represent a church also, though of a different character. And then it may be asked, out of what church were the Gentile believers taken?

The true servants of God, for their beauty and usefulness, are represented by the olive tree. (Ps. lii. 8.) But I am as a green olive-tree in the house of God. Joshua and Zerubbabel are said to be two *olive branches*. (Zach. iv. 12.) And that succession of

faithful witnesses, who prophesied in sackcloth during the dark reign of Antichrist, are said to be two olive-trees: called two, because two is a legal number to establish the truth. (Rev. xi. 4.)

If we say that the *good olive-tree* is intended to represent that succession of holy persons, which existed in the nation of Israel from Abraham to the time the Apostle wrote this epistle, it will lead to a more intelligible view of the whole subject. That there was such a body, or succession of persons, distinguished from the great body of the nation, both in the Old and New Testament, is taken for granted. And that this is intended, will plainly appear, if we carefully observe the scope of the Apostle's argument through a great part of this epistle.

He shows the total and universal corruption of both Jews and Gentiles. (Chap. iii. 9.) And that such only as possess true holiness are of the true Israel, and of the true circumcision. (Chap. ii. 28, 29.) He is not a Jew, who is one outwardly; neither is circumcision outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart; in the spirit and not in the letter; whose praise is not of man, but of God. And while he bewails the state of that nation, through whom they had received the lively oracles of divine truth, and of whom, concerning the flesh, Christ came, he takes consolation, that the word of God had not been without effect in that nation. And that Israel, according to the true intent and meaning of the scriptures, should realize all the precious things contained in the promises, notwithstanding the infidelity and overthrow of the great body of the nation. For they are not all Israel that are of Israel; neither

because they are the seed of Abraham are they all children; but in Israel shall thy seed be called. That is, they that are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed. (Chap. ix. 6, 7, 8.) Such, like Nathaniel, are Israelites indeed. (John i. 47.)

But in this chapter, from which this passage is selected, our attention is more particularly invited to this subject. *I say then, hath God cast away his people?* God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. Himself was an instance of the faithfulness of God toward his people, which he foreknew, and foretold by the mouth of the prophets. And to illustrate the subject, he brings God's faithfulness and care over his people in the time of that great apostacy in the reign of Ahab. (1 Kings, 19.) I have reserved unto myself seven thousand men who have not bowed the knee to the image of Baal. The above account was considered to be applicable to the then present time. Even so, now there is a remnant according to the election of grace. From this, it appears, that this holy generation is a prominent part of the writer's subject, and that he clearly distinguishes it from the merely literal seed of Abraham; as being the true circumcision; true Israel; children of God; and of the promises; the election; the first fruits; the root; and at last, the olive-tree.

2. The natural branches; and why so called

With this family of God, *Israel*, according to the flesh, had a natural relation; as both descended from one grand progenitor, viz. Abraham, who, as he

was a saint, had a two-fold relation to his believing posterity, natural and spiritual. And by virtue of their relation to him, the godly and ungodly of that family had a relation to each other. So the Apostle styles the unbelieving, *my brethren, my kinsmen, according to the flesh.* (Rom. ix. 3.) But in this sense, Ishmael and his descendants, as well as the other branches of Abraham's family, had a relation to his godly seed. But,

2. The mere natural seed of Abraham had an ecclesiastical or covenant relation to the godly of that nation, as they were constituted into a church at Mount Sinai in gross. As appears from Deut. xxix. 10, 11. Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is within thy camps, from the hewer of thy wood, to the drawer of thy water, that thou shouldst enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day. It is most evident, that they were not, as a nation, true saints, nor the greater part of them; neither did Moses view them as such, for, said he, in the fourth verse, Yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day. And yet it would be absurd to deny, that there were any who truly knew and loved God. And thus, a covenant relation was formed; and a bond of visible union between the believing and unbelieving children of Abraham. It was, indeed, a high honour, and calculated for the greatest advantage to the unbelieving, to be permitted to stand in covenant

relation, and to enjoy visible privileges with believing Israel. Yet as the root and trunk support the branches, so the holy seed were the treasure, from which the nation was preserved. (Isa. vi. 13) *As a teitree, and as an oak, whose substance is in them when they cast their leaves; so the holy seed shall be the substance thereof.* This visible relation must continue until the promised Messiah is brought forth; that the true Israel might be gathered under him, as their spiritual head. (Isa. lxxv. 2.) *Thus saith the Lord, as the new wine is found in the cluster, and one saith, destroy it not, because a blessing is in it; so will I do for my servants' sake, that I may not destroy them all.*

This same prophet saith in the 14th verse, Ye shall leave your names for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name. Thus it appears, that the connexion in the enjoyment of visible privileges, between the natural and unbelieving branches must be broken off. It remains, then, to show,

3. How they were broken off.

It appears they were broken off by some act of God's. The expression, *if God spared not the natural branches;* and this also, Behold, therefore, the goodness and severity of God: On them that fell, severity—shows that they were cut off by some act of God's; they were indeed broken off because of unbelief; but the reason why, and the act by which they were broken off, should be considered distinctly. They had long abused their exalted station as God's covenant people, and the privileges of a visible connexion with the true sons and daughters of the Lord Almighty. Indeed, they could never long live in peace with

the family; but, Ishmael-like, were often found mocking the true heirs of the promise. And, to crown all, through unbelief, they rejected the *Lord of life and glory*. It was high time the sons of the bond woman were cast out; but not cast out of the world, nor cut off from the land of the living; for if they continue not in unbelief, they shall be grafted in again. Nor could it be the destruction of their city and their dispersion, for then, how were the Gentile believers grafted in their room?

But it was by that sovereign and righteous act of God, by which he abolished that covenant which connected the whole nation of Israel in one body, or visible church, whether believers or unbelievers; and established a new covenant according to which, none were to have a visible standing in his church, or enjoy its privileges, but upon principle of faith in Christ. (Jer. xxxi. 31, 32.) Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers when I took them by the hand to lead them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. The writer of the epistle to the Hebrews quotes this same passage (Chap. i. 8.) as having received its accomplishment. (13 verse) In that he hath said a new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away. And that a dissolution of that covenant, was a casting of them (the literal seed as such) away. (9th verse) Because they continued not in my covenant, and I regarded them not, saith the Lord. This covenant which

had been their beauty and their stay, was now broken on God's part, as he had predicted by Zechariah xi. 19. And I took my staff, even *beauty*, and cut it asunder, that I might break my covenant with all the people. Consequently, upon this, follows the dissolution of that visible brotherhood, that existed upon the principles of the first covenant between the believing and unbelieving Israelites, represented under the appellation of Judah and Israel. (14 verse) Then I cut asunder mine other staff, even *bands*, that I might break the brotherhood between Judah and Israel. Of this change of things, John the forerunner of Christ, advertized them. (Matt. 3, 9) And think not to say, we have Abraham to our father, &c. Now the axe was to be laid to the root of the trees, and every unfruitful tree of the Jewish vineyard was to be cut down, that others might be grafted in bringing forth fruit. And that the Lord was at hand, that would sever the righteous from the wicked of that nation as the wheat is separated from the chaff. And while the wicked should be visited with exemplary punishment, the righteous should be gathered into one body into the gospel garner. This discriminating principle of the New Testament covenant or law, was highly displeasing to those, who, while they boasted of their high extraction, and as being the disciples of Moses, sought justification, as it were, by the deeds of the law, and were cut off because of unbelief. To illustrate this point, suppose a constitution of a mission society should be adopted, which should embrace all persons who should subscribe and pay to its fund, annually, one dollar. Consequently, believers and unbelievers are joined together in the same body politic.

But, as the objects of the society are evangelical, it is found, that the infidel part are inclined to abuse their privileges, and to thwart its design; consequently, by proper authority the constitution is rendered null, and a new one adopted, which required, among other things, a profession of faith in Christ as a condition of membership, which all the believers of the first society readily accepted; but the others, remaining in unbelief, are separated from those who used to be joined with them in the enjoyments of privileges and in the transaction of business. But as bodies politic are distinguished by these constitutions, the latter is considered a new society. And it may be said, by the abolition of the old constitution and the adopting of the new, unbelievers are cut off, or cast away; yet not so but that they may be grafted in again if they believe. Thus hath Christ abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, (or church) so making peace betwixt Jewish and Gentile believers, and hath reconciled both unto God in one body by the cross. (Eph. ii. 15, 16.) Into this olive-tree, the Gentiles, who were cut out of the olive which was wild by nature, were grafted contrary to nature. It was as contrary to the nature of the Jew to receive the gospel as to the Gentile. But by the term *nature*, we are sometimes to understand education, custom, or habit. And as these Jews had been long taught the true God, and professed to believe in a Messiah, and had been habituated to the worship of the true God, it were much more natural to suppose they would have accepted the Saviour, and come under his government, and have made a part

of his kingdom, and have enjoyed the privileges signified by the fatness of the olive-tree. But the case of the Gentile was the very reverse of this; their gods, their worship, professions, and habits, were all opposed to even the form of godliness.

How wonderful, that from this wild uncultivated forest, branches should be cut out and grafted into the church of the first born, to partake of the root and fatness, *i. e.* of all the privileges and liberty of the sons of God!—while so great a part of the nation to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, &c. are broken off because of unbelief! Since we, Gentiles, are so much indebted to them as the channel through which blessings the most precious have descended down to us, how ill it becomes us to boast over them. Rather let us fear, least through our abuse of gospel privileges, we lose them; and at the same time, devoutly pray, that the Jews, with the fulness of the Gentiles, may soon unite to crown Jesus Lord of all. M.

SCRIPTURE ILLUSTRATIONS.

(Selected from the Journals of Messrs. Fisk and King, Missionaries.)

Cedars of Lebanon.

1. Taking a guide, we set out for the Cedars, going a little S. of E. In about two hours we came in sight of them, and in another hour, reached them. Instead of being on the highest summit of Lebanon, as has sometimes been said, they are situated at the foot of a high mountain, in what may be considered as the area of a vast amphitheatre, opening to the W. with high mountains on the N. S. & E. The cedars stand on five or six gentle elevations, and occupy a spot of ground about

three-fourths of a mile in circumference. I walked around it in 15 minutes. We measured a number of the trees. The largest is upwards of 40 feet in circumference. Six or eight others are also very large, several of them nearly the size of the largest. But each of these was manifestly two trees or more, which have grown together, and now form one. They generally separate a few feet from the ground into the original trees. The handsomest and tallest are those of two or three feet in diameter, the body straight, the branches almost horizontal, forming a beautiful cone, and casting a goodly shade. We measured the length of two by the shade, and found each about 90 feet. The largest are not so high, but some of the others, I think, are a little higher. They produce a conical fruit in shape and size like that of the pine. I counted them and made the whole number 389. Mr. King counted them, omitting the small saplings, and made the whole number 321. I know not why travellers and authors have so long and so generally given 28, 20, 15, 5, or 7 as the number of cedars. It is true, that "of those of superior size and antiquity," there are not a great number; but then there is a regular gradation in size, from the largest down to the merest sapling. One man of whom I inquired, told me that there are cedars in other places on Mount Lebanon, but he could not tell where. Several others to whom I have put the question, have unanimously assured me that these are the only cedars which exist on the mountain. They are called in Arabic *Ary*. The Maronites tell me that they have an annual feast which they call the Feast of the Cedars. Before seeing the cedars, I had met with an European traveller who had just visited them. He gave a short

account of them, and concluded with saying, "It is as with miracles; the wonder all vanishes when you reach the spot." What is there at which an infidel cannot sneer? Yet let even an infidel put himself in the place of an Asiatic passing from barren desert to barren desert, traversing oceans of sand and mountains of naked rock, accustomed to countries like Egypt, Arabia, Judea, and Asia Minor, abounding in the best places only with shrubbery and fruit trees; let him, with the feelings of such a man, climb the ragged rocks, and pass the open ravines of Lebanon, and suddenly descry among the hills, a grove of 300 trees such as the cedars actually are, even at the present day, and he will confess that a fine comparison in Amos ii. 9, "Whose height was as the height of the cedars, and he was strong as the oaks." Let him after a long ride in the heat of the sun, sit down under the shade of a cedar, and contemplate the exact conical form of its top, and the beautiful symmetry of its branches, and he will no longer wonder that David compared the people of Israel, in the days of their prosperity, to the "goodly cedars." Ps. lxxx. 10. A traveller, who had just left the forests of America, might think this little grove of cedars not worthy of so much notice, but the man who knows how rare large trees are in Asia, and how difficult it is to find timber for building, will feel at once that what is said in Scripture of these trees is perfectly natural. It is probable that in the days of Solomon and Hiram there were extensive forests of cedars on Lebanon. A variety of causes may have contributed to their diminution and almost total extinction. Yet, in comparison with all the other trees that I have seen on the mountain, the few that remain may still be called "the glory of Lebanon."

Snow of Lebanon.

Left Besharry early in the morning for Balbec. Passed near the cedars, and then ascended the mountain east of them. We saw on our left hand, what I take to be the highest summit of Lebanon. It has often been asserted that there is snow on Mount Lebanon during the whole year. We wished to ascertain the fact. As the heat of summer was now past, we concluded that if we could find snow in October, it was not likely to be wanting at any season of the year. On reaching the summit of the mountain, therefore, we left the road, and turned north, in a direction which our guide said would carry us to snow. After riding without a path, and over very bad ground for about an hour, we came to a little valley opening to the south east, in which the snow was about two feet deep. In another valley near it, there was a still greater quantity. In the course of the day we saw snow at a distance in several other places. I strongly suspect, however, that mariners often mistake the white rock of the mountain for snow. At only a short distance it has precisely the same appearance.

Returning from the snow to the road, we pursued our way down the mountain to Ain el Ata, (the fountain of Ata) where is a fountain of good water, and the ruins of an old village.

Ruins of Tyre.

On the 6th our travellers spent some time in surveying the ruins of Tyre.

We set out from the north side of the village, and rowed some distance from land around the west end of the island to the south side, till we came near the neck, which now joins the island to the main land. Then we returned,

keeping a little nearer to the land, though we could not approach very near on account of the waves which ran high, and the rocks and shoals with which the island is surrounded. (I say *island*, referring to what it was formerly.)

During our excursion, we saw a vast number of columns, at a considerable distance from the land, and some of them ten or fifteen feet under water. In some places we saw eight or ten lying in a row near each other; and in one place forty or fifty. Of these last, some were above the water, some half under, and others wholly immersed. The shore on the west, in some places, seemed to be lined with them. Those under water, are, for the most part, to be found on the south and the north of the island.

Beyond them, rises above the water what appears, at a distance, to be a rock, or ledge of rocks. Those on the south we went to, and found them to be, evidently, the remains of an ancient wall, the cement of which has become hard as the stones which are joined to it. Those on the north, we were told, were similar; but our host did not like to go with us, as the waves ran high.

That the island was once of far greater extent than it is now, I have no doubt, both from the appearance of the ancient walls, abovementioned, and from the vast ruins, both of columns and hewn stones, which lie between them and the present island.

That such an immense number of large columns should have been carried and thrown into the sea, merely to get them off from the land, I cannot believe. And had they been transplanted for any military purposes, they would not have been thrown about in such a promiscuous manner. It seems to me most probable, that where the waves of the sea now

roll, once stood beautiful and lofty mansions supported by these majestic columns; so that it may be emphatically said, that Tyre "has never been any more," according to the prophecy of Ezekiel.

Though the present village of Tyre is a handsome little village for this country, and occupies perhaps half the present island, still, compared with what it was once, it is nothing, either in size or in grandeur.

Suppose that, by some disaster of war, the great city of Paris should be laid in ruins—the trees of her Elysian fields and beautiful gardens, cut down; and the statues which adorn them, overthrown and broken in pieces—her fountains of water, stopped up—and the royal palaces razed to the ground; and every high house, and every low house mingled in one common ruin; so that it should become a dwelling place for owls, and for satyrs to dance in. Suppose that, in the course of time, a few Frenchmen should

build up, out of its ruins, two or three hundred houses, one or two stories high, without taste, without order; and an English or American traveller, who has seen Paris as it now is, should happen to arrive there, without knowing beforehand of its destruction: would he not stand in astonishment, and say, "Paris is no more!"

So no man can read the grand description given of Tyre, by the prophet Ezekiel, (chap. xxviiith and xxviiiith,) and then view it as it now is, without confessing, that the Lord of Hosts hath indeed stained the pride of all glory! (Isaiah xxiii, 9th) and that Tyre is no more!

An awful lesson is this to all great mercantile cities, which grow proud of their wealth, and forget the God who has given them prosperity! One day of indignation from the Lord may lay all their beauty in the dust, and sweep them from the face of the earth.

[Miss. Her.

Review.

Hints on Extemporaneous Preaching. By Henry Ware, Jr. Minister of the Second Church in Boston. Boston, Cummings and Hilliard, & Co. 1824. pp. 93.

Which is the best mode of delivering a sermon? Or, to state the question more distinctly, supposing a discourse to have been thoroughly digested, should it be written, and then read from a manuscript—written and repeated from memory—or delivered at once without any intermediate preparation? This question will be found by no means easy of solution, whether we appeal to pub-

lick opinion, to the writers on pulpit eloquence, or to the history of rhetoric. We find a totally different taste to prevail in different countries, in different districts of the same country, and among different denominations in the same district. And again, each mode of preaching can rank among its advocates very judicious writers on the subject of sacred eloquence. And what is still more remarkable, almost equal effects seem at different times to have been produced by each of the several methods to which we have referred. Demosthenes wrote and committed his orations. The French preach-

ers have frequently, with great success, followed his example. Cicero, we believe, generally spoke from premeditation. In this he has been imitated by the most distinguished speakers at the Bar and in the Senate, and by many of the most powerful preachers in the pulpit. And, last of all, President Edwards, who was a very close reader, is said to have, at times, produced as astonishing effects as were ever witnessed upon an audience. The three most celebrated preachers of the present day are Robert Hall, Chalmers, and Irving. Of these, the first preaches extemporaneously, the others are readers, and one of them a pretty confined reader of manuscript discourses.

We are, therefore, by no means certain, whether any universal answer can be given to this question. Some subjects are so purely intellectual as to require throughout the use of the pen. And if they must be written, we see not why they should not be read. We must, however, confess, we have some doubts whether such subjects are fit to be discussed in a popular assembly. Again, other subjects naturally lead us to direct hortatory address; from these it would seem best to speak extemporaneously. And again, much must be known of the native type of a student's mind before an opinion could be formed on the question by which method *he* would produce the most effect. The mind of one man will act most vigorously before an assembly; the mind of another, in his study. Some men, we doubt not, will succeed best by preaching memoriter, others, by preaching extempore; and it may be, that now and then one will succeed best by reading. We are rather inclined to believe, that memoriter preaching is capable of producing the greatest

effect, for this simple reason, that it may be made to combine the compactness and force of writing, with the animation and warmth of unpremeditated address. We have abundant evidence that an industrious man of good sense and fervent devotion may, by either method, profitably discharge the duties of the ministry; while an indolent or lukewarm man, let him adopt which method he may, will be tedious and ineffectual.

Of one thing, however, we have been for some time thoroughly convinced; it is, that extempore preaching has not, in New England, received one half the attention it deserves. It is, without doubt, the most natural, the most manly, and the most convenient manner of addressing a religious assembly. The other modes succeed only in proportion as they approximate to it. And yet here, among the more numerous denomination, almost every man is a reader. Among ourselves, readers are multiplying full as rapidly as we could desire. We sincerely regret to see many of our brethren, who, with suitable premeditation, can preach fluently and acceptably, learning to confine themselves to a manuscript. Why should a man who can walk alone, borrow the aid of crutches? We do not advise our brethren to make any less diligent preparation, for the pulpit. The better they prepare themselves, the better will they preach. They cannot preach too sound sense or too fervent piety. And still more; they ought frequently to write sermons at length, if they would preach well without writing. But though they write their sermons, they surely need not read them. Others there may be, who, after repeated trials, find that they cannot be profitable to an audience by this mode of address. They must be content to use such helps

as they may. But we must say, let every man who can, preach extemporaneously; and let him also endeavour to be a good extemporaneous preacher.

Such being our real sentiments, as might be expected, we hailed with pleasure the appearance of the little book whose unostentatious title stands at the head of this article. We have read it repeatedly, with increasing satisfaction, and really consider it one of the most interesting and valuable tracts on the subject of extemporaneous speaking we have ever seen. The plan of the book is simple, and, with very few exceptions, very well digested. Its style is unusually attractive, we had nearly said fascinating. Sometimes almost gay, at other times deeply serious; always classical, dignified, and perspicuous, it is admirably adapted to communicate interest to a didactic work. The author has made himself familiar with the best writers on the subject of elocution; and, what is higher praise, has subjected their observations to the delicate test of his own acute and deliberate reflection. Where others leave him, he is manifestly able to proceed without them. His observations on the effects of public speaking, have been accurate and extensive; hence his delineations are frequently eminently graphic, and hence on every part of the field, he seems perfectly at home. We always follow him with pleasure, for we immediately perceive that a man of unusual abilities is treating on a subject in which he feels deeply interested, and with which he has made himself thoroughly acquainted.

We remarked another thing in reading this book, with peculiar pleasure. It is the tone of moral feeling by which it is pervaded. The real object of the author seems to be to increase the useful-

ness of ministers of the gospel. This object he pursues with the fearlessness of a man of straight forward integrity. He loses no occasion of inculcating on his brethren the necessity, above all things, of high attainments in personal religion. A few of the last pages of the book are devoted exclusively to this subject, and it is but justice to say, that it is treated in a manner that leaves little to be wished for. We would say more, but we hope to make such extracts as will render more extended remark unnecessary.

Before we proceed to analyze the work, we will make a single suggestion, by which we think the author might improve a subsequent edition. The first and third chapters admit of a very natural division. As 1st. The advantages of extemporaneous preaching, *considered as a mode of addressing an assembly*; and 2d. Its peculiar advantages *to the speaker himself*. The first of these subjects might profitably be expanded, and its considerations more distinctly, and, of course, impressively inculcated. The same remark applies to the third chapter. It might conveniently be divided into 1st. *General Discipline*; and 2d. *Particular Preparation for extemporaneous preaching*. The more systematically a treatise of this kind is arranged, the deeper will be its present impression, and the greater the probability of its being permanently remembered.

We shall now endeavour to lay before our readers an abstract of *Mr. Ware's Hints*, giving as copious extracts as our limits will permit.

The author's view of the claims of this mode of speaking may be best stated in his own words. p. 19.

"All that I contend for, in advocating unwritten discourse, is, that this method claims a decided superiority

over the others in some of the most important particulars. That the others have their own advantages, I do not deny, nor that this is subject to disadvantages from which they are free. But whatever these may be, I hope to show that they are susceptible of a remedy; that they are not greater than those which attend other modes; that they are balanced by equal advantages, and that therefore this art deserves to be cultivated by all who would do their utmost to render their ministry useful. There can be no good reason why the preacher should confine himself to either mode. It might be most beneficial to cultivate and practise all. By this means he might impart something of the advantages of each to each, and correct the faults of all by mingling them with the excellencies of all. He would learn to read with more of the natural accent of the speaker, and to speak with more of the precision of the writer."

The work is divided into three chapters. I. The first is entitled, *Advantages of extemporaneous preaching*. II. *Disadvantages—objections considered*. III. *Rules*.

The design of the beginning of the first chapter is to show, and it does it, as we have hinted, in rather too desultory a manner, that extemporaneous preaching is more impressive, and, in fact, more attractive to all the unlearned, and by far the greater part of the learned in an audience. The following extracts will convey a tolerable idea of his views on this subject.

"There is one mode of address for books and for classical readers, and another for the mass of men, who judge by the eye and ear, by the fancy and feelings, and know little of rules of art, or of an educated taste. Hence it is that many of those preachers who have become the classics of a country, have been unattractive to the multitude, who have deserted their polished and careful composition, for the more unrestrained and rousing declamation of another class." p. 11.

"The object is to address men according to their actual character, and in that mode in which their habits of mind may render them most accessible.

As but few are thinkers or readers, a congregation is not to be addressed as such; but, their modes of life being remembered, constant regard must be had to their need of external attraction. This is most easily done by the familiarity and directness of extemporaneous address; for which reason this mode of preaching has peculiar advantages, in its adaptation to their situation and wants. p. 12.

The truth is, indeed, that it is not the weight of the thought, the profoundness of the argument, the exactness of the arrangement, the choiceness of the language, which interest and chain the attention of even those educated hearers, who are able to appreciate them all. p. 13.

They are as likely to sleep through the whole as others. They can find all these qualities in much higher perfection in their libraries; they do not seek these only at church. And as to the large mass of the people, they are to them hidden things, of which they discern nothing. It is not these, so much as the attraction of an earnest manner, which arrests the attention and makes instruction welcome. Every day's observation may show us, that he who has this manner will retain the attention of even an intellectual man with common-place thoughts, while with a different manner he would render tedious the most novel and ingenious disquisitions." p. 14.

"Every man utters himself with greater animation and truer emphasis in speaking, than he does, or perhaps can do, in reading. Hence it happens that we can listen longer to a tolerable speaker, than to a good reader. There is an indescribable something in the natural tones of him who is expressing earnestly his present thoughts, altogether foreign from the drowsy uniformity of the man that reads." p. 15.

"We have all witnessed this in conversation; when we have listened with interest to long harangues from persons, who tire us at once if they begin to read. It is verified at the bar, and in the legislature, where orators maintain the unflagging attention of hearers for a long period, when they could not have read the same speech without producing intolerable fatigue. It is equally verified in the history of the pulpit; for those who are accustomed to the reading of sermons, are for the most part impatient even of able discourses, when they extend beyond the

the half hour's length ; while very indifferent extemporaneous preachers are listened to with unabated attention for a full hour." p. 16.

Mr. W. then states the advantages of cultivating this art to a speaker himself. These are, 1st. The additional influence it confers upon a preacher. 2d. The multiplied opportunities of usefulness which it enables him to improve. 3d. The mental and moral improvement from the excitement of speaking on religious subjects. 4th. It renders a happy effort more successful, and a failure, at least, to an audience, less irksome ; and, last, it secures to a clergyman much more time for study. From this part we can make but one extract. It is under the third remark.

"Then again the presence of the audience gives a greater seeming reality to the work ; it is less like doing a task, and more like speaking to men, than when one sits coolly writing at his table. Consequently there is likely to be greater plainness and directness in his exhortations, more closeness in his appeals, more of the earnestness of genuine feeling in his expostulations. He ventures, in the warmth of the moment, to urge considerations, which perhaps in the study seemed too familiar, and to employ modes of address, which are allowable in personal communion with a friend, but which one hesitates to commit to writing, lest he should infringe the dignity of deliberate composition. This forgetfulness of self, this unconstrained following the impulse of the affections, while he is hurried on by the presence and attention of those whom he hopes to benefit, creates a sympathy between him and his hearers, a direct passage from heart to heart, a mutual understanding of each other, which does more to effect the true object of religious discourse, than any thing else can do. The preacher will, in this way, have the boldness to say many things which ought to be said, but about which, in his study, he would feel reluctant and timid. And granting that he might be led to say some things improperly, yet if his mind be well disciplined, and well governed, and his discretion habitual, he will do it exceedingly seldom ; while no one,

who estimates the object of preaching as highly as he should, will think an occasional false step any objection against that mode which ensures upon the whole the greatest boldness and earnestness. He will think it a less fault than the tameness and abstractness, which are the besetting sins of deliberate composition. At any rate, what method is secure from occasional false steps ?" pp. 24, 25.

The second chapter is occupied in obviating objections. It is thus commenced :

"It should be first of all remarked, that the force of the objections commonly made, lies against the exclusive use of extempore preaching, and not against its partial and occasional use. It is of consequence that this should be considered. There can be no doubt, that he would preach very wretchedly, who should always be haranguing without the corrective discipline of writing. The habit of writing is essential. Many of the objections which are currently made to this mode of address, fall to the ground when this statement is made.

Other objections have been founded on the idea, that by *extemporaneous* is meant *unpremeditated*. Whereas there is a plain and important distinction between them, the latter word being applied to the thoughts, and the former to the language only. To preach without premeditation, is altogether unjustifiable ; although there is no doubt that a man of habitual readiness of mind, may express himself to the greatest advantage on a subject with which he is familiar, after very little meditation." pp. 37, 38.

To the 1st objection, which asserts that inelegancy of style is the necessary attendant upon extemporaneous preaching, it is answered, that the object of a good style is increased effect ; and a poor style with an earnest delivery produces more effect than a good one without it. And again, that inelegancy of style is, by no means, necessary to extemporaneous delivery. A 2d objection, the want of method, and a 3d, barrenness of thought, are obviated much in the same manner. The 4th objection is, that this

mode of preaching presents too strong a temptation to indolence. To this it is replied, it will not make an *industrious* man indolent; and if a man be not industrious, *writing* of sermons will never render him so.

“As for those whose indolence habitually prevails over principle, and who make no preparation for duty excepting the mechanical one of covering over a certain number of pages—they have no concern in the ministry, and should be driven to seek some other employment, where their mechanical labour may provide them a livelihood, without injuring their own souls, or those of other men.” p. 48.

And lastly it is objected, that a certain *natural talent* is essential to success in extempore speaking. To this the author replies, The deficiency of nature in this as in any other case, may be remedied, and the very effort will be a most salutary mental and moral discipline; and that any man who will take the requisite pains may become, not, it is true, a finished orator, but “able to express himself clearly, correctly, and with method, and this is precisely what is wanted, and no more than this.” pp. 61, 62.

“Success in every art, whatever may be the natural talent, is always the reward of industry and pains. But the instances are many of men of the finest natural genius, whose beginning has promised much, but who have degenerated wretchedly as they advanced, because they trusted to their gifts, and made no effort to improve. That there have never been other men of equal endowments with Demosthenes and Cicero, none would venture to suppose; but who have so devoted themselves to their art, or become equal in excellence? If these great men had been content, like others, to continue as they began, and had never made their persevering efforts for improvement, what would their countries have benefited from their genius, or the world have known of their fame? They would have been lost in the undistinguished crowd, that sunk to oblivion around them. Of how many

more will the same remark prove true! What encouragement is thus given to the industrious! With such encouragement, how inexcusable is the negligence which suffers the most interesting and important truths, to seem heavy and dull, and fall ineffectual to the ground, through mere sluggishness in their delivery! How unworthy of one who performs the high function of a religious instructor, upon whom depend, in a great measure, the religious knowledge and devotional sentiment and final character of many fellow beings,—to imagine that he can worthily discharge this great concern by occasionally talking for an hour he knows not how, and in a manner which he has taken no pains to render correct, impressive, or attractive; and which, simply through want of that command over himself which study would give, is immethodical, verbose, inaccurate, feeble, trifling. It has been said of the good preacher, that “truths divine come mended from his tongue.” Alas, they come ruined and worthless from such a man as this. They lose that holy energy by which they are to convert the soul and purify man for heaven, and sink, in interest and efficacy, below the level of those principles which govern the ordinary affairs of this lower world.” pp. 61, 62.

The third, which will probably be the most interesting chapter to the theological student, contains rules to be observed by those who would acquire the art of extempore speaking. 1st. The student who would acquire facility in this art should bear it constantly in mind, and have regard to it in his whole mode of study.”

“He who proposes to himself the art of extemporaneous speaking should thus have constant regard to this particular object, and make every thing co-operate to form those habits of mind which are essential to it. This may be done not only without any hindrance to the progress of his other studies, but even so as to promote them. The most important requisites are rapid thinking, and ready command of language. By rapid thinking I mean, what has already been spoken of, the power of seizing at once upon the most prominent points of the subject to be discussed, and tracing out, in their proper order, the subordinate thoughts which connect them together.”

This power depends very much upon habit; a habit more easily acquired by some minds than by others, and by some with great difficulty. But there are few who, should they have a view to the formation of such a habit in all their studies, might not attain it in a degree quite adequate to their purpose. This is much more indisputably true in regard to fluency of language." pp. 65, 66.

"Let it, therefore, be a part of his daily care to analyze the subjects which come before him, and to frame sketches of sermons. This will aid him to acquire a facility in laying open, dividing, and arranging topics, and preparing those outlines which he is to take with him into the pulpit. Let him also investigate carefully the method of every author he reads, marking the divisions of his arrangement, and the connexion and train of his reasoning. Butler's preface to his *Sermons* will afford him some fine hints on this way of study. Let this be his habitual mode of reading, so that he shall as much do this, as receive the meaning of separate sentences, and shall be always able to give a better account of the progress of the argument and the relation of every part to the others and to the whole, than of merely individual passages and separate illustrations. This will infallibly beget a readiness in finding the divisions and boundaries of a subject, which is one important requisite to an easy and successful speaker.

In a similar manner, let him always bear in mind the value of a fluent and correct use of language. Let him not be negligent of this in his conversation; but be careful ever to select the best words, to avoid a slovenly style and drawing utterance, and to aim at neatness, force, and brevity. This may be done without formality, or stiffness, or pedantic affectation; and when settled into a habit is invaluable." pp. 67, 68.

2d. There should be frequent exercise in the art of speaking.

"It would not be too much to require of the student, that he should exercise himself every day, once at least, if not oftener; and this, on a variety of subjects, and in various ways, that he may attain a facility in every mode. It would be a pleasant interchange of employment to rise from the subject which occupies his thoughts,

or from the book he is reading, and repeat to himself the substance of what he has just perused, with such additions and variations, or criticisms, as may suggest themselves at the moment. There could hardly be a more useful exercise, even if there were no reference to this particular end. How many excellent chapters of valuable authors, how many fine views of important subjects, would be thus impressed upon his mind, and what rich treasures of thought and language would he thus laid up in store!" pp. 68, 69.

After this general discipline, several things are observed in first exercising the art in public.

3d. It may be proper at first only to make short excursions from written discourses. 4th. Select for the first efforts expository subjects. 5th. In discourses of a different character make a careful and minute division of the subject. 6th. Let the entire train of thought be made thoroughly familiar by previous meditation.

"Uneasiness and constraint are the inevitable attendants of unfaithful preparation, and they are fatal to success. It is true, that no man can attain the power of self-possession so as to feel at all times equally and entirely at ease. But he may guard against the sorest ills which attend its loss, by always making sure of a train of thought,—being secure that he has ideas, and that they lie in such order as to be found and brought forward in some sort of apparel, even when he has in some measure lost the mastery of himself. The richness or meanness of their dress will depend on the humour of the moment. It will vary as much as health and spirits vary, which is more in some men than in others. But the thoughts themselves he may produce, and be certain of saying *what* he intended to say, even when he cannot say it *as* he intended. It must often have been observed, by those who are at all in the habit of observation of this kind, that the mind operates in this particular like a machine, which, having been wound up, runs on by its own spontaneous action, until it has gone through its appointed course. Many men have thus continued speaking in the midst of an embarrassment of mind which rendered them almost uncon-

scious of what they were saying, and incapable of giving an account of it afterward; while yet the unguided, self-moving intellect wrought so well, that the speech was not esteemed unwholesome or defective by the hearers." pp. 74—76.

7th. Utter yourself very slowly and deliberately, with careful pauses. 8th. In regard to language, it is better that no preparation be made. 10th Acquire the habit of self command. p. 86.

"This therefore must be a leading object of attention. It will not be attainable by men of delicacy, except by long and trying practice. It will be the result of much rough attrition with the world, and many mortifying failures. And after all, occasions may occur, when the most experienced will be put off their guard. Still, however, much may be done by the control which a vigorous mind has over itself, by resolute and persevering determination, by refusing to shrink or give way, and by preferring always the mortification of ill success, to the increased weakness which would grow out of retreating." p. 68.

We should be glad to insert the whole of the remarks under this last rule, but our limits will allow of but one or two extracts. With these we must take leave of this interesting little work.

"Let him (the speaker,) consider, that his audience takes for granted that he says nothing but what he designed, and does not notice those slight errors which annoy and mortify him; that in truth such errors are of no moment; that he is not speaking for reputation and display, nor for the gratification of others, by the exhibition of a rhetorical model, or for the satisfaction of a cultivated taste: but that he is a teacher of virtue, a messenger of Jesus Christ, a speaker in the name of God; whose chosen object it is to lead men above all secondary considerations and worldly attainments, and to create in them a fixed and lasting interest in spiritual and religious concerns;—that he himself therefore ought to regard other things as of comparatively little consequence while he executes this high function; that the true way to effect the object of his ministry, is to be filled with that object, and to be conscious of no other desire but to promote it. Let him, in

a word, be zealous to do good, to promote religion, to save souls, and little anxious to make what might be called a fine sermon—let him learn to sink every thing in his subject and the purpose it should accomplish—ambitious rather to do good, than to do well;—and he will be in a great measure secure from the loss of self-command and its attendant distress. Not always—for this feeble vessel of the mind seems to be sometimes tost to and fro, as it were, upon the waves of circumstances, unmanageable by the helm and disobedient to the wind. Sometimes God seems designedly to show us our weakness, by taking from us the control of our powers, and causing us to be drifted along whither we would not. But under all ordinary occurrences, habitual piety and ministerial zeal will be an ample security. From the abundance of the heart the mouth will speak." pp. 87—89.

"The truths of religion are not matters of philosophical speculation, but of experience. The heart and all the spiritual man, and all the interests and feelings of the immortal being, have an intimate concern in them. It is perceived at once whether they are stated by one who has felt them himself, is personally acquainted with their power, is subject to their influence, and speaks from actual experience; or whether they come from one who knows them only in speculation, has gathered them from books, and thought them out by his own reason, but without any sense of their spiritual operation.

But who does not know how much easier it is to declare what has come to our knowledge from our own experience, than what we have gathered coldly at second hand from that of others;—how much easier it is to describe feelings we have ourselves had, and pleasures we have ourselves enjoyed, than to fashion a description of what others have told us;—how much more freely and convincingly we can speak of happiness we have known, than of that to which we are strangers. We see, then, how much is lost to the speaker by coldness or ignorance in the exercises of personal religion. How can he effectually represent the joys of a religious mind, who has never known what it is to feel them? How can he effectually aid the contrite, the desponding, the distrustful, the tempted, who has never himself passed through the same fears and sorrows?

How can he paint, in the warm colour of truth, religious exercises and actual desires, who is personally a stranger to them? Alas, he cannot at all come in contact with those souls, who stand most in need of his sympathy and aid. But if he have cherished in himself, fondly and habitually, affections he would excite in others if he have combated temptation, practised self-denial, and been in prayer, and tasted the joy and peace of a tried faith and hope;—then may he communicate directly with

the hearts of his fellow men, and win them over to that which he so feelingly describes. If his spirit be always warm and stirring with these pure and kind emotions, and anxious to impart the means of his own felicity to others—how easily and freely will he pour himself forth! and how little will he think of the embarrassments of the presence of mortal man, while he is conscious only of labouring for the glory of the ever present God." pp. 91—93.

Missionary Intelligence.

ARRANGEMENTS OF THE BAPTIST FOREIGN MISSIONARY BOARD.

HERE are, probably, few among us who have traced the history and progress of our Foreign Missionary operations, who are not sensible, that for some years past, a Missionary spirit has been on the decline.

Perhaps in assigning the causes of this melancholy fact, it will be better to remark, that the novelty of missionary exertions has faded to exert its powerful influence over the mind; and perhaps have little left to stimulate, except a conviction of the importance of the object, and the example of others. But then we ought not to be viewed as a sufficient apology for the extinction of our charity and zeal. We should always endeavour in our exercises of piety and benevolence to proceed from principle; and it will be well for us in this case to reflect, that the absence of novelty has not quenched the ardour or weakened the efforts of Christians in other denominations.

The impoverished state of our country is partly owing to the peculiar situation in which the District of Columbia has been placed. The claims of the Columbian College on the time and attention of the Secretary and Agents of the Convention have been so numerous, that it has been ut-

terly impossible for them to make those exertions in behalf of the Foreign Mission, which its prosperity requires. Hence the interests of this department of the Convention have languished, because the official organs appointed for the purpose could not consecrate their talents and energies to this object, without sacrificing the interests of another Institution which was also placed under their care.

To remedy this evil as far as possible, the Board at Washington, D. C. have requested the committee of outfit, in and about Boston, to exercise under them a general direction and superintendence of the Baptist Foreign Mission.

The following is the communication which has been received on this subject.

College Hill, D. C. Sept. 27. 1824.
Dear Sir,

THE enclosed communication I have the pleasure of forwarding. You will present it to our brethren in Boston and its vicinity; whose approbation and concurrence I hope it will obtain.

With sentiments of respect and affection, I am, yours, most truly,
WILLIAM STAUGHTON.

REV. MR. WAYLAND, *Recording Secretary of Committee, &c.*

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At a meeting of the Board of Managers of the General Convention of the Baptist Denomination, &c. held at the house of the Rev. O. B. Brown, Sept. 27, 1824, the following resolutions were passed.

Resolved, That the standing Committee in and about Boston, be requested to nominate a suitable person in their vicinity, to be appointed Treasurer of the Convention.

Whereas, the various and multiplied concerns of the Convention render it desirable, that in concurrence with the Board ordinarily acting in this place, the labours and counsel of our brethren in other parts of the country be brought into more immediate and constant operation; and as a very considerable proportion of the Asiatic trade of this nation is carried on through Boston and Salem, whereby the greatest facilities are afforded for regular and constant communications with our missionaries in the East—therefore,

1. *Resolved*, That the Standing Committee in and about Boston, be authorized and requested to take the general superintendence of the Burman Missions—take all the necessary measures for supplying that region with missionaries, and after their examination report them to the Board, that they may be regularly appointed—report to the Board whenever, in their opinion, it may be expedient and proper to commence any other Asiatic or other foreign mission—and, annually, or oftener if necessary, report to the Board the probable amount of funds needed for the missions under the direction of said Committee, that the same may be appropriated accordingly.

2. *Resolved*, That said Committee be authorized and re-

quested to appoint and employ such agent or agents as they shall deem expedient, for the express purpose of obtaining funds and performing such other services as they shall direct, for the benefit of foreign missions; and also to promote all the objects of the Convention, as opportunities may offer.

3. *Resolved*, That said Committee be requested to nominate to this Board a suitable person in their vicinity, to be appointed Assistant Corresponding Secretary, whose duty it shall be to conduct the correspondence relative to foreign missions, particularly Asiatic, and to communicate, from time to time, their condition and prospects, to the Corresponding Secretary.

4. *Resolved*, That all moneys collected for foreign missions, and all other moneys that may be appropriated by this Board for that object, shall be placed, by regular appropriation of the Board, at the disposal of said Committee, to be drawn by them and applied as occasion may require.

5. *Resolved*, That all intelligence received from our missionaries, of a character proper for publication, shall be communicated to the editors of the American Baptist Magazine, and of the Latter Day Luminary; that is, it shall be considered the duty of the Corresponding Secretary and Assistant Secretary, each to communicate to the other any information of the kind referred to, without any delay.

6. *Resolved*. That it shall be the duty of the Treasurer to communicate to the Board monthly statements of the amount of receipts into the Treasury, and the objects to which they may be designated by the donors, when such designation shall be made, and that the same be pub-

lished in the Latter Day Luminary, and in the American Baptist Magazine.

7. *Resolved*, That the foregoing resolutions be communicated to the Committee in and about Boston, with a request that they inform the Board at as early a day as convenient, whether they agree to take upon themselves the performance of the duties which are specified; and if so, that they shall take effect from the time of such notice being communicated to the Board.

8. *Resolved*, That on the concurrence of the said Committee with the propositions contained in the foregoing resolutions, the preamble with the resolutions be published, for the information of our brethren in other parts of our country, and that the same be communicated to our missionaries in Asia.

O. B. BROWN, *Vice Pres.*

A true copy from the records.

JOHN S. MEEHAN,

Recording Sec. pro tem.

Oct. 14. The Committee of outfit met at the house of Rev. Dr. Baldwin, when the foregoing communication was read. It was thereupon agreed that we accept of the proposal made to us by the Board at Washington. We have also the satisfaction to state, that the Committee nominated the Hon. Heman Lincoln, Treasurer of the General Convention, who will enter on the duties of his office as soon as the nomination is confirmed. Rev. Lucius Bolles, D. D. of Salem, was also, agreeably to the above resolutions and request, nominated Assistant Secretary of the Baptist Convention of the United States.

As the Committee will probably soon address the religious publick on this subject, and devise and recommend means for the support of our Foreign Mission, we do not wish to anticipate them in this labour of piety and love. But we do call on all our ministers and churches in the United States to consider, that there are four missionaries with their wives in Burmah, depending on us for support; and that another missionary and his companion expect to embark for India early the next spring. We also beg of them to consider, that if we would do any thing effectual among the heathen, we must not only provide means for their temporal support, but also for the translating and printing of the sacred scriptures, and the gratuitous circulation of religious books and tracts. And yet, alas! unless more vigorous and unwearyed efforts are made, neither of these objects can be realized.

BURMAN MISSION.

It is now a considerable time since we received any information from our missionaries in Burmah. The letters forwarded to us from Calcutta, by the Edward Newton were lost when that vessel was unhappily destroyed by fire. We however indulge the hope, that before the publication of our next number, we shall hear of the proceedings and success of our brethren, in that far distant Empire.

It is possible that, as a matter of policy, the Burman government may command its subjects to suspend all communications with foreign countries, while the war between her and the British continues. Should this be

the case we must wait patiently, and pray, that He whose right it is to reign, may overrule these events for the advancement of his cause in that dark portion of the globe.

Our confidence in the final success of that Mission is not shaken. The completion of the translation of the New Testament, and the conversion of several Burmans, that they "should be a kind of first-fruits of his creatures;" are, to us, circumstances of encouragement. Whatever may be the issue of the present contest, we can scarcely conceive of any change that would be more unpropitious to missionary exertions than the existing state of things. Our anticipations of the ultimate prosperity of the mission in Burmah, have never been raised by any thing that we thought was favourable in the institutions of that country, but simply from a conviction that the christian dispensation is from heaven, and that it is destined to prevail throughout the whole earth. We also believe that the Almighty will bring to pass this great and glorious object, not by means that are supernatural, but by the instrumentality of man. As in the first ages of christianity, "it pleased God by the foolishness of preaching to save them that believe," we expect that the same humble agency, will be made "mighty through God to the pulling down of strong holds" among the nations which have not yet been subdued by the conquering arm of the Lord Jesus Christ. Now as the same means are in operation in Burmah which in such a multitude of instances have been made effectual to them that believe, we do look forward to the period, when the inhabitants of that populous country shall be brought to "the obedience of faith," and with christians in other lands,

shall rejoice in the hope of a resurrection to eternal life.

Animated by these considerations, we feel no anxiety ourselves from the intelligence we have received by the way of Europe of the progress of hostilities between the British and Burmese governments. We shall present the facts as they have been reported, before our readers, simply expressing a desire, that christians would pray more fervently for our missionary friends, "that the word of the Lord may have free course and be glorified, and that they may be delivered from unreasonable and wicked men; for all men have not faith."

"The London Courier of the 24th July, acknowledges the receipt of Calcutta Government Gazettes to the 6th of March, furnishing details of the first operations of the war between the British and Burmese. It appears that the latter poured down in great numbers, and attempted to secure possession of the country, by erecting stockades to cover their positions, skilfully selecting the strongest and most advantageous grounds to establish themselves and plant their fortifications. From several of these they were gallantly driven by the force under Col. Bowen, though at one time there appears to have been not less than 5000 Burmese engaged. The last attack, however, was not so successful, and the British detachment was obliged to retire, after experiencing a loss of several officers and 150 sepoys killed and wounded. That of the Burmese was still more severe, though they repelled the storming party. It is said to have amounted to 500 men, and a few days after they voluntarily evacuated the stockades which they had so bravely defended. The British

by that time received
aments, had resumed the
, and moved forward in

ters to the 16th March
alcutta, state that there
in several skirmishes with
urmese, who had re-
the British troops with
losses. An armament of
men was fitting out against
arman empire. All the
n the river Hoogley, un-
yed, were taken up at
£1500 per month. Six
were taken up at Madras,
he expedition was to pro-
to the coast of Aracan, with
most despatch, to repel the
ea."

OAREY STATION.

Letter to one of the Editors.

My brother, Aug. 24, 1834.
fr. McCoy, a few days after
return from the Eastward,
nd his health fast declining,
I was forced to attend to the
angement of the accounts of the
sion at this place,—and to the
angement of accounts for Gov-
or Cass, until his strength be-
ne quite exhausted; which
umstance, he offers as an
ology for not writing to you,
I many other friends. Mr.
Coy's illness, after his cessa-
from business, still increas-
until he was apparently
ught near the gates of death.
t it has pleased our blessed
rd to rebuke the disease, and
now have the happiness of
ing him able to walk across
room. Mysterious is the
id that wraps the clouds of
iction around the heads of
rtals, and humbles their ex-
tations before him; yet how
e are his mercies, and how
hanging are his benefits;
ile we are taught that we are
dust and ashes, and that we
uld ever be humble before

the Lord, and only look to him
for help!

My dear brother, how pecu-
liar are the feelings of mission-
aries in our situation! Do you
often think of your solitary
brethren at Carey? Have you
wept over the unfortunate In-
dian, and asked the blessed Je-
sus to clothe him with righteous-
ness and humility. I ask these
things, because I trust that you
and many other dear friends in
the East, would willingly mingle
with us the tears of sympathy,
and that you do often pray the
Lord to be merciful to this mis-
sion. We have 60 scholars con-
nected with the school. Crops
of corn, potatoes, &c. look well.

The interest of the concern
amongst the natives, is yet, we
think, on the gaining hand.

Let your prayers often ascend
before the throne of grace, that
we may be found faithful before
God, and yet be made a blessing
to the heathen.

Yours, &c.

JOHNSTON LYKINS.

Rev. Mr. Wayland.

ENGLISH BAPTIST MISSION.

SERAMPORE.

Annual Examination of the College.

On Monday, the 5th of Janu-
ary, the students of Serampore
College were examined in the
great Hall, in the presence of
his excellency the Honourable
Colonel Krefsting, and the other
gentlemen of the Danish Gov-
ernment. A number of ladies
and gentlemen from Barrackpore
and Calcutta were also present,
as well as Native Pundits and
others.

The examination was conduct-
ed by Dr. Carey, the President,
and commenced with the Sunga-
krita Grammar classes. Among

these there were twenty students who had made degrees of progress very highly satisfactory. Of this number sixteen are the children of native Christians, and the remainder are respectable Brahman youths resident in Serampore. The Geographical class was next examined, consisting of sixteen students. They repeated about thirty pages of the Bengalee Introduction to the Newtonian system of Astronomy, and occasionally explained the definitions and propositions. After this, they were exercised upon the map of Asia, and manifested a ready acquaintance with its countries, rivers, principal cities, &c. Several of them also shewed their mapping books, which exhibited very considerable neatness and accuracy of drawing. The six students of Hindoo Astronomy were then examined on the same subjects as the others, having this year added the Newtonian system to their own.

Nine students of English were next examined in the New Testament and the English Grammar. The eldest of the Christian students, who has studied Sungskrita for several years, translated a passage of the prophecies of Isaiah, selected at the moment from the Sungskrita version, into both Bengalee and English, in a manner exceedingly gratifying. He also translated with great facility from English into Bengalee.

When his Excellency had bestowed the various rewards upon the students, Dr. Carey addressed them in Bengalee, and concluded the interesting employment of the morning by an appropriate prayer in the same language.

Theological Lectures.

In December, Dr. Carey commenced a course of Theological Lectures in the Bengalee lan-

guage, for the benefit of the Christian students in the College, and the Native Brethren residing in Serampore. He has already discussed the evidences of Natural Religion for the existence and unity of God, and also the greater number of the divine attributes. They have been listened to with the deepest interest and attention, and, being delivered on the Saturday evening, form a most appropriate introduction to the enjoyments and labours of the Sabbath. We are sorry to add that a severe cough has compelled the Doctor to suspend them for a short time.

CALCUTTA.

Religious Anniversaries.

ALTHOUGH it is impossible to remember the Christian festivals of Great Britain, without some wish to partake of their enjoyments, yet we have much reason to be thankful, that, even in this distant land, we are not wholly denied similar pleasures. It is true, our assemblies are comparatively small, but there are a multitude of circumstances conspiring to magnify their interest: and we have no doubt that many in the crowded congregations of London last summer, would joyfully have exchanged their seats for a corner amongst us in Calcutta.

On Friday evening, January 2, 1824, the second Anniversary of the *Calcutta Bible Association* was held at the Town Hall. On the motion of the venerable Archdeacon Corrie, seconded by the Rev. Mr. Statham, J. P. Larkins, Esq. was called to the Chair. The Rev. J. Statham, one of the Secretaries, read the Report, from which it appeared that the Committee had collected, during the past year, principally from the less opulent part of the

Christian population of Calcutta, the sum of Sicca Rupees 5665, and that they had distributed no less than 5848 Bibles, Testaments, and single portions of the Holy Scriptures, in various languages.

On Thursday evening, Jan. 8th, the Anniversary of the *Serampore and Calcutta Baptist Missionary Society* was held in Lall-Bazar Chapel. The Rev. James Hill preached an excellent sermon from James v. 20, for the benefit of the Society, after which the Report was read by the Rev. J. Mack, the Secretary. It will be published in a few days, and we shall then lay the substance of it before our readers. Several resolutions were briefly proposed by the Rev. Dr. Marshman, which were unanimously adopted. At the close of the service a liberal collection was made.

On Wednesday evening, January 28th, the Anniversary of the *Bengal Auxiliary Missionary Society* was held in Union Chapel.

Intimately connected with these Anniversaries were several School Examinations at the close of the year. On Friday, December 12, 1823, at the Old Church Rooms, there was an Examination of the *Native Female Schools* under the superintendence of Mrs. Wilson, which was honored by the presence of Lady Amherst: and on the following Friday, at the school at Gowree Ber, near Calcutta, the schools superintended by Mrs. Colman were examined.

On Tuesday, the 23d December, the children educated by the *Benevolent Institution* were examined by Dr. Marshman, the Secretary, in the presence of a numerous and highly respectable company. After the boys had been examined in reading, writing, arithmetic, grammar, and geography, some of the eldest of them recited various pieces

which they had committed to memory; and read a chapter in Bengalee in a manner highly pleasing. A number of them then gave an account of the books they had, in the course of the year, taken for perusal out of the small Juvenile Library provided for the use of the school. Pleased with the improvement made by these youths, and the prospect it presented of their future usefulness in life, the company then proceeded to the girl's school room. Here the table was covered with specimens of their needle-work, which the ladies present appeared to contemplate with peculiar delight, as affording to these poor girls not only the means of rendering them useful in their family circles, but of saving them from destruction, by enabling them to support themselves, should they be left destitute. Their progress in reading and writing was afterwards examined, and appeared to augment the general satisfaction. Afterwards all the children, having assembled in the large school room, they sung the eighth of "Watts' Songs for children;" and the Rev. James Hill offered up a highly appropriate prayer for the children, their instructors, and the patrons and supporters of the Institution.

The general appearance of these poor children, about two hundred and fifty in number, of whom between eighty and ninety were girls, was such as highly to gratify the mind. Although they could merely be said to be clothed, their cleanly appearance, particularly that of the girls, which exceeded that of any former year, and the cheerfulness and animation visible in their countenances, seemed almost insensibly to fill the company with pleasure and delight. The lady to whom the children have been indebted this, as well as so many

preceding years, for supplies of clothing, honoured the examination with her company, and manifested a deep interest in the improvement of the children.

On Christmas-day the children were assembled in Lall-Bazar

Chapel, when the Rev. J. Statham affectionately addressed them in a sermon suited to the occasion. After sermon, a liberal collection was made on behalf of the Institution. [Eng. Bap. Mag.]

Religious Intelligence.

Tenth Annual Report of the Executive Committee of the Massachusetts Baptist Education Society. Sept. 1824.

When your Committee made their last report, twenty two young men were studying under their direction. Since that time, nine have been admitted; three have graduated at Waterville and Providence, and one has completed an English course. One of these graduates is allowed to spend the year to come, in the study of Hebrew and Theology. Two have been dismissed, leaving the present number under the patronage of the Committee, *twenty-six*. Twenty of these are pursuing a Collegiate course, and seven are devoted to English and Theological studies. Of the above number, three are receiving only the use of sufficient sums for their support, without interest, and have given security for the amounts paid them.

Prior to the tenth of Dec. last, no beneficiary was required to refund any part of the money, advanced for his education. And your committee, knowing that many of the ministers of Christ receive but inadequate compensation for their labors, would gladly have continued the same course of management. But perceiving the calls of the church for laborers to be urgent, and desiring to extend the advantages of education to all suitable applicants, did,

at the time above named, *Resolve*, that whatever sums might be advanced to beneficiaries in future, they should be required to refund *one half* the amount in one year after finishing their studies, without interest; and, if not then paid, to draw interest at six per cent per annum. This course, although it may oblige the young men to very rigid economy for a time, is considered necessary for the future operation of the society; and it is believed that every young man settling in the ministry, will feel that he is highly favoured to enjoy the benefits of knowledge at half cost, and by prudent management will be able to meet his obligations. As the concerns of the society have increased, the committee have found it necessary to reduce their management to a more uniform system, and have, with a regard to economy and sufficiency, placed most of the young men upon an equal annuity.

The funds of the Committee have in the past year been exhausted, and the Treasurer is now in advance *six hundred dollars*. They are unwilling to refuse admission to any suitable and promising applicant. But if additional scholars are to be supported, the committee must look to the churches for increased contributions. From some cause there has been a diminution of receipts into the Treasury the three last years. Taking the average of

six years preceding the last, the annual contributions amounted to \$682.31; whereas, only \$412.64 were received at the last anniversary; showing a decrease of \$270. For the first four years, the average was \$737.84. Now considering that the Association contains nearly one thousand members more than it did at the formation of the Education Society, it is difficult to account for this deficiency; and should there continue to be a proportionable decrease, instead of receiving more beneficiaries, the committee will be under the painful necessity of discharging a part of the present number. But it is confidently hoped that this statement, when read by the churches, will produce a speedy and efficient effort throughout the body, to revive the interest of this very important institution. If the members of the churches seriously reflect upon the value of an enlightened ministry, and contribute according to the ability which God has given them; it is believed that a sufficient sum may be raised without any one being burdened.

The Association now contains about 3900 members. Deduct 900 from this number, as too poor to contribute any thing, and there remain 3000. If each member contribute upon an average only one cent per week, the sum of \$1560 would be annually raised. And cannot this be reasonably expected? Besides, there are many generous individuals who are not members of churches, that willingly assist in this object. God has given to some of his people an abundance of earthly goods. Others, whose estates are not large, have few, if any relatives who need their assistance. Such of the friends of Zion will do well, before entering that world where food and raiment are not needed, to think upon this useful institution, and bequeath such a portion

of their property as piety and wisdom may dictate. The present time calls loudly for pastors and missionaries of solid information, who shall be able to go in and out before the congregation of the Lord, and to instruct them in the things of the kingdom of God. The increase of population is such as to require a constant and large increase of faithful teachers. Churches of our own denomination are rapidly multiplying, while the number of ministers is advancing but little more than sufficient to supply the natural decrease.

If then we would be promoters of the cause of Christ in the world, we must contribute proportionably to the exigencies of the church. But let no one who has an interest at the throne of grace, think it enough to contribute of his silver and gold. The great Husbandman has directed his disciples to "pray the Lord of the harvest, that he would send forth (more) laborers into his harvest." It should be the anxious desire, and fervent prayer of every christian, that the efforts of this society may be owned of God in bringing into the christian ministry, spiritual and devoted laborers, and such only. Your committee have no belief that graceless ministers can be of any service to the cause of God, however learned they may be; nor that men of *real piety* should be encouraged to engage in this holy service, without a special call from Heaven. While therefore it rests with the churches to approve and license only such as give evidence of possessing gifts which are designed by Christ for public use; they may rest assured that the committee will extend patronage to none, of whom, after examination, they are not satisfied it is the will of God they should be preachers of the gospel.

It will be gratifying and encouraging to every friend of this charity, to know that the occasional efforts of beneficiaries (who are allowed to preach one sabbath in a month,) have not only been acceptable, but in several instances successful in promoting revivals of religion and in turning sinners unto God.

Your committee feel that they have occasion to express their devout and ardent gratitude to God, for the measure of encouragement and success which he has vouchsafed to their efforts the past year, and for the pros-

pects which invite to continued exertion, relying on the pastors and churches to increase their endeavours to replenish an exhausted treasury.

The day of labor is fast spending, and as we know not how soon nor how suddenly it may close upon us, it becomes us to be faithful stewards, to be active and persevering while the day lasts, that we may finally give up our accounts with joy and not with grief.

By order of the Committee,
N. W. WILLIAMS, Secretary.

Treasurer's Account.

1823.				Apr. 5.	To Cash paid Dr. Shortell, for Leverett,	10.00
Sept. 12.	To balance due last year,	137.00		16.	do. paid Josiah West,	29.17
19.	To Cash paid Ransom Harvey,	6.50		do.	do. paid Turney,	30.00
	do. tuition bill at Wat. Coll.	154.00		19.	do. let to Ernestus Willard,	10.00
	do. paid Charles Train,	26.25		20.	do. do. Moses Gould, pr. note,	20.00
Oct. 9.	To Cash let E. Eveleth, pr. note,	50.00		May 27.	do. paid Agent at Westville,	376.88
11.	do. Moses Gould, pr. note,	5.00		do.	pd. Stephen Chapin, for board,	33.34
17.	do. to the Secretary, stationary,	6.43		do.	paid Ezra Fisher,	16.48
Nov. 17.	do. paid Hayford,	4.00		do.	paid Timothy Cressy,	15.00
Dec. 11.	do. to Isaac Goward,	13.00		20.	do. loaned O. Williams,	20.00
	do. to Moses Gould, pr. note,	50.00		June 14.	do. paid Josiah West,	38.05
	do. to Gibbon Williams,	10.00		21.	do. paid Belles, for advertising,	8.00
1824.				28.	do. paid Alden S. Bailey,	35.00
Jan. 7.	do. paid Leverett,	40.00		July 2.	do. paid Partridge, for board,	102.58
12.	do. paid Josiah West,	41.66		6.	do. paid Isaac Goward,	13.00
17.	do. let to Th. Fitch, pr. note,	75.00		21.	do. paid Leverett,	30.95
21.	do. paid for Chemical Apparatus,	100.00		Aug. 2.	do. let to Eli Smith,	25.00
28.	do. paid Waterville College,	179.00		10.	do. paid Agents at Wat. Coll. for	
Feb. 10.	do. paid Ezra Fisher,	23.16			board, &c.	357.09
Mar. 30.	do. paid Joel Hayford,	30.00		Sept. 15.	do. paid Treas. of Ed. Fund, hav-	
	do. loaned C. Cummings, pr. note,	15.00			ing been received by mistake,	10.00
31.	do. to F. G. Macomber,	3.33				
						dolla. 2761.86

By amounts received at sundry dates, as pr. items published in previous numbers of the Mag. 2161.74
By balance due the Treasurer, 600.12

2761.86

E. LINCOLN, Treas.

The undersigned has examined the foregoing account, and finds it correctly cast and duly vouched.

HEMAN LINCOLN, Auditor.

Money received by the Treasurer of the Education Society since the above settlement of his annual account.

Sept. 13.			From Fe. Ed. Soc. Haverth: pr. Rev. Mr. Kealy,	25.32
From Charlestown Bap. Ch. and Soc.	12.35		Newburyport Male Bap. Society,	5.00
Friends in Woburn,	6.22		Collection at Newburyport,	31.00
Cambridge Bap. Ch. and Soc.	68.48		Newburyport Fem. Bap. Soc.	5.45
Fem. Char. Soc. Salisbury and Amesbury,	2.00		Fem. Ed. Soc. of Newton and Vinality,	21.03
Contribution at Salisbury,	2.05		Mission Box, by Mrs. Grafton, Newton,	9.00
Methodist Bap. Ch. and Soc.	5.00		Second Bap. Ch. and Soc. Boston,	31.14
Lynn Bap. Ch. and Soc.	4.00		Third do. do.	60.00
Salem Bap. Fem. Ed. Soc.	48.00		Mr. Benj. Kent,	5.00
Salem Ch. and Soc.	28.50		Boston Bap. Fem. Ed. Soc.	30.00
Salem Juv. Fem. Ed. Society,	6.79		Rev. Mr. Chamberlain,	1.00
African Ch. Boston,	8.00		A friend,	2.00
Fem. Char. Soc. Littleton,	4.27		A Beneficiary,	.50
Ed. Soc. Littleton,	6.57		Wilton Fem. Ed. Soc. (N. H.)	2.73
Roanoke Ch. and Soc.	10.01			
First Bap. Ch. and Soc. Haverth,	6.00			dolla. 449.83

Moneys received by the Treasurer of the Bap. Miss. Society of Massachusetts.

1864.					From Newburyport Male Bap. Benev. Soc.	3.00
June 21.	By Cash of Rev. L. Bolles, interest on				Mission Box, Newburyport,	1.14
	Mr. Cornish's legacy,	125.50			Fem. Benev. Soc. of Newton and Vicinity,	25.55
July 10.	By interest at Loan Office,	8.00			Mission B. & by Mrs. Grafton, Newton,	2.00
12.	By Cash of Mr. David Best,	3.00			Mr. Brown, Hamilton,	1.00
14.	do. Friend to Mission,	1.85			Miss Betsey Marble,	1.00
Sept. 15.					A female friend,	1.00
	From Charlestown Fem. Bap. Miss. Soc.	10.00			do.	.37
	Dea David Goodwin,	4.00			pr. Rev. Mr. Bolles,	3.37
	Western Bap. Ch. and Soc.	5.70			Oct. 1.	
	Fem. Benev. Soc. of Cambridge & Vicinity,	52.00			By Cash from Portsmouth, Fem. Miss.	2.00
	Fem. Chr. Soc. of Amesbury & Salisbury,	16.11			Ed. Soc. pr. Mary Clarke,	
	Mission Box, Salisbury,	1.30			By Cash from Matthew Coffin, Chil-	
	Rev. E. Nelson, Jr.	1.00			mark, a subscription of one cent	
	Salem Fem. Cent. Soc.	55.05			a day for a year,	3.65
	Collected in Mission Box, Littleton,	14.19			2. By Cash from David Brown,	1.00
	Roxbury Bap. Ch. and Soc.	10.00			do. Mr. Atherton,	1.00
	A friend, Haverhill,	3.00				
	Cent. Soc. Haverhill, pr. Bro. G. Keely,	22.10				
						dolls. 374.82

E. LINCOLN, Treas.

Amounts received for Foreign Missions, at the meeting of the Boston Baptist Association, at Boston, Sept. 15th, 1824.

From Charlestown Fem. Bap. Miss. Soc.	10.25	From Daniel Smith,	.25
do. Bap. Ch. and Soc.	51.68	Benj. Damon,	1.00
Children of Miss Wynne's School, Charle-		Hannah Upton,	.25
stown, for benefit of Burman Schools,	1.75	A female friend,	1.00
Friend in Charlestown, for benefit of Jews,	1.00	do.	.18
Desirable Fem. Chr. Soc. Burman Miss.	15.00	For Foreign Miss. pr. Mr. Everett,	14.69
Collect at Chelmsford Monthly Concert,	10.57	Nesomi Upton,	2.00
Malden Bap. Ch. and Soc. for Mr. McCoy's		Samuel Hartshorn,	.50
Station,	25.00	Allen Goodridge,	2.00
Malden Fem. Miss. Soc. for Indian Miss.	24.00	Ezekiel Upton,	1.00
Friend, for education of females in Burmah,	.50	Mrs. Phoebe Upton,	1.00
Friend in Roxbury,	1.00	Mrs. Mary Raymond,	1.00
Female Cent. Soc. in Chelmsford,	11.00	Oliver Wright,	1.00
Roxbury Fem. Judson Soc. ed. Burm. Am.	52.03	Carry Station, pr. Mr. Everett,	5.50
Collec. tion after sermon at Southbridge, at		Female Cent. Soc. Milford,	14.21
celebration of National Independence,			
for Western Mission,	6.75		dolls. 185.87
Andrew Hutchinson, Milford,	1.00		
George Evans,	1.00	Lynn Monthly Concert Collections,	8.77
Samuel Everett,	1.84	South Reading Fem. Bap. Miss. & Ed. Soc.	16.67
Micah Hartshorn,	1.00	Collected at Concert of Prayer, S. Reading,	4.25
Wm. Crosby,	1.00	Contribution at South Reading,	11.20
Mrs. Mary Nichols,	.25	John Smiley, do.	1.00
A female friend,	.57	Fem. Miss. Soc. Rowley,	7.81
Ruth Taylor,	1.00	Rowley Bap. Ch. and Soc.	4.51
Des. John Wallace,	1.00	Fem. Judson Soc. in 2d Bap. Ch. Haverhill,	
Sarah Fletcher,	.50	for Burman females,	7.00
Ezekiel Gooden,	1.00	Newburyport Male Bap. Benev. Soc.	4.00
Jeremiah Gooden,	.25	Mission Box, Newburyport,	.06
Jeremiah Wood,	1.00		
Just Howe,	1.00		dolls. 166.17

* Transmitted to the Treas. of the Boston Bap. For. Miss. Soc.

† Transmitted to the Treas. of the Salem Miss. Trans. and For. Miss. Soc.

Moneys received by the Treasurer of the Evangelical Tract Society, Sept. 15, 1824.

From Sisters in the Bap. Ch. Portland, to		From a friend to constitute Rev. G. Angell a	
constitute their Pastor, Rev. T. B. Ripley, a		Life Member,	10.00
Life Member,	10.00	From females in Bap. Ch. and Soc. Framing-	
From Salem Fem. Evan. Tr. Soc. a donation,	10.00	ham, to constitute their Pastor, Rev. C. Trals,	
From John Sullivan Eaton, South Reading, for		a Life Member,	10.00
his membership,	10.00		
		E. LINCOLN, Treas.	dolls. 50.00

Account of the Treasurer of the Boston Baptist Foreign Mission Society.

EXPENDITURES.

1823.				July 9.	Commission paid for collecting cash of sub-	
Nov. 15.	To draft in favour of Mr. G. D. Board-			scribers,	3.48	
	man, paid,	45.00		31.	Postage of letter from Utica,	1.15
	Cash paid for advertising An. meeting,	.75		Aug. 4.	do. do. from Philadelphia,	.12
Dec. 11.	To draft in favour of Mr. G. D. Board-			Sep. 17.	Counterfeit bills,	4.00
	man, paid,	89.00		Oct. 5.	do. do. do.	2.00
1824. Feb. 7.	Am. pr. draft for G. D. Boardman,	14.00			Draft paid Mr. Boardman,	30.00
Mar. 10.	Draft in favour of George D. Boardman,				Cash remitted to New York, to be for-	
	warded to Burmah,	40.00			warded to Burmah,	1100.00
Apr.	To cash paid Rev. Mr. McCoy,	140.25		13.	Cash in the Treasurer's hands,	275.40
June 15.	Cash paid Mr. G. D. Boardman,	40.00				1794.17

RECEIPTS.

Oct. 7.	By balance in Treasurer's hands, on An-		Oct. 8.	Baptist Female Soc. Hopkinton, N. H.	12.45
	nual settlement,	207.33		Baptist Fem. Miss. Soc. Salisbury, N. H.	4.52
	Collection at monthly concert of prayer,			Bap. Fem. Miss. Soc. Sutton, N. H.	1.00
	at Dr. Baldwin's meeting-house,	9.53		Hannah Dimond, Warner, deceased,	2.00
	Cash of Rev. Joseph Grafton, being the			Sarah Swain,	.75
	donation of Mrs. Mary Eddy, for the			Thomas Berry, 3d. Pittsfield, N. H.	1.08
	gospel amongst the Amer. Indians,	100.00	21.	Juv. Fem. Benev. Soc. North Yarmouth,	
8.	Female Benev. Soc. Islesboro', Maine,			to educate a pious Burman youth for	
	Indian Mission,	2.44		the ministry, to be named Stephen	
	Female Miss. Society, Sedgwick,	7.80		Chapin,	66.25

Receipts Continued.

Oct. 21.	Children of Sabbath school in West Cambridge, for educating children in India, Portsmouth Bapt. Fem. Mite Soc.	1,72
	Silas Person, Swansey, N. H.	7,50
	26. Collection at Rev. Mr. Wayland's, and gold ring.	3,00
Nov. 4.	From Rev. Joseph Grafton, Newton, Monthly Concert of Prayer at Rev. Mr. Sharp's, (collection)	2,00
		9,63
Dec. 1.	Monthly Concert of Prayer at Rev. Mr. Wayland's, (collection)	6,97
	By Rev. Joshua Roberts, Treasurer of York Association, the following, viz.	
	Shapleigh Fem. Mite Soc.	4,33
	Kennebunk Female Society,	6,37
	Sanford Female Society,	7,90
	Buxton Female Society,	4,13
	Collection in York Association,	7,18
X6.	Mr. B. Emerson,	5,00
	Bath Female Mite Society,	14,00
	Mission Box of Rev. S. Stearns, Bath,	8,00
	Joshua Dillingham, Camden,	5,00
25.	From ladies 1st Bapt. Church and Soc. Haverhill, for Ed. Burman females, Box of clothing for the Indian Mission, by Mrs. Abbot, Hinsdale, Mass.	25,00
1824. Jan. 5.	Friends, by Mrs. Sumner,	1,00
12.	Mr. S. Pierce,	1,17
18.	Huldah Thompson, for the Education of a Burman female of her sister's name, Collection at Monthly Prayer meeting at Dr. Baldwin's,	15,00
		7,21
16.	Mrs. S. Thillingham, by Rev. J. Lothrop, Newport, N. Y.	5,00
19.	From Warren Association,	82,83
20.	Nathan Alden, Esq. Bridgewater,	5,00
Feb. 4.	Bapt. Fem. Mite Soc. in Dedham, for Indian Mission	10,56
	Collection at a Circular Prayer meeting of Congregationalists, Braintree, Vt.	3,00
7.	Danville Bapt. Association, by Mr. John Clark, St. Johnsbury, Vt.	10,00
27.	Mrs. S. Thayer, by Mr. C. Thayer, From a Friend,	22,40
		30
Mar. 8.	Collection at Monthly Prayer meeting at Rev. Mr. Wayland's,	8,27
23.	Female teachers of Bapt. Sabbath Sch. of 1st Baptist Church in Boston, for Fort Wayne Mission,	5,38
	Female scholars of same school, for Fort Wayne Mission, both by Mrs. Rogers,	2,00
Apr. 6.	Friends to Missions in Hyannis, by S. Chipman, for Indian Mission,	7,30
	Worcester County Miss. and Ed. Soc. for the Ed. of a Burman female child, Collection at Monthly Prayer meeting at Dr. Baldwin's,	25,00
		4,80
	Two ladies in Northampton, for Educating female Burman children,	2,00
	Collection at Monthly Prayer meeting Rev. Mr. Wayland's, Sept. 1, 1823, (omitted)	7,00
13.	Simeon White, Jr. Mansfield,	1,00
	M. S. Dedham,	2,00
	"Widow's Mite," Dedham,	1,00
27.	Female of First Bapt. Church, for Mr. McCoy, avails of Palating for benevolent purposes,	2,00
	Friend in Cambridge, by Des. Farwell,	50
29.	Friend in Augusta, (Me.)	75
	Female Mite Soc. Litchfield, (Me.)	12,00
	Mrs. Sally Woodman, Cornville, (Me.)	1,00
	Ladies of 2d Church, Litchfield,	1,86
	Widow H. Washburn, Norridgewark,	3,00
	Fem. Mite Soc. Leeds, Burman Mission,	7,96
	Bapt. Benevolent Soc. Industry,	13,25
	do. do. New Sharon,	21,69
May 5	Collection at Prayer meeting in 2d Baptist Church,	4,59
23.	Friends in Dedham, for Mr. McCoy's Miss.	2,29
	Friend do. do.	1,21
	Friend do. do.	23
27.	Mr. Emory Willard, Western,	2,00
	Friend to Missions, Danvers,	1,00
	Col. at Prayer meeting in Roxbury Ch.	6,00
	E. Hawley & T. Cutler, Jr. Ashfield, Mass.	15,00
	M. Tubbs, New Boston, N. H.	1,00
June 3.	From a lady,	50
10.	Abel Parker, Esq. Jaffrey, N. H. (Mr. McCoy's Mission),	3,00
	Prayer meeting 1st Baptist Ch. June 7th,	7,77
12.	Female Mite Soc. Sandisfield,	9,24

July 5.	Prayer meeting at Dr. Baldwin's,	9,11
June 18.	Bequest of Mr. Page, Haverhill, N. H. com. by his widow, Mrs. H. Page,	50,00
	David Beal,	2,00
	Dea. Jackson,	2,00
	S. Lothrop,	2,00
	A. T. Pennington,	2,00
	C. Haven,	2,00
	I. Macomber,	2,00
	N. R. Cobb,	2,00
	G. L. Freeman,	2,00
	J. Carleton,	2,00
	E. Lincoln,	2,00
	J. Sullivan,	2,00
	M. Crocker,	2,00
	J. Hiller,	2,00
	H. Lincoln,	2,00
	Thos. Kendall,	2,00
		32,00
D.	Cash of Robert Wilson,	2,00
	Ellsworth and Surry Fem. Cent. Soc. by Mrs. Austin, Secretary,	17,76
	Mr. John Gair, McCoy Mission,	2,00
	Rev. Mr. Haynes, for Bapt. Bible Soc. of Calcutta,	2,00
	Maine Bapt. Aux. Soc. in aid of For. Miss. by Ezekiah Prince, Esq.	70,18
	Same Society, for Indian Mission,	8,53
	Lincoln Bapt. Fem. Cent. Soc. in aid of For. Mission, by Mrs. Isabella Prince,	28,00
23.	Mr. H. B. Rounds, Newport, N. Y.	1,00
	Mr. Nathaniel Post, do.	1,00
	Mrs. Jemima Kelsey, do.	50
31.	"Utica Bapt. For. Miss. Soc." for Burmah, by Rev. Jason Lothrop,	30,00
	Portland Fem. Burman Ed. Soc.	15,12
Aug. 7.	Middlesex Bapt. For. Miss. Soc. by Mr. Blanchard,	26,50
	James Loring,	8,00
14.	Mr. Robert Scott, for Educating Burman children,	2,00
	Mr. Jonas Shepard, New London,	2,00
23.	Mr. Elias Hemenway, Roxbury, N. H.	10,00
Sept. 1.	Framingham Mite Soc. for the Ed. of a Burman youth to be named Charles Train,	15,67
	Monthly Prayer meeting at 3d Baptist Church, Aug.	4,16
5.	Monthly Prayer meeting at Rev. Mr. Wayland's,	4,53
	Worcester County and vicinity Miss. Soc. for Burman Mission,	300,00
	Leicester Bapt. Fem. Soc. and 11 pair of socks for McCoy Mission,	1,00
13.	By Mr. James Dunham, Treas. of For. Miss. Soc. Hebron, the following:	
	Mission box of Mr. C. Stockbridge,	4,20
	Benev. Soc. North Yarmouth,	4,35
	Miss Betsey Sims,	50
	Judith Bradford,	1,00
	A friend,	18
	Friends,	1,26
	P. Allen,	50
	Also, from said Soc. Treas. by Mr. Harris,	12,07
		24,86
	M. S. Dedham, Burman Mission,	10,00
19.	Haverhill Bapt. Female Aux. Miss. Soc. by Mr. B. Emerson,	22,40
	Mrs. Elizabeth Tucker, Templeton,	10,00
	Female Burmah School Soc. of 1st Bapt. Ch. and Soc. in Haverhill,	14,28
17.	Middlesex Bapt. Miss. Soc. Bapt. Fem. For. Miss. Soc. of Hillsborough, N. H.	6,40
		8,76
Oct. 1.	By Treasurer of Boston Association, as published in their Minutes:	
	Burman Mission,	50,34
	Burman Schools,	24,78
	McCoy Station, Indian,	64,25
	For the Jews,	1,00
		186,37

JAMES LORING, Treas. 1794,17

Boston, Oct. 13, 1824.

We have examined the preceding account of James Loring, Esq. Treasurer of B. F. M. S. and find the same correctly cast and duly vouched.

H. LINCOLN,
J. B. JONES, } Committee.

Money received since the above settlement.

From Rev. T. B. Ripley, contributed in the Bap. Meeting House in Brunswick,	3,12
From br. Hugh H. Brown, Treasurer of Warren Association,	86,67
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LETTER TO ONE OF THE EDITORS.

H—, (in Germany,) April 11, 1824.

Rev. and dear Sir,

Though the wide Atlantic is rolling between me and my dear christian friends in the United States, they are not forgotten; and the confidence that I am remembered in some of their prayers is precious to my heart.

Perhaps a few sketches relative to the religious customs and state of the people here, would not be wholly destitute of interest. Imagine yourself with me in St. Moritz' church, of which the Lutheran minister with whom I reside is one of the pastors. It is the most ancient in the city. It has stood while the generations of nearly eight hundred years have passed away. We admire its vast extent, its two internal ranges of strong and lofty pillars, and its high arched roof, from which the light is admitted. We are surprised at its pictures and carved representations of monks, saints, angels of all sorts and sizes, and a thousand other decorations. An image of our Lord upon the cross, large as life, attracts our attention. The sound of the organ is heard. We look for the worshipping assembly. We see a handful of people, scarcely forty or fifty, and most of these manifestly of the poorer class. They have their hymn books; and some now and then join in the melody. At length the preacher comes forth from near the altar, and ascends the pulpit. He makes a very short prayer, the people keeping their seats. He commences his discourse; and when he introduces his text the people rise, and stand till the reading of it is ended. He proceeds; and, in the midst of the sermon, the collector of contributions comes around with his bag. Upon concluding his discourse, the preacher repeats the Lord's prayer, and after just naming a hymn, pronounces a benediction. He then leaves the pulpit, and the organ finishes the service.

If an infant is to be christened, some of the people stay, and gather round an enclosure on the outside of which is written, *Suffer little children to come unto me*; and in the centre of which is fixed a basin sufficiently large for the immersion of a child. The minister, the parents, and the sponsors, with the babe, enter the enclosure. He makes an address, stating that they are about to receive this new born child into the christian church. He repeats the Lord's prayer, and the Apostle's creed; and asks, "Is it in this faith that you

wish to have this child baptized? They assent; and he asks, Do you engage in its behalf that it shall sustain a christian character?" &c. By this time a boy has brought a pitcher of water, and it is poured warm and steaming into the font. The face of the little one is uncovered, and receives the touch of the minister's wet hand three times; "in the name of the Father—and of the Son—and of the Holy Ghost," with the declaration that this is baptism; and, what is still worse, with the ruinous impression that the child no longer needs to be born again.

If the communion is to be administered, two prodigious candles are lighted, though the sun itself may be shining. One of the pastors appears at the altar, on which stands a small image of our Lord upon the cross, and *chaunts*, (in the tone of old Dr. S.—) several prescribed forms of prayer. His colleague also appears. The communicants stand at a little distance. There are only four! a man and his wife, with two other women. Each now in succession approaches one of the ministers at one end of the altar, and, after making obeisance, receives bread directly into the mouth from his hand; and then, passing round to the other minister at the other end, receives wine in the same manner with a benediction.

To-day is Palm Sunday. It is the time when the children, who, in the preceding year, have completed their catechetical instruction, are *confirmed*. Could you, my dear sir, have been with me this morning, in St. Moritz' church, you would have seen that spacious edifice filled, which, on common occasions, is so empty. In the centre are sixty one children, generally from fourteen to fifteen years of age, arranged in a hollow square, and an altar placed between them and the pulpit. The fathers, mothers, brothers, sisters, friends, and a multitude besides, are present to witness the exhibition. Hymns with the melody of the organ, and prayers by one of the pastors, commence the services. The other now ascends the pulpit, and delivers a discourse on filial affection, from John xix. 25—27. "*Woman, behold thy son.*" He touches the passions with the hand of a master. Tears roll down the cheeks of many a parent and many a child. Along with much that was excellent, he skilfully associated the baptism of infants with the dearest sympathies of our nature. And how could he do otherwise, while it is regarded as regenerating, *christening*, making them christians, receiving

them into the church, and somehow securing their eternal salvation? The great candles on the altar are now lighted. His colleague delivers an address to the children, accompanied with prayers and sacred melodies. The other then examines them, the first question being, How do little children become members of the church of Christ? and the answer being, By baptism. To all the questions they reply together, as with one voice. His colleague repeats the Apostle's creed, and asks, Do you profess this as your faith? Yes, they reply. Do you desire to live by it as christians? Yes. And thus hope for salvation? Yes. He now solemnly declares them confirmed members of the christian church. Afterwards they pass around in succession to both the pastors, who take them by the hand. They then pass around again, five or six kneeling at a time before the pastors, and receiving their hands upon the head, with a blessing and a few words of exhortation. This done, the pastors and the children kneel down together, and one of the pastors offers a prayer for them. During this exercise especially, and the one preceding, many of them are dissolved in tears, and some weep aloud; and the sympathetic emotions of many in the assembly are manifest. The Lord's prayer, a benediction, and hymns with the voice, and organ, and a full band of instrumental music, close the solemnity.

Oh! how few, in all probability, among these precious souls, understand the scriptural doctrine of being born again, or have, in reality, "passed from death unto life." And how awful the mistake to imagine themselves regenerate, and safe in the bosom of the church, if they have not been "created anew in Christ Jesus." The tears that were shed may have been the tears of penitence and holy joy; but, alas! how much is it to be feared, that in most cases, they were only the offspring of agitation, or of merely natural affections, or of that goodness which is as the morning cloud and as the early dew! May he that knows the heart have mercy upon these children, and upon their teachers; and hasten the time when his truth and his commands shall cease to be perverted. To teach children the way of salvation, to examine them, and to pray for them, are unquestionably duties of the first importance. But let them be done in such a manner, as, instead of deceiving the child into an ungrounded confidence, shall tend to impress upon his mind the con-

viction of his need of that spiritual regeneration without which instruction and prayers are vain.

I have presented you, my dear sir, the brightest view of the religious state of this place; for it is almost exclusively at church that any appearance of religion is to be seen, so far as my observation has extended; and I have had a good opportunity to observe. At table, there is, in some instances, a few moment's pause, for silently asking a blessing, and giving thanks; but generally there is no such devotion, even where clergymen are present. The only person whom I have heard ask a blessing, is a little boy, who, in a family where I often dine, is called upon to repeat a form. Family prayer, so far as I have been able to discover, is quite out of use. In conversation, the name of God and of Christ, by preachers themselves, and all sorts of people, men, women, and children, is used for exclamation and emphasis, as currently and as gracefully as by common privateersmen; and religious circles treat with derision what they call *pretism*, and our notion of being renewed by the energies of the divine Spirit. Yet all—all cling to the christening of infants; and men who are scarcely ever seen at public worship, come to the preacher, and request him to baptize their children at home,—where, indeed, most of the christenings are performed. It is a darling relic of man's pernicious devices, substituted for the directions of our Lord; and it grieves me to think that any of a more christian character are unwilling to let it go. My sheet is filled, and I can only add, that the more I see of Europe, the more am I impressed with the conviction, that our brethren in America must rise in the strength of the Lord, and bear an important part in the reformation of christendom, and the conversion of the world. Adieu.

Yours, &c.

Account of the Church, and of a revival, in Southbridge, in a letter to Dr. Baldwin.

Dear Brother, Aug. 31, 1824.

Conscious that you feel a deep interest in the prosperity of Zion, I write in hope that a brief account of the rise and progress of this Church, may afford you a degree of pleasure. Agreeably to request, I visited this town, and assisted in forming a Baptist Society, in May, 1816; and the

June following, removed my family from Woodstock, (Con.) and commenced my labour with them. Previous to this, there had been but little preaching in this place, notwithstanding there was a Congregational Church, over which Rev. Jason Park was ordained about this time, and consequently the state of society was not the most pleasant. Our society, very fortunately succeeded in purchasing the Meeting-House, which was owned by individuals; and the year after my settlement, built the parsonage where I now live. In February, 1817, the Church was constituted, consisting of 27.

In the year 1818, we were favoured with a pleasant revival, which continued nearly through the succeeding year; and 20 were added to the Church by baptism. But in this inconstant world, Israel often appears like the burning bush, which was true of us in 1820. Our members had generally fallen into a lukewarm state, and soon became encompassed with portentous clouds, which threatened us with speedy dissolution. Under these circumstances a few, possessed of Daniel's spirit, agreed to meet weekly to seek the Lord their God by prayer and supplication, that he would heal our backslidings, revive our graces, and bless us again with a refreshing season. It was not long before the sun of righteousness lifted upon us his soul-cheering presence, in answer to prayer, which dispersed our gloom, enlivened the church, and granted us an accession of 5 by Baptism, during the year 1821. This and other incentives induced us to continue our social importunity, with interest and pleasure; believing that God had not said unto the seed of Jacob, "seek ye me in vain." We were not obliged to lift up our eyes unto the hills, from whence cometh our help in vain; for a compassionate Father shed down the Holy Spirit in gentle effusions, and there appeared a cloud, to the eye of faith, "like a man's hand," which we fancied indicative of abundance of rain. It is evident that we were not prepared for an extensive refreshing; consequently, our anticipation was not fully realized: nevertheless, a number experienced a hope in 1822, and 11 returned to give God glory, by following Christ in the ordinance of baptism, and uniting with this church. During the following year, it might have been said of us; "behold how good and how pleasant it is for brethren to dwell together in unity! Excepting this, nothing oc-

curring worthy of notice, unless I say, 2 precious youth put on the Lord Jesus, by obeying his command, and were received into the fellowship of the church.

We have now arrived at a period where it is proper to be more particular, as it comprises a narration of a work of grace more general than any other with which we have ever been favoured. Sometime last fall an attention to religion began to increase, and some were impressed with the idea that God was about to revive his work in this town; but nothing appeared very encouraging until 3 came forward and requested baptism. From this to the present time the good work has been gradually progressing, and nothing appeared, which looked like enthusiasm, or a zeal without knowledge. The awakened have almost universally been brought to see the infinite purity and strictness of the divine law, to read their just condemnation thereby; and to fly to Immanuel as their only refuge.

We believe, in the judgment of charity, that more than 40 have shared in the gracious work, 27 of whom have been buried with Christ in baptism, on profession of their faith, making our present number 87. Persons of the first respectability from the youth of 12 to the man of grey hairs have been the subjects of this work. The change produced by this good work in our Society, is very apparent. In those houses where God was not worshipped, the morning and evening sacrifice is daily offered. Those who seldom if ever attended divine service, are now constant in the duties of the sanctuary. And some who were over fond of vain diversions, now view them altogether incompatible with man's accountability; and appear truly delighted in meeting for prayer and religious conference.

The special agency of the Holy Spirit has been remarkably apparent in this reformation, almost to the exclusion of ordinary means. And if any one has been honoured as an instrument in forwarding this blessed work, let the name of the Lord have all the praise. All who have bowed to the sceptre of the Lord, appear well established in the doctrine of grace; and if we were to calculate on future usefulness from their present appearance, our anticipation would be great, but we are too well acquainted with the depravity of the human heart, to expect a high degree of perfection in this life. We hope the great Shepherd of

the sheep will take these lambs in his arms, and carry them in his bosom until he shall present them faultless before the Father with exceeding joy.

I transmit to you with this letter 10 dollars, which was given by a friend, to constitute me a life member of the Tract Society. Also 6 dollars 75 cents, a collection which was taken for the Indian Mission, after a sermon preached at the celebration of our National Independence.

I subscribe myself your sincere friend, and unworthy brother in a precious Saviour, GEORGE ANGELL.

REVIVAL OF RELIGION.

EXTRACT OF A LETTER TO A FRIEND.

Windsor, (N. C.) Aug. 17, 1824.

"It is evident our blessed Lord was at work upon the minds of the people some time before it became visible, by this revival. Such was the case of Cornelius and his family. When Peter came to his house, he found them already prepared to receive and obey the word of God. The Lord Redeemer always goes before his ministers, and makes preparation for the success of his Gospel. In some instances nearly the whole family have been baptized. I saw four sisters follow their Lord and Master into the liquid grave a few days past: the youngest did not exceed 12 year of age. This was a very thoughtless family, until this event. Their conversion happened about the same time, and they were baptized also at the same time with many others. The account which she, (the youngest) gave of her faith was such, that it called forth the admiration of all who heard it. She was very clear in the relation of her faith, and of her justification by Christ, without her own works. In him she trusted for acceptance with God. I cannot give a full account of all such instances, in a letter. Many old persons have also professed, some of whom have been called moral, others much addicted to vice. Young ladies of the most respectable families, and young men of the most promising standing, have openly professed faith in the blessed Redeemer, and have been baptized. Four doctors of physic have already become members of the church. Three of them were married men, who with their wives, are among the zealous

disciples of Christ. Our High Sheriff has been already baptized. The truth is, there are some of almost every station in life.

Every Sunday there are more or less baptized. Last Sabbath forty submitted to that ordinance, and yesterday, which was Tuesday, 7 were immersed according to the practice of Christians in the apostolic day. I know of but few instances where any open concern has appeared in any person, who did not in the end profess repentance and faith in the Lord Jesus Christ. Baptism by immersion is scarcely called in question. When they profess to be believers in Christ, they without hesitation seek for baptism. The young converts appear to have a great concern for such of their friends as remain unconverted, and especially for those who seem distressed.

The town of Windsor, which heretofore had none who espoused the cause of Christ, is now entirely reformed. The Gospel, formerly slighted, is now heartily received among them, and many have become members of the church. This glorious work is still spreading, and O may the growing numbers never end!

The greatest harmony prevails among both the ministers and churches. The revival cannot be said to be under any one minister more than another, as there is a general reciprocation in their labours. God blesses truth, whether it is expressed with the beauties of oratory, or in a more homely dress. Our churches are not unacquainted with the danger of receiving members, who may only be moved by passion or the influence of sympathy. Yet after all, we cannot expect to be exempted from what the apostles were not. Simon Magus believed, and was baptized, and was yet in the gall of bitterness and bonds of iniquity. It is however one thing to be willingly deceived, and another to be so unwillingly. Those who make no scruple to receive unconverted persons into their Society, do it with willingness. But it was not so with the Apostles, nor is it so with ourselves.

Up to this date, 410 have been received and baptized.

I remain, dear brother, in the best of bonds,

RICHARD POINDEXTER.

P. S. 23d inst.—At three places, 55 were baptized yesterday; there are others which I have not yet heard from.

EXTRACT OF A LETTER.

A correspondent in Ellisburgh, (Woodville, N. Y.) under date of Aug. 29, 1824, informs us, that "at the present time there is in this region a very general call and attention to the preaching of the word, and in several places very special revivals. In the

town of Orleans, there is a very general attention to religion, but no regular minister of our denomination for a great number of miles. Almost every day we have very pressing entreaties to come over and help them. Since May last, 106 have been baptized into one church in our Association, and I have lately baptized 11 in Richland."

Poetry.

[For the Am. Bap. Mag.]

Lines written after recovery from a fever.

AS *Ætna* burns with unabated heat,
And from his crater pours forth scorching flame,
So rag'd my fever—feeble nature yet
Recoils to think how shook this mortal frame.

Philosophy! where then was thy support?
And Reason! where, O where thy boasted power?
And Resolution! how wert thou the sport
Of every pain and fear in that sad hour!

How, like the ship, that, rudderless, is driven
By gales at random on tempestuous seas,
Alternate rais'd sublimely now to heav'n,
And sinking now in frightful gaping waves.

The mind itself was in confusion lost,
Controll'd by wild imaginations vain;
Distracted, fearful, anxious, troubled, toss'd—
With hope elated, then depress'd again.

Where then were joy, ambition, av'rice, pride?
What then were wealth, fame, learning, talents, power?
All nature's pleasures in that moment died.
E'en friends could give no comfort in that hour.

But lo! there shone a beacon from afar;
Though dimmed by clouds, obscur'd by mortal sense,
Its rays were cheering—'twas the Bethlehem Star,
The Christian's hope—it sweetly beckon'd hence.

It led away to peaceful realms above,
An haven for the troubled and distress'd.
It led to God, the source of truth and love;
It led to Heaven, where weary souls find rest.

O! never, never from my faithful mind
Shall the impressions of that scene depart;
Hear it all people: God is just and kind,
And serve him with a meek and humble heart.

A. W.

✂ The Rev. Dr. Staughton, Secretary of the Board of Managers of the Baptist General Convention, in a letter of Oct. 21, 1824, states, that the Board have unanimously elected the Hon. Heman Lincoln, of Boston, Treasurer.

TO CORRESPONDENTS.

A *Constant Reader* came too late for insertion in the present number. It shall appear in the next.

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